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The College of Education Gidan-Waya Academic Staff Union Multidisciplinary Journal of Education (GIJOE) show-cases research articles on contemporary issues using seasoned diverse research techniques and global perspectives couched on national and international best practices.

It is a broad spectrummed forum where submitted articles are initially checked and assigned by the editorial board to a blind pair of reviewers whose independent views are subsequently juxtaposed and averaged by the editorial crew. The outcome is used to adjudge an article as publish able or otherwise.

Though the academic staff union of the college retains the copy-right to published articles, but the authors of these articles also reserve the right to issue copy-right waivers on the content of their articles.

The Journal accommodates erudite, established and striving academics to show-case research articles on contemporary issues while ensuring as contributors that:

Article(s) must be original and must not have been published or under consideration for publication in any other journal.

The title page should bear a clear title of the article, name, department, institution, rank, qualification and phone number of the contributor.

An abstract which should be preceded by the title page should be on a separate page and have about one hundred and fifty (150) words minimum and two hundred and fifty (250) words maximum.

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Tables and figures must be kept to the bearest minimum.

Quoted passages of more than three lines should be indented 5 spaces and typed single spaced. While shorter quotations should be enclosed in either single or double inverted commas.

EDITORIAL COMMENT

The Gidan Waya Journal of Education (GIJOE) is a Multidisciplinary Journal that publishes articles, research findings, and position papers. This year, the publication is the 5th edition.

The Editorial Board received thirty six (36) potential articles from our subscribers. After subjecting the articles to external and internal vetting, thirty (30) articles met the requirements needed for publication.

You may call that the Editorial Board created a web-site (<https://gidanwayajournal.online>) in 2023 for the Journal to be in conformity with international best practices. However, we had issues with the manager maintaining the web-site. I am happy to inform you that in January, 2026, we have created a new web-site (<https://gidanwayajournal.com.ng/>) and we have a new manager that is maintaining the web-site.

I want to specially thank all the contributors form a king the publication of this edition possible and worthwhile. Similarly, too urconsultants, I appreciate and thank you for being very thorough in vetting the articles. I equally, thank members of the Editorial Board for their efforts in making sure this edition is successful. The COEASU officials are also acknowledged and appreciated for the support and the confidence reposed on us to carry-out this onerous responsibility.

We crave the indulgence of our contributors and readers to pardon any observable lapses or errors for which we take responsibility while we strive towards improvement in subsequent edition.

Dr. Y. M. Abeku

Editor – in - Chief

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RELEVANCE OF INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) IN THE TEACHING OF BIOLOGY IN COLLEGES OF EDUCATION IN KADUNA STATE

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Abstract

Information Communication Technology have the potential to accelerate, enrich and deepen skills, to motivate and engage teachers, to help relate school experience to work practices as well as strengthening teaching and helping students change. This study examined the relevance of ICT in teaching Biology in Colleges of Education in Kaduna State. To achieve the objectives of the study, the researcher sought to find out how information and communication technology (ICT) broke down the monotony in teaching biology and the how ICT greatly facilitate the acquisition and absorption of the knowledge of Biology in Colleges of Education in Kaduna state. Descriptive survey research method was adopted for this study and purposive sampling technique was used to select respondents for the study. A self developed questionnaire was administered to 67 academic staffs of biology department in KSCOE, Gidan Waya and FCE, Zaria. The data collected were analyzed using simple statistic of frequency and percentages. The data was further analysed using t-test statistic to determine the mean scores. The study revealed among others, that most teachers have no excellent ideas about ICT material, ICT allows teachers to create their own materials and this makes them to be knowledge producers rather than receivers, through ICT, teaching no longer depends exclusively on printed materials. This study recommended that workshops, seminars and conferences on the relevance of ICT facilities in teaching should be organized from time to time for colleges of education lecturers/teachers so as to make them have excellent idea about ICT.

Key Words: Information, Communication Technology, Biology

Introduction

We are living in the 21st century, which encompasses the Information Age, an era marked by rapid adoption of new technologies (Holland, 2015). Many new technologies, Information and Communication Technology (ICT) being the forerunner, have influenced the way we live, communicate, socialize, learn or educate ourselves. Introduction of ICT in almost all the sectors of our lives has created a new global economy that is powered by technology, fueled by information and driven by knowledge (US Department of Labour, 1999). Advent of the knowledge economy and global economic

competition compel governments to prioritize educational quality, lifelong learning and the provision of educational opportunities for all. It is widely accepted that access to ICT in education can help individuals to compete in a global economy by creating a skilled work force and facilitating social mobility (Wallet and Melgar, 2014).

Information Technology in those days was limited only to the textual mode of transmission of information with ease. But now the mode of transmitting information was not only in textual form but in audio, video or any other media. It has opened new avenues like, online learning, e-learning, virtual university, e-coaching, e-education and e-journal. The ICT has broken the monotony and provided variety in the teaching process (Agashe, L. 1995). Tinio (2018) further states the potentials of ICT as follows: ICTs greatly facilitate the acquisition and absorption of knowledge, offering developing countries unprecedented opportunities to enhance educational systems, improve policy formulation and execution, and widen the range of opportunities for business. The computers were never developed for improving quality of teaching process but researchers started using Computers for teaching purpose. It gave birth to Computer Assisted Instruction (CAI), Computer Managed Instruction (CMI), and Computer Based Instruction (CBI). People started developing CAI for teaching different subjects at School as well as Higher Education level (Hayes et. al 1987).

In Colleges of Education Gidan Waya and F.C.E. Zaria, the use of ICT in teaching biology is not much noticed. However, despite all these important uses of ICT to teaching, colleges of education in Kaduna State are still performing below expectation in terms of ICT usage in teaching Biology they still adhere to the traditional method of teaching with little or no usage of ICT.

According to UNESCO (2003) “ICT is a scientific, technological and engineering discipline and management technique used in handling information, its application and association with social, economic and cultural matters”. A teacher is the main part of the educational field in our society. The teacher works more for the improvement level of our society in the field. Skilled teachers bring out the creativity in students and this is seen through the good social worker, politician, poet and philosopher. who affect the society by their good works. Teachers play a friendly role with the learners. Today’s teacher education institutions try to restructure their education programmed and classroom facilities, in order to minimize the teaching and technology gap between today and the future.

ICTs are influencing all aspects of life. The influences are felt more and more at schools. Because ICTs provide both students and teachers with more opportunities in adapting teaching to individual needs. The society is forcing schools to aptly respond to this technical innovation. Tinio (2002), states the potentials of ICTs as increasing access and improving relevance and quality of education in developing countries. Watson’s (2001) states that, ICTs have revolutionized the way people work today and are now transforming educational systems. As a result, if schools train children in yesterday’s skills and technologies they may not be effective and fit in tomorrow’s world. Teachers also enhance their quality by using technology in teaching. Biology teachers are not exempted in the use of ICT to teach. They need the knowledge of ICT as a teaching tool, and also to help students to develop the skills of ICT and applying them to Biology as a science subject taught in Schools, particularly in colleges of education.

The use of ICT has the potential to enhance the quality of teaching biology, the research productivity of teachers and students, and the management and effectiveness of institutions (Kashorda et al, 2007). Integration of ICT in teaching biology increases learners’ motivation, makes students understand better abstract concepts, allows collaborative learning, and provides the opportunity for learning through simulation (MOE, 2011). They can be done through; the use of computers, Class blogs and Wikipedia,

Wireless classroom microphones, Mobile devices, Interactive Whiteboards, Digital video, online media, online study tools, Digital Games.

The relevance of ICT in the teaching process most particularly in teaching Biology cannot be overemphasized. ICTs have the potential to accelerate, enrich and deepen skills, to motivate and engage students, to help relate school's experience to work practices as well as strengthening teaching and helping students to change (Lemke and Coughlin, 2000 cited by Yusuf 2005). Therefore, Biology teachers need to use ICT skills in order to collect, store, edit and pass information in various forms. The problem is that teachers in many institutions still adhere to the traditional method of teaching with little or no usage of ICT even in colleges of education in Kaduna State, such C.O.E Gidan Waya and F.C.E. Zaria the use of ICT in teaching biology is not much noticed. However, the researcher observed that, despite all these important uses of ICT to teaching, colleges of education in Kaduna State are still performing below expectation in terms of ICT usage in teaching Biology. What could have been the cause of this problem? Could it be that colleges of education in Kaduna State do not have the resources that might facilitate the use of ICT in teaching? Or is it lack of technical know-how among its staff (Biology lecturers) that can successfully use ICT gadgets in teaching Biology? It is with the above scenario in mind that a research into the relevance of ICT in Teaching Biology in Colleges of Education in Kaduna State is desirable.

Objectives of the study

The main objective of this study is to determine the relevance of ICT in teaching Biology in Colleges of Education in Kaduna State. Specifically:

1. To find out how information and communication technology (ICT) has broken the monotony in teaching biology in Colleges of Education in Kaduna State.
2. To ascertain how information and communication technology (ICT) greatly facilitate the acquisition and absorption of the knowledge of Biology in Colleges of Education Kaduna State.

Research questions

1. Does information and communication technology (ICT) break down the monotony in teaching Biology in the Colleges of Education in Kaduna state?
2. Does information and communication technology (ICT) greatly facilitate the acquisition and absorption of the knowledge of Biology in Colleges of Education in Kaduna State?

Methodology

The design for this study was descriptive survey. Kaduna State housed Six (6) accredited Colleges of Education both government and private at the time of this study. The colleges are: National Teachers Institute (NTI); Hope and Anchor College of Education, Bakin-Iku, Kaduna; Umar Bun Khatab College of Education, TudunNupawa, Kaduna; Ameer Shehu Idris College Advanced Studies, Zaria; Kaduna State College of Education, GidanWaya, Kafanchan and Federal College of Education, Zaria. Only two (2) of these Colleges (Kaduna State College of Education GidanWaya and Federal College of Education Zaria) have Biology Department. Therefore, the researcher decided to limit the study to KSCOE, GidanWaya and FCE, Zaria. However, the subjects of the study are all academic staff of Biology Department in both KSCOE GidanWaya and FCE Zaria. The target population of this study is 67. Purposive sampling technique was adopted to collect data. According to Tashakkori and Teddlie, (2003) Purposive sampling technique is a technique which involves selecting certain units or cases "based on a

specific purpose rather than randomly''. The academic staffs of Biology Department were purposively selected because they were in a better position to provide necessary information needed for this research work, therefore the entire population of (67) was taken. The instrument used for the study was Respondents-based structured Questionnaire. Copies of the Respondents-based structured Questionnaire were certified for face and content validity by two (2) research experts of National Open University and finally the principle supervisor of the researcher, as Kerlinger (1973) remarked that validation by others (experts in the field) is an effective method of validation of a research instrument.

The researcher administered sixty seven (67) questionnaires to academic staff of Biology Department. In KSCOE Gidan waya but only 64 questionnaires were filled and returned. 22 questionnaires were administered to the staff and in FCE, Zaria 45 questionnaires were also administered to the staff with the help of one person as research assistant. The research assistant is used in order to ease the administration and retrieval of the questionnaires from the respondents. Data analysis was analysis using mean, standard deviation. Mean and standard deviation was use to analyzed the two research questions.

Results and Discussion

In this study, results of data collected and analyzed were presented, interpreted and discussed. The result were presented in tables and discussed in accordance with the research questions and hypotheses.

Research question 1: Does ICT break down the monotony in teaching biology in COE in Kaduna State? Data relevant to this research were presented in table one.

Table 1: Ways ICT break the monotony in teaching biology

S/N	Questionnaire items	SA	A	I	D	SD	X	SD
1	Teachers felt upset when using ICT for teaching purpose	6	14	10	15	19	2.58	1.24
2	Through ICT teachers can engage the students in critical thinking.	17	22	7	10	8	3.47	1.61
3	Teaching using ICT resources affords teacher and students the opportunity to brainstorm on the subject matter	17	26	8	9	4	4.30	2.19
4	ICT overcome the limitation of searching	12	24	7	14	7	3.31	1.74
5	ICT provide teachers variety of resources and methods for teaching biology	16	24	12	7	5	3.61	1.90
6	ICT makes teaching exciting	13	22	12	9	8	3.36	1.39
7	ICT, through facsimile, helps in transferring educational materials at reduced cost	10	17	25	7	5	3.31	2.05

N=64

In table1 above, item one of the questionnaire shows that 6 and 14 of the respondents strongly agreed (SA) and agreed (A) respectively with the assertion that teachers felt upset when using ICT for teaching purpose. 10 of the respondents were indecisive (I) with the statement, 15 and 19 of the respondents disagreed (D) and strongly disagreed (SD) respectively with the assertion. By the mean and standard deviation score of 2.58 and 1.24 respectively, the researcher concludes that majority of the respondents were not convinced that teachers felt upset when using ICT for teaching purpose.

It can be seen from item two above in the questionnaire that 17 and 22 of the respondents strongly agreed (SA) and agreed (A) respectively to the statement that through ICT teachers can engage the students in critical thinking on the course content. 7 of respondents were indecisive (I) to the statement and 10 respondents disagreed (D) to the statement. The remaining 8 of respondents strongly disagreed to the statement. A deduction from the mean score of 3.47 and standard deviation score of 1.61 shows that a vast majority of the respondents agree that through ICT teachers can engage the students in critical thinking on the course content.

Item three of the questionnaire shows that 17 and 26 of the respondents strongly agreed (SA) and agreed (A) to the statement that teaching using ICT resources affords teacher and students the opportunity to brainstorm on the subject matter; 8 were indecisive (I) with 9 disagreeing (D). The remaining 4 of the respondents strongly disagreed (SD) to the statement. From the mean score of 4.30 and standard deviation score of 2.19, it can be concluded that majority of the respondents were positive that teaching using ICT resources affords teacher and students the opportunity to brainstorm on the subject matter.

It can be seen from item four of the questionnaire that 12 and 24 of the respondents strongly agreed (SA) and agreed (D) respectively to the statement that ICT overcome the limitation of searching. 7 of the respondents were indecisive (I) to the statement and 14 of the respondents disagreed (D) to the statement. The remaining 7 of respondents strongly disagreed (SD) to the statement. The mean score of 3.31 and standard deviation score of 1.74 clearly revealed that majority of the respondents agreed that ICT overcome the limitation of searching.

Item five of the questionnaire shows that 16 and 24 of the respondents strongly agreed (SA) and agreed (A) respectively to the assertion that ICT provide teachers variety of resources and methods for teaching biology, 12 of the respondents were indecisive (I) 7 and 5 of the respondents disagreed (D) and strongly disagreed (SD) respectively to the statement. The mean score of 3.61 and standard deviation score of 1.90 shows clearly that majority of the respondents were of the view that ICT provides teachers with varieties of resources and methods for teaching biology.

As shown in item six of the questionnaire, 13 and 22 of the respondents strongly agreed (SA) and agreed (A) respectively to the statement that 'ICT makes teaching exciting'. 12 of the respondents were indecisive (I) to the statement and 9 respondents disagreed (D) to the statement. 8 of the respondents strongly disagreed (SD) to the statement. The mean score of 3.36 and standard deviation score of 1.39 revealed that a vast majority of the respondents agreed that ICT makes teaching exciting.

Item seven in the questionnaire shows that 10 and 17 of the respondents strongly agreed (SA) and agreed (A) respectively to the statement that ICT through facsimile helps in transferring educational materials at reduced cost. 25 of the respondents were indecisive (I), 7 and 5 of the respondents disagreed (D) and strongly disagreed (SD) respectively to the statement. The result from the mean score of 3.31 and standard deviation score of 2.05 clearly shows that majority of the respondents have accepted that ICT through facsimile, helps in transferring education materials at reduced cost.

Research question 2: Does ICT greatly facilitate the acquisition and absorption of the knowledge of Biology in COE in Kaduna State?

Data relevant to this research were presented in table one.

Table 2: Ways ICT facilitates the acquisition and absorption of the knowledge of Biology in Colleges of Education in Kaduna State

S/N	Questionnaire items	S\A	A	I	D	SD	X	SD
1	ICT makes knowledge acquisition in Biology more accessible	17	23	8	10	6	3.55	1.76
2	ICT increase the rate of acquisition of Biology information in all levels of education	30	22	0	9	3	4.05	2.77
3	ICT facilitates knowledge sharing among Biology teachers	20	26	8	10	0	3.88	2.00
4	Teachers discover additional Biology teaching Techniques through interaction with the ICT materials	22	22	5	9	6	3.70	2.27
5	Teachers can acquire knowledge on modern instructional materials and how to use them for teaching Biology through the use of ICT	20	30	6	8	0	3.97	2.55

N=64

Item eight in the questionnaire indicated 17 and 23 of the respondents strongly agreed (SA) and agreed (A) respectively, 8 of the respondents were indecisive (I) to the statement. 10 and 6 of the respondents disagreed (D) and strongly disagreed (SD) respectively to the statement. The mean and standard deviation score of 3.55 and 1.76 respectively clearly revealed that majority of the respondents agreed that ICT makes knowledge acquisition of Biology more accessible.

It can be seen from item nine in the questionnaire that 30 and 22 of the respondents strongly agreed (SA) and agreed (A) respectively, 9 respondents disagreed (D) and the remaining 3 of the respondents strongly disagreed (SD) to the statement. The mean score of 4.05 and standard deviation score of 2.77 revealed that a vast majority of the respondents strongly agreed that ICT increase the rate of acquisition of Biology information in all levels of education.

Item ten in the questionnaire shows that 20 of the respondents strongly agreed (SA), 26 respondents agreed (A) respectively, 8 respondents were indecisive (I). The remaining 10 of the respondents disagreed (D) to the statement. From the mean score of 3.88 and standard deviation score of 2.00 it can be concluded that majority of the respondents were positive about being ICT being used in knowledge sharing among Biology teachers.

As shown in item eleven of the questionnaire, 22 and 22 of the respondents strongly agreed (SA) and agreed (A) respectively, 5 of the respondents were indecisive (I) to the statement and 9 respondents disagreed (D) to the statement. The remaining 6 of the respondents strongly disagreed (SD) to the statement. The mean score of 3.70 and standard deviation score of 2.27 concluded that a majority of the respondents are in agreement that teachers discover additional Biology teaching techniques through interaction with ICT materials.

Item twelve in the questionnaire shows that 20 and 30 of the respondents strongly agreed (SA) and agreed (A) respectively, 6 respondents were indecisive (I). 8 respondents disagreed (D) to the statement and none strongly disagreed. From the mean score of 3.97 and standard deviation score of 2.55, it can be concluded that majority of the respondents agreed that Biology teachers can acquire knowledge of modern instructional material and how to use them for teaching Biology through the use of ICT.

Summary of Findings

Data collected and analyzed on the relevance of Information and Communication Technology (ICT) in the teaching of biology in Colleges of Education in Kaduna State revealed the following succinct findings:

1. Information and communication technology (ICT) brake down the monotony in teaching biology in the colleges of education in Kaduna state?
2. Information and communication technology (ICT) greatly facilitate the acquisition and absorption of the knowledge of Biology in colleges of education in Kaduna state?

Discussion of Findings

Based on the data presented in table one on how ICT break down the monotony in teaching biology in COE in Kaduna State: on item 15, the respondent disagreed that teachers felt upset when using ICT for teaching purpose. But agreed on the following that: through ICT teachers can engage the students in critical thinking on the course content. ICT resources afford teacher and students the opportunity to brainstorm on the subject matter. ICT overcome the limitation of searching. ICT provides teachers with varieties of resources and methods for teaching biology. ICT make teaching exciting. ICT through facsimile helps in transferring education materials at reduced cost. The finding is in agreement with the finding of Castro Sánchez and Alemán, E. C. (2011) said that, students with the help of their teachers are now more frequently engaged in meaningful use of ICT. ICT makes teaching exciting and challenging, allows quick responses and feedbacks, allows learners to proceed at their own pace, increasing moderation, and qualitative understanding of the topic studied and stimulating experimentation.

Based on the data presented in table two on how ICT greatly facilitates the acquisition and absorption of knowledge in Colleges of Education in Kaduna State, the respondents agreed that: ICT makes knowledge acquisition of Biology more accessible. ICT increase the rate of acquisition of Biology information in all Colleges of education in Kaduna State. ICT is being used in knowledge sharing among Biology teachers; teachers' discover additional Biology teaching techniques through interaction with ICT materials. Biology teachers can acquire knowledge of modern instructional materials and how to use them for teaching Biology through the use of ICT.

Conclusion

The importance of ICT in teaching cannot be overemphasized. Teachers need ICT skills in order to collect, store, edit and pass information in various forms. ICT's have the potential to accelerate, enrich and deepen skills, to motivate and engage students, to help relate school experience to work practices as well as strengthening teaching and helping students change. Despite the importance and availability of ICT in colleges of education, the studies revealed that majority of teachers still do not have excellent idea about its relevance. Therefore, the knowledge of ICT is required because it makes information more accessible and sharing possible, it help in the development of websites which gives government, corporate bodies, educational institution etc an avenue to upload their documents on the websites for storage and retrieval at anytime from anywhere.

Recommendations

Sequence to the discussion of findings and cogitations deduced from the relevance of Information and Communication Technology (ICT) in the teaching of biology in Colleges of Education in Kaduna State, the following recommendations were made:

1. Workshops, seminars and conferences on the relevance of ICT facilities in teaching should be organized from time to time for colleges of education lecturers/teachers so as to make them have excellent idea about ICT.
2. Policy should be put in place by National Colleges of Education Commission mandating all colleges of education to have their materials or resources which aid teaching uploaded in their websites as this will allow easy accessibility and collective resource sharing among teachers of different colleges of education.
3. Colleges' authorities should provide more reliable ICT and internet infrastructure for increased accessibility and usage of materials so as to facilitate consistent and sustainable E- library services.
4. The Government at the federal and state levels should as a matter of priority, fund the colleges adequately, as this will enable the college management to provide more of the ICT facilities in the schools and properly maintain the existing ones.

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**ASSESSMENT OF THE IMPACT OF FINANCIAL STRESS ON ACADEMIC
PERFORMANCE AMONG STUDENTS OF KADUNA STATE COLLEGE OF EDUCATION
GIDAN WAYA, NIGERIA**

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Abstract

The rising cost of higher education in Nigeria has presented a stark reality among families, students in tertiary institutions and those seeking higher education. This study aimed at examining the stress created by the financial burden as a result of high cost of tertiary education and the impact of resulting stress on students' academic performance. The study reviewed relevant literature in line with the objectives of the study. Rational Choice theory has been used to explain the problem. A sample of 120 students was drawn from the population of about 4,000 students in the College. Simple probability random sampling technique was used to draw the student's sample size on which questionnaire were administered. Responses from the questionnaire have been analyzed using tables, frequencies and percentages. Evidence from the study suggests that financial stress poses a considerable obstacle to students' academic performance. Therefore, it was recommended that addressing financial stress is not only an ethical imperative but also a strategic move to enhance the overall academic environment. The authorities must consider implementing targeted interventions to alleviate financial burdens on students, thereby fostering an environment conducive to learning and success in academic pursuit, among others.

KEY WORDS: Stress, Financial Stress, Academic Performance

Introduction

Student's wellbeing is an important issue in tertiary institutions around the world. Finance is crucial in enabling students at all levels pursue their academic goal. But it is believed that new economic realities occasioned by subsidy removal on fuel and education may have impacted on students greatly. This is more pertinent as officials in higher education become increasingly worried about student condition given that stress has been found to have effect on students. Andrews and Wilding (2004) believes appraising federal and state institutions graduation rates should drive administrators to better understand the sources of student stress. More precisely, the stress associated with personal financial troubles is worth investigating further in light of the challenge tertiary students and graduates confront as a result of rising stress. The institutional context in which college students make their educational choices has shifted considerably — grants and other types of help to students have not kept pace with the substantial increase in tuition (College Board, 2011; Draut, 2007). As a result, students are more reliant on self-help to fund their education (Draut, 2007). Working your way through tertiary education is no longer a viable

option, since tuition has climbed at a faster rate than inflation in the last decade adding to the stress on students.

Research demonstrates the significance that personal financial difficulties have in the lives of tertiary students. Financial troubles are frequently identified as a cause of stress for the students (Northern, O'Brien & Goetz, 2010). Furthermore, effects of stress may include psychological or emotional consequences. Much of the research on financial stress has been on the repercussions of the stress (Northern et al., 2010; Graves & Savage, 2015). A review of studies on financial concerns among tertiary students (Joo, Durband, & Grable, 2008; Kadison & DiGeronimo, 2004; Robb, 2011) provide some context for the subject. Nonetheless, there appears to be a dearth of contemporary researches addressing this issue. The search for the study specifically focuses on tertiary institutions students. But several studies conducted on the subject focused more on the socioeconomic, acculturation, academic readiness, and the influence of stress on students in general (Molock & Tebes, 2011; Sander, 2012).

Academic performance is contingent upon a number of factors, each of which can have a favorable or negative effect on a student's capacity to remain motivated and perform in school. Students living in high-poverty metropolitan areas face additional obstacles to academic success (Murray & Malmgren, 2005). Numerous researches outline the difficulties of the students growing up in high-poverty metropolitan areas. This study emphasizes the difficulties that may arise from financial lack which may impair student's adjustment and performance in school and other areas of their lives.

Academic performance is the level of performance in school subjects as exhibited by an individual. It is the outcome of education, the extent to which a student, teacher or institution has achieved their educational goals (the free encyclopedia, 2011). It is generally regarded as the display of knowledge attained or skills developed in the school subjects. Academic performance is commonly measured by examination scores or continuous assessment scores, but there is no general agreement on how it is best tested. Usually, students' class work are quantified on the basis of marks which could either be high, average or low which means that academic performance could either be good, fair or bad. Several factors can impact on academic performance either positively or negatively (Alessandri, Caprara & Tisak, 2012).

These factors could either be intellectual or non-intellectual. Intellectual factors refer to intelligent quotient or ability of the individual. Some of the intellectual factors include level of mastery of foundational learning skills such as ability to concentrate, remember, think logically, vision, organizational skills, study habits, passion (Edublox, 2011), etc. And the non-intellectual factor includes amount of time spent on watching television (Khamisi, 2007), peer pressure, exercise, sport, nutritional skill, etc. (Grigsby and woods, 1998).

Stress has also been identified as a factor that can have an impact on a student's academic performance. Stress is a common element in the life of every individual, regardless of race or cultural background (Garret, 2001). Stress is a part of human nature. Weinberg and Gould (2003) defined stress as a physical, mental or emotional tension. It can be caused by both good and bad experiences. Stress is an ineffective and unhealthy reaction to change. Stress describes a force which affects human beings physically, mentally, emotionally, socially and spiritually. Akinboye and Adeyemo, 2002 notes that it is the body's response to any undesirable demand. Stress describes physical trauma, strenuous exercise, metabolic disturbances and anxiety which challenge the body's homeostasis (well-being).

Stress describes the wear and tear that stressors cause in the human body including the distortion of mental and behavioural patterns. Stress also describes how people react to the demands placed on them to causing them worry and also incapacitating their ability to cope. Stress describes the perturbation of the body's homeostasis generating biochemical parameters such as epinephrine and

adrenal cortisols, physiological parameters such as elevated heart rate and blood pressure, behavioural characteristics such as anxiety, depression, worry, fear, tension etc. (Akinboye, et al, 2002).

When people feel stressed by something going on around them, their bodies react by releasing adrenaline into the blood. Adrenaline gives people more energy and strength which can be a good thing if their stress is caused by physical danger. But this can also be a bad thing if their stress is in response to something emotional and there is no outlet for this extra energy and strength. The body doesn't distinguish between physical and psychological threats. When an individual is stressed over a busy schedule, an argument with a friend, a traffic jam or mounting bills, the body reacts just as strongly as if the individual was facing a life or death situation. If an individual has a lot of responsibilities and worries, his emergency stress response may be "on" most of the time (Marcos and Tillema, 2006). Long term exposure to stress can lead to serious health problems. Chronic stress disrupts nearly every system in the body (Changing minds.org, 2011). It can raise blood pressure, suppress the immune system, increase the risk of heart attack and stroke; contribute to infertility and speed up the aging process.

Long term stress can even rewire the brain leaving an individual more vulnerable to anxiety and depression (Tepas & Price, 2001). Kaplan and Sadock (2000) opined that learning and memory can be affected by stress. It has direct effect on the brain and the whole anatomy of the body as such failure to adapt to a stressful condition can result in brain malfunction, physiological problem and also many areas of psychological challenge's in the form of depression, anxiety, pain and burnout. Physiologically, stress-related diseases in the form of reproduction, cardiovascular, metabolism and gastrointestinal diseases are determined by great areas of genetic and developmental factors which are different from a person to a person but also symptoms of this disease may be similar sometimes among individuals (Alessandri, Caprara & Tisak, 2012).

Stress is explained by Pargman (2006) as "An uncertain reaction to external and internal factors" that means a negative or positive reaction to environmental stimuli. In this regard, it is how the totality of your body relates to changes and unfamiliar situations that present it in the course of time. During such a period, vital organs such as sexual organs, heart rate, blood pressure, stroke volume, respiratory rate in the body react speedily. Many hormonal responses are at peak.

Financial lack has been identified as a major source of stress. It is definitely not a conducive experience when a student has to handle dual challenges of academics and financial constraints. Life becomes very challenging when a student is behind on bills payment; or when deadlines are not met and bills stares at you, it is enough to get a student tensed and depressed (Rueter & Conger, 2000). While stress is undoubtedly a complicated concept, the disparities in financial stress assessment are most likely due to lack of empirical research. Numerous research cited above do not give a description of the theoretical framework employed and data used to explore financial stress-related topics. To this end, the study explores and adopted a relevant theory which further helps in the understanding of the problem.

The study leaned on behavioural learning theory. The behavioural learning theorists had emphasised the role of environmental stimuli and overt behavioural response in the process of learning. Behavioural learning theory – have its origins in the work of Ivan Petrovich Pavlov and B. F. Skinner. For behaviourists, it is the notion of differential conditioning that is the key to understanding how learning works. Pavlov carried out his work on automatic behaviours occurring in response to stimuli. B. F. Skinner (1938) extended the principle to active learning, where the animal has to do something in order to obtain a reward or avoid punishment. The same principle nevertheless applies. The occurrence of the desired behaviour is increased by positive reinforcement and eventually extinguished by non-reinforcement. Behaviour can be differentially conditioned so that it occurs in response to one stimulus and not another. Indeed, in a sense all operant conditioning – as this type of learning is called – is

differential conditioning. The animal learns to produce certain behaviours and not others, by the fact that only these receive reinforcement. Stress as behavior related activity which is sometimes associated to the financial condition of an individual can impact either negatively or positively on the individuals' academic behavior and/or performance. Therefore, the theory lends credence to the notion that financial stress can have negative or positive impact on the academic performance of a learner.

Objectives of the Study

The broad objective of this study is to assess the impact of financial stress on students' academic performance. However, the specific objectives are: to determine the extent to which finance is important among students of Kaduna State College of Education Gidan Waya, to determine the extent financial stress impact academic performance of students of Kaduna State College of Education Gidan Waya, and to proffer possible solutions to easing the impact of financial stress on students of Kaduna State College of Education Gidan Waya.

Research Questions

1. What is the extent to which finance is important among students of Kaduna State College of Education Gidan Waya?
2. To what extent does financial stress impact on academic performance of students of Kaduna State College of Education Gidan Waya?
3. What are the possible solutions to ease the impact of financial stress on students of Kaduna State College of Education Gidan Waya?

Methodology

This study is designed to understand the impact of financial stress on academic performance of students. The research design utilized for this study was descriptive survey design. The population of the study comprised NCE regular students of the college of education Gidan Waya. The purposive sampling technique was used to select 140 respondents across the 6 schools in the college. A self structured questionnaire was used for the collection of data for the study. The questionnaire was validated through pilot testing and the value obtained was 0.74.

The questionnaire was administered to the respondents with the help of 6 research assistants. Only 120 questionnaire were fully filled and returned. The data collected were analysed using simple descriptive statistic of frequencies and percentages.

Results

The results of the study are presented in tables accordingly:

Table 1: Socio-Demographic Variables of Respondents

Variable	Frequency		Percentages
Sex of Respondents			
Male	55		44.5
Female	65		55.5
Total	120		100
Age of Respondents			
15 – 19	50		55.8
20 – 24	30		24.6
25 – 29	21	12.4	
30 above	19	7.2	
Total	120		100
Departments of Respondents			
Inter Science DM	26		21.7
Social Studies DM	38		31.7
Agric DM	34		28.3
English DM	22		18.3
Total	120		100
Respondents Levels			
NCE I	12		10
NCE II	52		43.3
NCE III	56		46.7
Total	120		100
Bread Winners Occupation			
Farmer	40		33.9
Business/Traders	30		25
Artisans	10		7.6
Public/Civil Servants	40		33.9
Total	120		100

Table 1 above shows the socio-demographic variables of the respondents. It reveals the frequency distribution and the percentages according to the responses gathered. The above data shows there were more female respondents (55.5%) as against (44.5%) for males. This was because there were more females on ground at the time of the data collection. 55.5% of the respondents fall within the age range of 15 – 19 years which is the largest. Majority of the respondents were in NCE III (46.7%) because they had stayed longer in the college therefore had more experience to respond on the subject matter.

Extent to which Finance is Important among Students

Table 2: If Money is Important in Relation to Students' Academic Performance

Responses	Frequencies	Percentage(%)
Yes	98	81.7
No	22	18.3
Total	120	100

Table 2 above shows 81.7% of the respondents indicate that money is important in relation to academic performance. This result reveals a very high extent to which finance is important thereby affecting students' academic performance.

Table 3: If Students ever Missed Classes or Academic Deadlines Due to Lack of Money

Responses (%)	Frequencies	Percentages
Yes	90	75
No	30	25
Total	120	100

Data from table 3 shows 75% of the respondents said they missed classes and other academic deadlines due to lack of money while 25% of respondent indicates they didn't.

Table 4: If Students accept the Notion that the Lack of Money does not have as much Impact as other Factors in Affecting Student's Academic Performance

Responses (%)	Frequencies	Percentages
Yes	22	18.3
No	98	81.7
Total	120	100

Table 4 above shows 81.7% of the respondents believe that lack of money is a major factors that affects student's academic performance while 18.3% of the respondents indicated that it is not a major factor.

Table 5: If Students believe that Financial Stress has Negative Impact on Concentration and Focus

Responses (%)	Frequencies	Percentages
Yes	70	59
No	50	41
Total	120	100

Table 5 above shows 59% of the respondents believe that financial stress has negative impact on concentration and focus while 41% of the respondents indicates that financial stress has no negative impact on concentration and focus.

Table 6: If Students ever Considered Dropping out of their Academic Program due to Financial Stress

Responses	Frequencies	Percentages (%)
Yes	90	75
No	30	25
Total	120	100

Table 6 above shows 75% of the respondents have considered dropping out of their academic program due to financial stress while 25% of the respondents indicate they have not considered dropping out of their academic program due to financial stress. This reveals the extent finance is important to students and its effects on academic performance of students.

Discussion of Findings

The findings from this study revealed the impact of financial stress on students' academic performance as very critical. It clearly shows that financial stress can affect the academic performance of students in college of education Gidan Waya. Here are some of the key findings on the study:

Findings from this study revealed that high extent finance is an important factor among students thereby affecting academic performance positively. This is in agreement with Northern, O'Brien, & Goetz, (2010) claimed that personal financial buoyancy impact positively on academic performance of tertiary education students. However, financial troubles are frequently identified as a cause of stress for the students which may have psychological or emotional consequences. In other words, financial stress can lead to a decline in academic performance. The worry about meeting basic needs such as tuition, textbooks, housing, and meals can distract students from their studies. Students under financial pressure may be forced to look for alternative means of survival which can be a distraction from their study. This result agrees with Murray and Malmgren, (2005) who found similar result in their study that academic performance is contingent upon a number of factors, each of which can have a favorable or negative effect on a student's capacity to remain motivated and perform in school noting that students living in high-poverty metropolitan areas face additional obstacles to academic success. Numerous researches outline the difficulties of the students growing up in high-poverty metropolitan areas. These studies emphasize the difficulties that may arise from financial lack which may impair student's adjustment and performance in school and other areas of their lives.

Conclusion

In conclusion, evidence from the study suggests that financial stress poses a considerable obstacle to students' academic performance. Therefore, addressing financial stress is not only an ethical imperative but also a strategic move to enhance the overall academic environment. The authorities must consider implementing targeted interventions to alleviate financial burdens on students, thereby fostering an environment conducive to learning and success.

Recommendations

The impact of financial stress on students' academic performance is a complex issue with wide-ranging consequences. Addressing this challenge requires a comprehensive approach that considers both short-term relief measures and long-term policy solutions to ensure that all students have an equal opportunity to succeed academically, regardless of their financial circumstances. Understanding the impact of financial stress on academic performance highlights the need for policies that address the financial barriers to education. This may include reducing the current hike in tuition fee, increasing financial aid to students in tertiary institutions, providing resources for basic needs, and promoting financial literacy among students.

1. Academic institutions should incorporate financial education programme to empower students with the necessary skills to manage their finances effectively. This includes budgeting, financial planning, and debt management.
2. Government and other partners should actively seek and provide more scholarship and grant opportunities to alleviate financial pressure on students. This could involve partnerships with external organizations, alumni contributions, or government initiatives.
3. Offering flexible tuition payment plans can also ease the financial burden on students. Institutions should explore options such as monthly payment plans or deferred payment schedules.
4. Institutions should advocate for policies that address the broader issue of the rising cost of education. This may involve engaging with policymakers to explore options for reducing tuition fees or increasing financial aid.

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INTEGRATING DIGITAL LITERACY INTO ENGLISH LANGUAGE INSTRUCTION AT SECONDARY SCHOOL LEVEL: CHALLENGES, OPPORTUNITIES AND BEST PRACTICE

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Abstract

In the information age, Digital Literacy has become a critical skill for navigating the complexities of modern communication and knowledge exchange. Digital Technologies permeates every aspect of life. Hence, the ability to access, evaluate and effectively utilise digital resources is integral to personal and professional development. In the educational field, particularly in the English Language teaching, integrating digital literacy can enhance learning outcomes and equip students with skills for global engagement thereby helping the students to face any challenge in real world. This paper explores the importance of digital literacy which contributes in fostering linguistic competence, critical thinking, creativity and collaboration. Furthermore, this paper discusses the role of digital literacy in English Language Teaching and its transformative potential in promoting students' understanding in the language classroom. This paper also delves into the need for teacher training and development programmes on pedagogical approaches that align with the use of digital tools in language classroom. By synthesising digital literacy with the teaching and learning of English language, educators, especially teachers can create inclusive, dynamic and contextually relevant learning environment that prepares students to the challenge and opportunities of the digital era. The paper finally proffers some recommendations on the need to integrate digital literacy in the English Language Curriculum and also, on the challenges teachers may face in using the digital tools and, the way forward.

Keywords: Digital Literacy, Pedagogical Approaches, English Language Teaching and Learning

Introduction

Digital literacy involves the ability to effectively and responsibly use digital technologies, tools and platforms to access, evaluate, create and communicate effectively in a digital environment. It emerged as a key concept alongside the rapid advancement in technology and the proliferation of the internet. Initially, digital literacy focused on basic computer skills, such as using word processors or navigating websites. Gradually, its scope broadens to include more complex skills like understanding digital ethics, safeguarding, personal data, analyzing online content critically, and utilizing various digital tools for learning, work and social interaction (Fasae et al.,2017). The transition of societies into digital age crapped the need for digital literacy which has become increasingly prominent in education, the work place, and daily life.

Technologies are essential for enhancing both quality of life and education. Hence, it is necessary to be digital literate; a necessity that is further emphasised by the widespread advancements and utilization of modern information and communication technology. Education needs to utilize information and

communication technology to manage information and to offer immediate insights into various aspects of education system- from tracking students' attendance, learning process, to monitoring teachers' performance (Jegade et al.,2017). Digital technologies in education, especially in the English language teaching and learning is necessary due to its transformative impact on the educational paradigm.

Today, there are many technological-based teaching methods and resources to effectively engage students and build their skills. These technologically-based methods and resources enable swift data driven intervention that can significantly impact learning outcomes. However, many educators, especially teachers encounter difficulties when using technology in the classroom due to lack of digital knowledge (Paniagua et al.,2018). Living in a digital world has warranted many students to be digital to an extent thereby prompting the need to learn how to speak and use the language that appeals to the students. Technology can be used to engage, differentiate and accommodate different learners. Technology does not have to be too high; it can be something as simple as using mobile devices such as, mobile phones and tablets to share images, videos or sounds in terms of teaching learners the language sounds-phonetics and phonology. It can also involve connecting students via social media to bring the world into the classroom. Mobile technologies are relevant and, can help improve students' motivation and engagement in language classroom.

Proficiency in a common language of communication such as English, is necessary and important for understanding digital technologies, instructions and online contents. The use of the English language as the language of teaching in schools today makes it possible for individuals and students in the urban and rural areas to get access to the fundamental skills needed to navigate digital platforms

Moreso, incorporating multimedia and visual aids into the English language learning instruction is a dynamic way to address different learning preferences and sustains student engagement. Images, charts and illustrations can serve as visual anchors for memory, making abstracts or new concepts more tangible. In addition, videos and interactive software such as, interactive whiteboards and multimedia environment supports a multisensory learning experience and provide varied opportunities for students to encounter and practice language in diverse format. Thereby creating atmosphere where the English language teaching and learning is presented in action.

Language Education and Digital Literacy in Nigeria

In an increasingly interconnected world, language education and digital literacy are essential for national development. Effective language education helps bridge communication gaps, fostering unity among diverse ethnic groups. However, digital literacy is essential for modern education. Integrating digital tools and resources in teaching the English language can revolutionized the conventional way of teaching to an innovative approach. By providing interactive, personalized and accessible learning experience, digital tools can enhance the teaching and learning of the English language. However, with the rise of e-learning platforms, students and teachers must be equipped with the skills to navigate digital tools.

The teaching and learning of English language in Nigeria become necessary. Nigeria is a multilingual country and needs one language that will unite all the languages together. Hence, English language is adopted and used as medium of instruction at all levels of education. It is one of the core subjects in Nigerian schools; students have to pass at credit level in order to get admission into the tertiary institution. Therefore, using English language as a medium of instruction is not a mistake, but a necessity. Olusoji (2012) exclaims that English language contributes immensely to the rapid growth

and development experienced in Nigeria. In addition, Salahuddin et al., (2012) affirm that English is the dominant language of international business, economic development and education; therefore, the teaching and learning of English language should be technologically-based. Tuminez (2017) and Gaballo (2019) note that digital learning is reshaping education in unprecedented ways and that teachers should take advantage of the new technologies in promoting the English language learning. Raman et al., (2014) in Fasae et al., (2023) opine that education sector needs to accommodate the needs of the younger generations born in an era where students are exposed to advanced information technology at their finger-tips. Thus, many students now have mobile devices- smart phones and tablets which allow them to have access to materials and resources from the internet. This, however, gives students control over their learning process; thereby building learning anytime and anywhere. To further buttress Raman et al., (2014) view, Ogunduyile (2013) study on using mobile device in English language teaching and learning found that using mobile devices enhance cooperation, collaboration and learner-centred. The study also revealed that mobile device enhances students' participation in the classroom and, gives students the opportunity to post and share ideas and resources on the language platform. This in-turn, helps to improve the students use of the correct and standard form of the language they are learning.

Strategies for Integrating Technology into English Language Teaching Instruction

Teachers' position as role models and classroom guides and supporters is important for effective English language learning. The teacher is the most eligible person to bring the learning process to meet the set objectives. Abdu-Raheem (2017) explains that teachers are regarded as builders of the nation because they are in charge of planning, organizing, coordinating and implementing educational programmes. Ojo et al., (2018) further exclaim that teachers are significant in the development of students' intellect by inculcating into them the right attitude, knowledge, values and skills. In their view, Fasae et al., (2023) state that English language educators are the instruments to achieve effective delivery of English language learning. McCord (2015) added that both teachers and students should be able to understand how a digital device presents information by its language. McCord further states that the teacher needs to understand how crucial digital helps students to learn; especially in engaging students and, in helping students to capture all information anytime and anywhere.

A successful use of digital skills in English language learning requires digital content in the form of texts, images, animation, audio, video and interactive content. More so, the language teacher can decide which teaching strategies and combination of strategies are appropriate in the teaching context. Digital literacy can support the teacher's choice; especially new teaching strategies that are innovative. Such strategies include the learner-centred or personalised learning where the teaching is tailored to the students' learning needs. For instance, the teacher can select resources such as simulations or online quizzes that can be used to enhance students' abilities.

Another is collaborative learning strategies where learning takes place with two or more students learning together. The teacher can create learning activities that center on completion of online searches blog where students are instructed to record each other's reading, storytelling or speaking together.

It can also be inquiry-based learning where learning takes place through problem solving and investigation. For example, the teacher can create language learning activities, such as video calls where students speak with their classmates or document their findings on a given topic electronically.

In discussing the importance of incorporating different learning style strategies in a language learning classroom, Thirumalai (2011) stresses that the use of technology bridges the gap between the teaching

styles and the learning styles where the visual, auditory and kinesthetic students are being catered for during the language teaching and learning process. In order to promote inclusivity where all students are carried along in the English language class, language teachers must determine which learning style model is appropriate for the teaching context thereby giving equal attention to the students. Although, it is necessary to use learning styles for inclusivity, Moraveji et al., (2021) added that it is necessary to integrate tools that are appropriate for the learners' age, state of development and learning goals.

Furthermore, Son (2020) stresses on teachers' training, workshop and seminar to build the teachers' capacity. In this 21st century, digital literacy is a vital skill for both students and teachers, particularly for teachers of English language who need to understand how to integrate digital tools into lesson plans effectively. Not just how to use technology, but how to teach with it. Therefore, the basic skill of a language teacher to practice digital literacy is being knowledgeable in digital literacy. In addition, Young et al., (2023) assert that synchronous computer-mediated communication helps in creating an interactional language teaching environment where online modes like, text chat and voice chat have the potential to facilitate better learning outcomes. The use of opinion exchange tasks, dictogloss tasks and online dictation exercises provide uptake of vocabulary in English language classroom by improving students' level of comprehension and problem-solving skill. Hence, the role of the teacher in learning with technology is crucial. However, preparedness is the key before using any technology. The language teacher needs to plan the teaching resources either by creating new digital materials from a source or adding several materials from the existing source to make students more focused. For instance, the teacher can design learning activities such as argumentative essay based on using mobile devices to make learning active and engaging. Likewise, students can create multimedia projects collaboratively using their mobile devices. Such activities can help bring students to life through interaction, thereby enhancing the understanding of the topic.

To support the use of online images in learning, Bates et al., (2020) assert that learning the word of a language is crucial to successful language learning. In their study, Bate and his associates use simple images on computers in an English language vocabulary learning classroom. The English words were presented alongside simple pictorial form as cues for recall in the classroom and for self-learning. The results revealed that words presented pictorially on computers had a high rate of recall. This implies that simple pictorial forms are positive influence on learning both on the computer and, at the same time learning of vocabularies. In addition, digital reading and writing tools such as, e-books, blogs, e-readers and digital storytelling platforms can encourage reading and writing practice. Students can write a story in English and receives feedback from an international audience. Thus, students accessing such online activities in and out of the classroom enhance their digital skills. Hence, the language teacher is to present language activities that provide students with formal and informal mobile assisted language learning opportunity to learn the language (Son et al., 2025).

More so, the web-based education game can be useful in teaching the English language. In their opinion, Muller et al., (2018) opine that knowledge on idioms can be improved through students' satisfaction and the willingness to learn with games. There is Web sites used as a supplementary resource for teaching English as a second language. These sites provide pre-created web activities for grammar, vocabulary, reading, listening which are task-based. Students are required to use the web to produce certain outcomes. However, Muller et al caution that teachers should careful while selecting the online game to use in the language class. But, recommended that online educational games be used both in and out of the classroom with adequate evaluation process. In the same vein, Son (2018) suggests the use of online activities, such as Kahoot and Quizlet to help students expand their knowledge of English words. Son

further stresses that incorporating multimedia resources such as, videos, podcasts and digital storytelling into English language lessons enriches the learning process. For example, students can listen to a podcast on phrasal verbs, like ‘stand in’ and ‘hold up’ with contextual examples.

As the number of language teaching Apps is rapidly growing, the increasing accessibility of the apps needs careful selection. It is important that user policy which include language learning app review form should be used to guide language teachers in evaluating the pedagogical and technical aspect of the app. Son (2016) suggests fifteen criteria for evaluating language learning apps. These include, purpose, accuracy, usefulness, flexibility, authenticity, engagement, feedback, integration, support, reliability, preservation, organisation, navigation and, multimedia. He further emphasised that there is need to present a list of apps selected for listening, speaking, reading and writing, pronunciation, grammar, vocabulary and cultural learning activities that are focused on learning the language.

Assessment and Feedback Using Digital Literacy Skills in English Language Teaching and Learning Classroom

Digital literacy is an essential skill in the modern age, and assessing digital literacy in the context of English language learning requires a comprehensive approach. However, digital literacy supports and enhances a wide range of assessment strategies and types. Such as diagnostic assessment, formative assessment, self-assessment, peer assessment and collaborative assessment. Assessing English language using the digital literacy skills involve the ability to locate, evaluate, create and communicate information effectively using digital tools and technologies which assist students to demonstrate the ability to navigate digital platforms and use basic tools. Designing effective digital assessments, using tools like, *Google forms* or *Quizizz* can help the teacher to monitor progress and provide timely feedback to the students (Son, 2018). Similarly, language teachers need to understand how to use analytic tools in order to track students’ engagement and performance. Online survey can be used for diagnostic assessment to determine students’ current abilities or progress. For instance, the teacher can ask the students to log into a learning management system like Google classroom and access specific materials. The teacher is there to guide the students to locate assignment or to download a reading comprehension passage, read it and upload their responses. More so, online quiz or game can be used for practice or self-assessment. Collaborative tools can be used to enable collaborative assessment. For instance, organizing a group discussion on a selected topic, example, ‘‘The benefit of learning English online’’ using Zoom to help students to participate actively and to use appropriate language structures. In peer assessment, students are encouraged to reflect on their digital literacy skills or provide feedback to peers. For instance, student can use speech recognition features to practice saying sentences like, ‘‘I want a glass of water’’ and receive instant feedback. Also, student can rate their group’s use of Google Document for collaboration and, suggests ways to streamline their communication (Son et al., 2010). However, the feedback on the use of digital tools and, suggestion for improvement should be constructive. Similarly, the teacher can effectively use electronic portfolio to collect evidence of students’ learning in digital format. For summative assessment, students can demonstrate their knowledge and skills by creating content in different formats using a range of essay topics like, ‘‘My favourite food’’, ‘‘My first day in school’’ and the like. Students can update and share their work easily using tools like, online storage, social networks and learning platforms. Using such tools allow students to demonstrate skills that go beyond the physical walls of the classroom. More so, the teacher can use digital knowledge to provide immediate and adaptive feedback to students. For instance, the teacher can source or create an onscreen assessment where students read digital text and write responses while students receive immediate feedback tailored to their response.

By focusing on practical applications such as, collaboration, content creation and ethical digital behaviour, educators can prepare students for a digitally-driven world while enhancing their English proficiency. Moreover, professional development in digital literacy is key for English language teachers to meet the demands of modern education. By fostering a culture of continuous learning, schools and educational systems can ensure that teachers remain adaptable and effective in leveraging technology to enhance the English language learning. This, in turn, prepares students to thrive in an increasingly digital and globalised world.

English language and Digital Literacy: Catalyst for Bridging the Digital Divide in Nigeria

Digital divide between individuals, communities and nations who have access to digital technologies such as internet, computers and power supply is intimidating. Although, the digital divide exists in multiple levels- geographic, socio-economic, educational and generational differences, this paper focuses on digital divide in the education; particularly on integrating digital skills in the English language teaching and learning process. The importance of digital technology and digital literacy in this era necessitates the need to pay more attention to the incorporation of digital technologies. The digital proficiency of teachers and students is crucial especially in the context of second language education in this 21st Century. It is a critical issue in today's increasingly connected world where access to technology and being digitally literate often determine the ability to succeed in the academic circle. The schools in the rural areas and even some in the urban setting lack the infrastructure for reliable internet connectivity. The reason is that many of the rural settlement are far behind in power supply; likewise, the urban settlement due experience epileptic power supply. Though schools in urban areas experience high-speed broadband, many rural schools rely on non-existent networks. The implication is that, students without access to digital tools are disadvantaged; particularly as online English language learning becomes more prevalent. This lack of access deepens language learning inequalities. For equal opportunity to digital literacy, it is expected that language students acquire skills and confidence to engage with digital tools to access online learning and vital information (Son et al., 2020). Padrul et al (2021) opine that digital literacy practices in school and especially in classrooms are required for preparing 21st century students. Digital literacy is essential for effective use of technology, however, students in underserved communities often lack access to quality English language teaching and learning, leading to limited knowledge of how to navigate and utilize digital tools. Nations that fail to equip their students with digital tools and skills risk falling behind in the global economy (McCord 2015).

Bridging the digital divide among schools is essential to ensure that no teacher of English and students are left behind in the digital age. Investing in infrastructure, promoting digital literacy in the English language teaching and learning and, making technology accessible to all students can create a more equitable and connected world.

Furthermore, some of the factors that affect the use digital technologies such as, lack of connectivity/ access to internet, lack of appropriate budget, lack of facility/equipment, lack of training and, lack of interest of some teachers of English language should be looked into with keen interest. If the goal is to give students the scope to become future innovators, then there is need to embrace technology in teaching. Investing in technological infrastructure must align with students' needs. So, to keep up with digital advancements, individuals especially students must have access to necessary digital tools required to succeed in this new educational environment, regardless of their location or background. For a sustainable development, educators, especially teachers who are the custodian of knowledge to be transferred to the students should be supported with ongoing training and resources to extract the full

potential of new digital skills. A pedagogically-led approach to digital literacy and integration ensure that teachers use the digital tools effectively making them enablers of digital skills (Uktamovich et al., 2024).

Despite advancements in technology, digital literacy remains a significant challenge in many educational settings. Many students and teachers lack basic digital skills; limiting their ability to use online resources for learning. Expanding digital literacy programs will ensure that students and teachers benefit from the knowledge. Therefore, it is pertinent to note that English language is a corner stone of improving digital literacy and bridging the digital divide in Nigeria.

English Language and Digital Literacy as Tools for Transforming Educational Policies, Reforms and Innovations for Sustainable Development

Digital literacy involves the ability to use digital tools, access information and, communicate effectively in a digital environment. English language, being the language of instruction for learning is essential for understanding digital skills, instructions and online content. Language education ensures that individuals, especially students in rural and urban areas acquire the foundational skills needed to navigate digital platforms. The linguistic diversity of Nigeria necessitates the need for an inclusive language policy that integrates all languages into education. The English language has become the main language of instruction thereby enhancing comprehension and digital literacy.

In leveraging technology and education, digital tool such as virtual simulations, gamified learning platforms and online language apps can expand the reach and engagement of education for sustainable development (ESD) For instance, interactive apps can enhance students and teachers' collaboration across borders, sharing ideas and strategies for sustainable teaching and learning process in a global context (Amhag et al.,2019). Also, effective transformation of ESD requires robust systems to monitor and evaluate the outcome of sustainability education programs such as, assessing changes in students' attitudes to language learning, behavior and the impact of using digital tools in the language classroom.

Curriculum that emphasises digital literacy instruction can better prepare students to the demands of modern workforce. Such reforms should include teacher training, updated teaching materials and, access to digital tools in schools. Collaboration between the government, private sector, and international organizations is crucial for sponsorship in implementing language-inclusive digital literacy programmes in which individuals, teachers and students are not left behind. These partners can support the development of e-learning platforms, provide affordable internet access and, distributes devices to schools in underserved areas. Furthermore, policies that promote lifelong learning opportunities are essential for equipping students with digital skills. More so, an educational reform that includes adult education programs targeting out-of-school youths and adults can go a long way in ensuring that no one is left behind in the digital transformation.

In promoting innovation in education, it is pertinent to note that digital tools that offer learning resources, such as mobile apps and online platforms can enhance language education, especially in Nigeria. Learning resources can help students and teachers overcome language barriers; while fostering digital tools. For instance, apps that teach basic English can support a more inclusive learning process (Badia et al,2017). In the modern educational system, language laboratories play a crucial role in teaching English as a second language. to enable students to improve their listening, speaking, reading and writing skills, there is need for language laboratory as a digital tool for learning English in schools. The language laboratory provides students with a dynamic learning environment; making it an essential

tool for language education. Equipping schools with language laboratories encourages students to take charge of their learning; allowing them to practice as much as the need. To ensure the success of the educational reforms, robust monitoring and evaluation mechanisms must be put in place for effectiveness. Data-driven insight can help policymakers identify gaps in language education and digital literacy programs; allowing for targeted interventions and continuous improvement.

Inclusive language policies and integrating digital skills into education should be prioritised, so that the educational system would be transformed into a more equitable, innovative and ready to face global challenges. To address the above issues, collaboration across sectors is required in sustaining investment in policies, reforms and technologies that promote inclusivity and long-life learning (Adams, 2016). Through such efforts, education in Nigeria can be technologically-based thereby unlocking new opportunities in real life situations.

Conclusion

Looking at the importance of language teachers and learners' digital literacy skills in digital environment, there is a need for training in the use of digital technologies for effective language learning. Students and teachers training can help develop language learning skills and strategies to become an effective language teacher as well as an independent language learner. Language teaching and learning that is technologically-based offers opportunities to both the teachers and the students to select and use digital tools and resources for effective learning.

Apparently, by developing digital skills and combining them with existing pedagogical skills, teachers of English language can support their teaching practice-from sharing knowledge and experiences with peers to enhancing and improving the learning experience and, assessment process for their students.

With the increasing importance of English as a global language, schools need to integrate digital language laboratories into their curriculum. More so, as digital technologies continue to evolve and impact every aspect of life, educators are tasked with the challenge of successfully integrating digital technology into education. In terms of pedagogy and technology, there is need for more attention on practical tasks, how to develop language teachers' knowledge and skills and, on how to use digital technologies in language learning and teaching in order to move with trends of events in education. Hence, the training should align with curriculum standards to ensure that technology enhances, rather than detracts from the language learning objectives.

Recommendations

1. Governments and private sectors, stakeholders should prioritize building and upgrading digital infrastructure, particularly in rural and underserved areas. Public-private partnership can play crucial role in funding and implementing these projects. Non-governmental organizations and international bodies can also support initiatives to address the digital divide globally; particularly in developing nations.
2. Government should put in place strategies for addressing digital equity, ensuring that all students have access to the necessary tools and resources.
3. Curriculum planners should integrate digital tools and online English language learning into the curriculum, ensuring that students are equip with the skills needed for a digital future.
4. Educational reforms, policies, should prioritize the integration of language education with digital skills training and digital infrastructure.

5. The government, private sectors and civil society must collaborate to create policies and programs that equip both students and teachers with the linguistic and digital skills needed to succeed in the modern world
6. Digital content used in education should be age-appropriate, suitable for the curriculum, localized and culturally relevant.
7. Training programs should be established to improve teachers' and students' digital skills across all schools; focusing on marginalized communities.

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EFFECT OF JIGSAW II COOPERATIVE LEARNING APPROACH ON SECONDARY SCHOOL STUDENTS' ACHIEVEMENT IN BIOLOGY IN KADUNA STATE, NIGERIA

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Abstract

The study investigated the effect of Jigsaw II cooperative learning approach on secondary school student's achievement in biology in Kaduna State, Nigeria. In this study, two (2) research questions were raised and answered. Also, two (2) hypotheses were formulated and tested at 0.05 level of significance. The study adopted the quasi-experimental non-randomized pre-test-post test control group design. The target population of the study were all SSII students of public secondary schools in Kaduna State, totaling 59,706 from which four (4) intact classes from four schools were selected using simple random sampling technique. Two intact classes with 82 students were randomly assigned to experimental group and the other two classes with 77 students were assigned to control group. Thus, the sample size of 159 students. The study made use of one instrument the Biology Achievement Test (BAT)). The BAT has 40 multiple choice questions and were constructed by the researcher. Using split-half method, the reliability coefficient of BAT was 0.74. Data collected were analyzed using Mean, Standard Deviation and ANCOVA. Findings showed that the mean achievement of the students with Jigsaw II cooperative learning approach were significantly higher than control groups. In terms of gender, findings revealed that there was no significance difference between the mean achievement scores of male and female students taught using Jigsaw II co-operative learning approach. It is recommended that Biology teachers should be trained by State Ministry of Education on how to implement Jigsaw II cooperative learning in their classrooms by organizing seminars and workshops in order to improve students' achievement and retention in biology.

Keywords: Jigsaw II Cooperative, Learning Approach, Students' Achievement,

Introduction

Learning of biology facilitates individuals' development of positive attitude towards environmental protection and preservation of natural resources. It develops keen understanding of one's own physical and biological existence and learns the ways to manage a healthy and worthy life (Sharma & Singh, 2020). Ibrahim et. al (2022) viewed importance of biology in areas such as problem of food scarcity, pollution, health, hygiene, poverty eradication, management and conservation of natural resources as well as biotechnology and ethics. Despite this importance there is problem of poor performance in the subject which was due to the methodology used in teaching the subject, with this problem there is need of students' friendly methodology such as cooperative learning strategy.

Cooperative learning strategy is a successful teaching strategy in which small teams, each with students of different levels of ability, use a variety of learning activities to improve their understanding of a subject. It is an educational approach which aims to organize classroom activities into academic and social learning experiences (Johnson, 2014). The quality of instruction received by the students depends on the knowledge of the teacher. Therefore, for any subject to be effectively taught, there should be trained and qualified teachers employing appropriate instructional strategy. Nwankwo and Okigbo, (2021) stressed that teachers have to select appropriate instructional methods that will appeal to both the students, arouse their interest and enable them achieve excellent performance, Jigsaw II cooperative learning strategy is one of this appropriate methods.

Jigsaw II cooperative learning strategy is based on group dynamics and social interactions. Jigsaw technique allows students to actively participate in the learning process, they feel more comfortable about their role (Usman et. al., 2022). In Jigsaw technique, each student prepares a part of the assignment outside the classroom. Later they return to their groups and peer-teach other members. Whereas all groups can take the same subject, different groups can take different parts of it as well. The process encourages students to listen and be engaged in a group setting. Just like a Jigsaw puzzle each member of the group plays an essential role in their groups (Fasasi & Hussaina, 2022). Considering the advantage of using this method it can enhance learning concepts such as genetics concepts. Genetics is the study of genes, genetic variation, and heredity in organisms.

Several empirical studies have demonstrated the effectiveness of Jigsaw II teaching strategy in many subjects like mathematics, economics, physics and Chemistry when compared to the conventional teaching strategy (Tabiolo & Rogayan, 2019 and Nwankwo, & Okigbo, 2021).

In conclusion, the Jigsaw II Cooperative Learning Approach offers a promising solution to the challenges of improving secondary school students' achievement in biology. By promoting active engagement, peer teaching, and collaborative learning, this method enhances students' understanding of complex biological concepts and fosters a positive attitude toward learning. Continued research and application of the Jigsaw II method in diverse educational settings are essential to fully realize its potential and address the academic challenges faced by biology students. However, there is need to validate the effectiveness of Jigsaw II in biology, hence, the need for this study.

Despite the importance of biology, performance in the subject in examinations has remained consistently poor. Ibrahim, (2022) reported one of the factors responsible for the poor performance includes use of conventional method of teaching. Also Jean, Etienne & Florian, (2021) explained that science teachers employ the Conventional method with little or no attention to the procedures that make students have good learning and understanding of basic concepts and principles. Many students have fear and lack of interest for biology; they shun away from biology classes, paid little or no attention to lessons and as a result, continue to experience difficulties in answering questions, particularly in genetics and biology in general. Therefore, this study deems it necessary employ the use Jigsaw II cooperative learning strategy which motivating students, encouraging group work, and enhanced students' performance.

The persistent poor achievement in Biology exhibited by science students in public examinations leaves no doubt about the ineffectiveness of the teaching approaches used by science teachers for teaching this subject. Students see Biology as an abstract and difficult subject. Students neither understand the basic

concepts nor the underlying processes that give rise to the Biology concepts. This may be because the teaching approaches used by the teachers are teacher centered and does not allow students' participation, therefore imposing poor concept formation and reducing interest of the students in Biology. This makes students resort to learning by memorization, which results in consistent mass failure.

The poor achievement in biology in public examinations no doubt leads to high rate of drop outs as well low enrolments into science and technology based courses at the tertiary level. The development is responsible for poor manpower development in science and technology based discipline. For a country like Nigeria that is in dire need of scientific and technological development the trend is unacceptable. It is against this backdrop that this study is out to investigate the effect of Jigsaw II cooperative learning approach on students' achievement and retention in secondary school Biology in Kaduna State so as to find out if this approach can improve students achievement and retention,

The study investigated the effect of Jigsaw II cooperative learning approach on student's achievement in senior secondary school Biology in Kaduna State. The Senior Secondary Two students were used in the study because they have come across the topics at SS 1 class and provides them the best chance to learn and conceptualize what they must have been taught

Objectives of the Study

The main objective of the study is to investigate the effect of Jigsaw II cooperative learning approach on secondary school students' achievement in biology in Kaduna State, Nigeria. Specifically, the study sought to: determine the difference in mean achievement scores of secondary school students taught Biology using Jigsaw II cooperative learning approach and those taught using conventional teaching approach, and determine the difference in mean achievement scores of male and female secondary school students taught Biology using Jigsaw II cooperative learning approach.

Research Questions

In order to achieve the objectives of the study, the following research questions were formulated:

1. What is the difference in mean achievement scores of the students taught Biology using Jigsaw II cooperative learning approach and those taught using conventional teaching approach?
2. What is the difference in mean achievement scores of male and female students taught Biology using Jigsaw II cooperative learning approach?

Hypotheses

The following null hypotheses were tested at 0.05 level of significance:

H0₁: There is no significant difference between the mean achievement scores of students taught Biology using Jigsaw II cooperative learning approach and those taught using conventional teaching approach.

H0₂: There is no significant difference between the mean achievement scores of male and female students taught Biology using Jigsaw II cooperative learning approach.

Methodology

Quasi- experimental, non-randomized pre-test - posttest control group design was employed in conducting the study. In this design, four (4) intact classes were involved in the study. Two classes were randomly assigned to the experimental group and the other two classes to control group.

The target population of the study were all SSII students of public secondary schools in Kaduna State, totaling 59,706 from which four (4) intact classes from four schools were selected using simple random sampling technique. Two intact classes with 82 students were randomly assigned to experimental group and the other two classes with 77 students were assigned to control group.

Multi-stage random sampling was employed to select 4 intact classes for the study one intact class was selected from each school randomly by balloting. Therefore, the total sample for the study is 159 students with 82 students in the experimental group and 77 in the control group.

The researcher developed and used an instrument called Biology Achievement Test (B.A.T), this instrument has 40 questions which was used for the collection of data.

The lesson plans prepared by the researcher was used in delivery of the lesson to the students in the control group and they covered the same content areas in Cell Biology.

The validation of the instrument BAT was done by two experts in the Department of Biology Education, Joseph Sarwuan Tarka University Makurdi requested to validate the 40 multiple choice questions of BAT. Their advices were sought in terms of relevance, ambiguity and vagueness of expression as well as suitability of items of the Biology students at Senior Secondary School. The experts advised that some items should be removed and replaced with the appropriate ones. Expert’s comments were used by the researcher to construct the 40 multiple choice questions of BAT which were used in the study.

To ensure the reliability of the instruments of this study, a trial test was done with 90 SSS II students who were not part of the sample using the pretest BAT. The internal consistency of BAT was measured by applying Kuder-Richardson formula (K-R21). The internal consistency reliability coefficient was calculated 0.68 as in Appendix L. K-R21 was used to establish the reliability of BAT.

Data was collected and analyzed using mean, standard deviation and analysis of covariance (ANCOVA). Mean and standard deviation were used for answering research questions while the research hypotheses were tested using Analysis of the variance at 0.05 level of significance. ANCOVA was used to serve as a control for the initial differences across the two groups; since the data was collected using pretest and protest.

Results

This chapter deals with presentation and analysis of data, interpretation of result and discussion of findings.

Data Presentation, Analysis and Interpretation

The result of the data analysis and interpretation are presented according to research questions and hypotheses formulated for the study.

Research Question 1: What is the difference in mean achievement scores of the students taught Biology using Jigsaw II cooperative learning approach and those taught using conventional teaching approach?

Data to answer research question one are presented in Table 1.

Table 1: Mean and Standard Deviation of the Scores of Students in biology Achievement test between the groups

Group	Pretest		Posttest			N
	$\bar{x}$	SD	Mean Gain			
Control Group	18.58	2.99	49.20	5.33	30.62	77
Experimental Group	38.10	6.76	55.90	5.83	17.81	82
Mean Diff				12.81		
Total						159

In Table 1, the mean for pretest in the control and experimental group is 18.58 and 38.10 with standard deviation 2.99 and 6.76 respectively. While the mean for the posttest in the control and experimental group is 49.20 and 55.90 with standard deviation 5.33 and 5.83 respectively. The mean difference for the control and experimental group is 12.81 which is in favour of the control group. From the mean scores for both groups, it could be seen that the Jigsaw II Cooperative Learning method group has a lower mean score in biology than the Conventional method group.

Research Question 2: What is the difference in the mean achievement scores of male and female students taught Biology using Jigsaw II cooperative learning approach?

Table 2: Mean and Standard Deviation of Achievement Scores of Male and Female Students in Experimental Group

Sex $\bar{x}$ SD	Pretest $\bar{x}$ SD	Mean Gain	Posttest $\bar{x}$ SD	Mean Diff	N
Male 46	38.63	6.69	56.04	6.31	17.41
Female 36	37.42	6.86	55.72	5.23	17.65
Mean Diff				-0.24	
Total				82	

Table 2 shows that the pretest scores for male and female students taught Biology using Jigsaw II cooperative learning approach is 38.63 and 37.42 with standard deviation of 6.69 and 6.86 respectively. However, the posttest scores for male and female students taught Biology using Jigsaw II cooperative learning approach is 56.04 and 55.72 with standard deviation 6.31 and 5.23 respectively. The mean difference between the male and female students is -0.24 which is in favour of female students. This implies that the female students have a higher level of achievement than their male counterpart.

Hypothesis 1: There is no significant difference between the mean achievement scores of students taught Biology using Jigsaw II cooperative learning approach and those taught using conventional teaching approach

Table 3: ANCOVA Result for the Achievement scores of students by groups

Source	Type III Sum of squares	df	Mean Square	F	Sig.
Corrected Model	1829.837 ^a	2	913.917	29.193	0.000
Intercept	15722.527	1	15722.527	502.227	0.000
pretest	21.692	1	21.692	0.693	0.406
G	5	5	1		
r	8	8	8		0
o	3	3	.		.
u	.	.	8		0
p	6	6	4		0
	4	4	3		0
	4	4			
Error	4946.287	158	31.306		
Total	452475.000	161			
Corrected Total	6774.124	160			

(R Squared= .280 (Adjusted Squared= .271)

In table 3, the p-value for group is 0.000. Hence $p < 0.05$, the null hypothesis is rejected. This implies that there is a significant difference between the achievement scores of students taught in Biology using Jigsaw II cooperative learning approach and those taught using the conventional teaching approach. It therefore means that the students in the Jigsaw II Cooperative learning approach group did not achieved better than those students in the conventional teaching method group.

Hypothesis 2: There is no significant difference between the mean achievement scores of male and female students taught Biology using Jigsaw II cooperative learning approach.

Table 4: ANCOVA Result for the Achievement scores of male and female students in the Jigsaw II cooperative learning method group

Source	Type III Sum of squares	df	Mean Square	F	Sig.
Corrected Model	50.743 ^a	2	25.372	742	.479
Intercept	8918.490	1	8918.490	260.902	.000
pretest	48.659	1	48.659	1.423	.236
gender	4.261	1	4.261	.125	.725
Error	2700.476	79	34.183		
Total	259008.000	82			
Corrected Total	2751.220	81			

R Squared= .002 (Adjusted R Squared= .023)

In table 4, the p- value for gender is 0.725. Hence 0.725 is greater than 0.05, the null hypothesis is not rejected. This result shows that there is no significant difference in the mean achievement scores in Biology between the male and female students in Jigsaw II cooperative learning approach group. This implies that both the male and female students achieved equally in the Biology contents taught to them in the experimental group.

Discussion of Finding

The findings indicate the mean for pretest in the control and experimental group is 18.58 and 38.10. However, the mean of posttest for the control and experimental group is 49.20 and 55.90. From the mean scores for both groups, it could be seen that the Jigsaw II Cooperative Learning method group has a higher mean score in statistics than the Conventional method group. This reveals that students taught Biology using the Jigsaw II Cooperative Learning method and those taught Biology via the conventional teaching method both improved on their achievement in Biology but a little more with the Jigsaw II cooperative learning method group. Hypothesis 1 confirms this in table 3, where the significant value of the dependent variable (posttest) in the two methods is 0.001. Since this value is less than the level of significance of 0.05, the null hypothesis is rejected. It shows that there is a statistical significant difference in the mean achievement scores of secondary schools students taught Biology in experimental group and control group. This reveals that students taught Biology using Jigsaw II cooperative learning approach achieved better than those students in the conventional teaching method group. This finding is in line with the findings of Mbacho and Nyingi (2013), which showed that learners taught using Jigsaw cooperative learning approach perform better than those taught using conventional teaching approach. This implies that the use of Jigsaw II cooperative learning approach in teaching and learning of biology will improve student's achievement in Biology in Nigerian secondary schools.

The findings also reveal that the pretest scores for male and female students taught Biology using Jigsaw II cooperative learning approach is 34.4130 and 37.4444. This implies that both the male and female students were at the same level of knowledge before the commencement of the exercise. However, the posttest scores for male and female students taught Biology using Jigsaw II cooperative learning approach is 56.2609 and 55.8611. This implies that the male students have a higher level of achievement than their female counterpart. However, there is no much difference between the male and female students mean achievement scores in Biology even though the male students slightly achieved better than the female students. This was justified by Hypothesis 2 in table 4, where the significance value of posttest of male and female students in statistics within the group is 0.767. Hence 0.767 is greater than 0.05, the null hypothesis is accepted. This result shows that there is no significant difference in the mean achievement scores in Biology between the male and female students in Jigsaw II cooperative application method group. This implies that both the male and female students achieved equally in the Biology taught during this study.

Conclusion

The results obtained from BAT did not favoured students taught by Jigsaw II cooperative learning more than those taught by conventional teaching approach. Therefore, it was concluded that Jigsaw II co-operative learning approach could not effectively enhance and improve student's academic achievements in biology more than the conventional teaching approach.

Jigsaw II co-operative learning approach could be employed to raise the academic achievements of females in biology so as to bridge the gap in biology achievements between boys and girls. This is based on the finding that gender is not a factor in learning biology when Jigsaw II cooperative learning approach is applied.

Recommendations

In order to improve academic achievements and retention in biology among senior secondary school students, the following measures are recommended:

1. Biology teachers should be trained on effective procedures for implementing Jigsaw II cooperative learning in their classrooms by organizing extensive seminars and workshops. This will assist in improving students' achievements in biology.
2. Biology educators, professional associations in biology as well as biology textbook developers should incorporate Jigsaw II cooperative learning procedures in their future publications to enhanced students' academic achievements and of biology.
3. Biology teachers at secondary school level should use Jigsaw II cooperative learning approach in their lesson delivery to improved achievements of learning. This will help to close the existing gap in biology achievements between boys and girls and could even make the boys better achievers in biology.
4. Teacher-training institutions should include Jigsaw II cooperative learning approach in their biology approach course content. This will greatly assist in ensuring that prospective secondary school biology teachers are adequately trained on how to use the approach in their classrooms for improved students' achievements.

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STUDENTS' VICES: A THREAT TO QUALITY OF BUSINESS EDUCATION GRADUATES OF TERTIARY INSTITUTIONS IN NIGERIA

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Abstact

One of the problems in Nigeria as far as education is concerned today is the quality or standard of education. Qualitative business education should lead to detectable gains in knowledge, skills and values which would result in producing quality business education graduates. However, several students' vices seem to be militating against the realization of the desired quality graduates from tertiary institutions in Nigeria. The paper examines vices such as: drug abuse, examination malpractice, obscene dressing and sexual harassment or promiscuity. It is recommended that authorities of tertiary institutions should educate students of the danger of drug abuse, examination malpractice, and illicit love making, parents should ensure adequate control of their children to inculcate good values in them, students should abstain from moral decadence, and Management of tertiary institutions should ensure proper supervision of students during their examinations, among others.

Key Words: Student's vice, quality of education, business education, higher education.

Introduction

Vices are seen as social problems that are not appropriate and need remedying (Ifudu, 2016). Vices are forms of criminal, wicked and evil behaviors in our society (Abubakar, 2018). Vices can also be defined as those acts and conditions that violates norms and values (Grob, 2017). Using what was presumed as the universal criteria for formality sociologist commonly assumed that social "pathology" was the results of bad people (Baraya, 2015). Social problems in our society today results from the action of maladjusted people who were abnormal because of mental deficiency, mental disorder and incomplete socialization (Leonard, 2018). These social pathologists assumed that the basic norms and traditions of the society are held universally. In absolutist view, social problem is behavior that disturb the mental order (Eitzen, 2013)

Our society today is high dynamic, the dynamisms give rise to the new issues of public interest. It also generated new problems and pose is daunting challenges for most pressing in the minds of Nigerian's as far as business education is concerned today, it is that pertaining to quality or standard of education.

Business education program may have far reaching effects on the speed of development and expansion of economy. It helps to shape the future work and lives of youths and adults. A question that

comes to many is to what extent is the program of business education effective in meeting the need of those who support it and those who benefit from it?

Agbionu (2022) sees business education as synonymous with any education for entry into the business world given at any educational level. Agbionu further stated that business education one taught as post – secondary education in subjects like accounting, marketing, office administration. According to Osuala (2014), business education is a program of instruction which consist of consists of two parts

1. Office Education being a vocational education program for the office careers through intimal, refresher and upgrading education leading to employability and advancement in office occupations
2. General Business Education being a program of instruction to provide students with information and competencies which are needed by all in managing personal business affairs and in using the services of the business world

Critics point out that policy – makers and planners are more concerned with the number educated or number of graduates than the quality of graduates. According to Fadipeb and Oluchukwu (2014), the qualitative aspect of education should be viewed as a living and moving thing whose goodness resides on its excellence and fitness to the changing need of a particular student and the society it is intended to serve. Qualitative business education should therefore lead to detectable gains in knowledge, skills and values.

Social Vices and Students of Tertiary Institutions

There are, however, several students' vices that seem to be militating against realization of a desired quality business education in Nigerian tertiary institutions. Eitzen (ibid) enumerated some of these vices as follows:

1. Sexual Harassment among business education student in tertiary institution in Nigerian is one of the serious vices that call for serious concern. Most of our students who for first time gain some social freedom from their parent's watchful eyes and guidance, easily fall into the temptation of testing the forbidden fruit. Some of them become so wild on the illicit lovemaking that they give most of time and attention to it to the detriment of their studies willingly. They become so much engaged in criminal activities that they sleep throughout the day time in hostels during lectures for those who would want to register their presence in classes. Some with their opposite sex.
Sexual Harassment could lead to unwanted pregnancy, babies and as well as contacting HIV and AIDS. In contracting HIV and AIDS, complications may result which may lead to hospitalization and absence from lectures. How can such student meet the required business education standards?
2. Examination Malpractice; Is any act of omission or commission which compromises the validity and integrity of any examination (Ministry of Education, Bauchi state 2018). Malpractice refers to counter practice that is against ethics of examination. It is an act of respect to all rules and regulations guiding the good conduct of any examination.
In recent times, examination malpractice has from simple "graphing" where students occasionally strained their necks to their necks to copy what they want to copy from other students to a variety of sophisticated forms. There are many causes of examination malpractice in Nigeria. One of the major causes of examination malpractice can be attributed to moral decadence in Nigeria. One finds cheatings, dishonesty embezzlement and stealing of public funds do not attract the punishment they deserve. The emphasis on the paper qualification is another cause of examination malpractice. If admission to school and employment of graduates are based on actual performance of candidates

during interviews or entrance examination rather than on mere certificates, examination malpractice will be discouraged. Other students' vices such as cultism, drug abuse and truancy are also encouraging examination malpractice.

Examination malpractice has grave consequence on the students, institutions of learning and the whole nation. Dismissal and has brought much embarrassment and untold hardship to individuals, families and communities. In order to curb the problem of examination malpractice in our tertiary institutions in Nigeria, admission of business education students should not be based on certificates only but on performance in entrance examinations. (copper, 2016). The entrance examination should be conducted to only those students that possess the entry qualifications. Adequate facilities such as classrooms and laboratories should be provided to ensure effective check of students that is caught and found guilty of the crime of examination malpractice should be dismissed and handover to the law enforcement agents to serve as a lesson to others.

3. Drug Abuse is another vice that is bedeviling our educational institutions in Nigeria. A drug, according to Olatunde (2020), is a substance of biological origin when applied to a living tissue, produces an effect. Drugs include what are commonly called medicine and not only substance which alter mood, perception or normal awareness as some people erroneously believe.

Drugs abuse refers to the use especially by self-administration, of any drug in a manner that deviates from an approved medical or social pattern within a given culture (Eiltzen 2013).

It is interesting to understand that the use of medically prescribed opiate analgesics for the relief of pain is quite proper, but self- administration of the same dosage for relief of depression or tension is considered an abuse.

Tobacco is a stimulant that increase mental alertness and in high dosage cause unsteadiness and muscle tremors. Narcotic analgesics such as morphine, heroine and opium are pain relievers with marked effect on moon of people.

The cause of drug abuse among students, are not too different from those for adults. Bell (2021) said that drug abuse has many causes. Some of the cause of drug abuse are economic, social, psychological, family pathology and cultural beliefs. These causes include drug abuse through ignorance, drug abuse for pleasure, drug abuse from curiosity, incorrect drug dosage, home school or work environment etc.

Some of the above causes are particular interest to the academicians. For example, it has been shown that most of the students that take drugs to help them with their studies are those with poor educational records to start with sometime they have a history of instability and family social problems. Also, students in particular may engage in drug abuse due to group or peer pressure and the need to belong and be recognized by groups of which they are members.

Drug abuse has a negative effect on man, when abused; they lead to a lot of undesirable consequences to the individual as well as the society in general. Some of the social effect of drug abuse on student include wastage of resources, lack of concentration in studies, violent crimes such as rap, murder etc. Judging from the various causes and effect of drug abuse to man, it is not an easy task to prescribe exact solution to the problem especially among adolescents who quickly change a lot in behavior. However, the fight should be carried out to educate the family and educating the public of negative effect of drug abuse in our society.

A lot of reports the factors associated with drug abuse in our society suggest that parents have a primary role to play in reducing its incidence. Parent should ensure adequate supervision and control of their children to inculcate good values in them.

4. Cultism is another vice that has negative effect on business education graduates of Nigeria tertiary institutions. According to Denga (2016), cultism is a system of belief and practice or an ideology help by an individual. Orukpe (2019) defines secret cults as a group of people who share and spread

peculiar secret beliefs known only to the members their invitation procedures involve secret rituals like swearing by some gods, human blood and others, Possession of mystical power is often associated with cults. Something, secret cults attend function of members like marriage, burial ceremonies etc. Some appear in uniform that are easy to be identified. They engage themselves in activities like taking cocaine, India hemp and drinking human blood. They are always happy when they see fellow human beings suffering as are suit of their activities.

The origin of cultism in Nigeria tertiary institution can be traced to the formation of pirate confraternity university of Ibadan 1952 by Wole Soyinka and members of his group mainly as a lobby group of students in order to score even with university authorities. One of the objectives of the group was to inspire patriotic sentiments and to check the neo- colonialist mentality spreading among the nations educated class due to western education. From there, the phenomenon of cultism has virtually spread to almost all tertiary institution in Nigeria even including secondary and primary schools.

According to Nwadike (2018), there are about 45 secret cults in Nigerian tertiary institutions of learning and are all equipped with an elaborate hierarchy, insignia and distinct attire. Cultism leads to outbreak of violence on campuses and its attendant destruction of lives and property. Peace on campus initiative an organization form control cultism on Nigerian campuses revealed that as at September, 2003, 500 students and lecturers have died in Nigerian campuses as a result of cult-related violent activities (social vices 2003)

Generally, the goals and objective of cult activities in our institution of high learning are not very clear and meaningful. In most cases youth join cult groups purposely to gain recognition and to enhance social life in the campuses. They easily mobilize other students to demonstrate against constituted authorities. Youth are easily attracted into cult as a result of bad friends, poverty, broken home and frustration. Students that found themselves into cults do not pay attention to studies, as they are fond of coming of lecturers so that they can pass them on their examinations.

5. **Obscene Dressing:** Our tertiary institution today have been bedeviled with obscene dressing particularly students. Most girls go bare, display Mabel's, and bonds and wearing what are just ample cleavage on display, depicting size and shape of private part with minis that barely skin the bottom. It appears now that for one to be fashionable, one has to become half naked. According to Irwange (2020), this constitutes weapons of mass distraction (WMD) and sexual harassment. This obscene dressing has negative effect on both students and lecturers that they can hardly concentrate in their work under such an environment. There must be moderate position that allows the students to dress in a certain way that would meet societal need. The higher institutions of learning have been fighting against other social vices, but the issue of obscene dressing has not received much attention. Some professions have dress code example law and medical students. Other profession can follow suit. It is advisable that a general dressing code can be introduced in each of our tertiary institutions in Nigeria. Such a code shall make provision for lecturers to insist that students must be decently dressed or such students should be sent out of lectures halls.

Conclusion

The general increase in social vices among students of business education in higher institution in Nigeria might be responsible for general decline in the quality of business education graduates being turned out by these institutions as the trends are moving in opposite direction. An evaluation of the quality of

business education graduate form tertiary institutions based mainly on a series of questions put to major employers of Nigeria graduate was carried out to assess graduates' level of preparation and performance on the job. The most worrisome response from this interview is just how serious quality of business education in higher education (the scholar 2020).

The responsibility of preventing or curbing general students' vices in our tertiary institutions should be a collective one resting on parents, lecturers, religious leaders, authorities if the institutions as well as government of this country.

Recommendations

The writer recommended the following as measure of reducing students' vices in our tertiary institution in Nigeria

1. Students should abstain from illicit love making by giving their time and attention to their studies.
2. Parents should ensure adequate control of their children to inculcate good values in them.
3. It is also recommended that a general dressing code should be introduced in each of our tertiary institutions in Nigeria
4. Finally, authorities of higher education should ensure proper supervision of students in all their examinations in order to minimize examination malpractice.

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UNLOCKING NIGERIA'S ECONOMIC POTENTIAL: THE ROLE OF LANGUAGE IN PROMOTING SUSTAINABLE GROWTH

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Abstract

Nigeria's economic potential is deeply intertwined with its linguistic diversity, yet this asset remains underutilized due to the absence of inclusive language policies. This study critically examines how linguistic fragmentation affects economic development, education, governance, and national unity. It emphasizes the need for a balanced language policy that integrates indigenous languages alongside English to foster social inclusion and economic participation. Drawing on global examples of successful multilingual nations, the research highlights the role of mother-tongue education, language documentation, and multilingual governance in promoting sustainable growth. Findings reveal that promoting linguistic diversity can enhance educational outcomes, improve market access, and strengthen civic engagement. The study offers a framework for policymakers to develop strategies that align language use with national development goals. By positioning language as both a cultural asset and an economic tool, this research underscores the importance of multilingualism in driving innovation, inclusion, and long-term prosperity in Nigeria.

Keywords: Economic Development, Language Policy, Sustainable Growth, Nigeria, Multilingualism

Introduction

Nigeria's economic development is a multifaceted phenomenon that is influenced by a complex array of factors, including its rich cultural heritage, vast natural resources, and linguistic diversity. With a population exceeding 200 million people and a GDP of over \$400 billion, Nigeria is a significant player in the African economy (Yeboua et al., 2022).

Despite its economic potential, Nigeria faces numerous challenges that hinder its development, including corruption, inadequate infrastructure, and insecurity. Moreover, the country's linguistic diversity, while a valuable asset, also presents challenges for economic development.

The dominance of English as a medium of instruction and communication in governance and commerce often disadvantages indigenous language speakers, limiting their participation in economic activities and perpetuating inequality.

Unlocking Nigeria's economic potential through language involves a nuanced understanding of the role that both English and indigenous languages play in promoting sustainable growth. English, as a unifying factor in Nigeria's multilingual society, is pivotal for national integration and economic development. It serves as the primary medium of instruction and communication, facilitating access to global markets and fostering national unity, which is crucial for sustainable development (Obiegbu, 2015; Anyanwu, 2017). However, the emphasis on English has often overshadowed the potential of indigenous languages, which are vital for inclusive growth. Indigenous languages can empower local communities by improving access to education, information, and government initiatives, thereby enhancing participation in sustainable development efforts (Ugwu, 2020). Moreover, linguistic plurality, which

characterizes Nigeria, can be harnessed for national advancement by promoting cultural diversity and innovation (Bob et al., 2023). The integration of indigenous languages into educational and governmental frameworks can address socio-economic challenges by fostering creativity and innovation, essential for economic advancement (Alabi & Abolarin-Egbebiola, 2023). Therefore, a balanced approach that values both English and indigenous languages is essential for unlocking Nigeria's economic potential and achieving sustainable growth.

By examining the experiences of successful multilingual nations and drawing on existing research, this study aims to provide insights into the complex relationship between language, culture, and economic development. The findings of this research have significant implications for policymakers, educators, and business leaders seeking to promote economic development and reduce poverty in Nigeria.

Language and Economic Development in Nigeria

Language plays a crucial role in Nigeria's economic development, serving as both a barrier and a facilitator. The multiplicity of languages in Nigeria complicates communication and hinders national cohesion, which is essential for effective development strategies (Popoola, 2014). While English is positioned as a unifying language that supports intellectual and national development, it also perpetuates the marginalization of indigenous languages, which are vital cultural assets that can drive economic advancement (Chinemerem, 2015; Obi, 2021). Indigenous languages, when harnessed effectively, can enhance empowerment and sustainable development, suggesting that multilingualism should be viewed as an economic resource rather than an obstacle (Ibrahim & Ahmed, 2018). The neglect of local languages limits their potential to address socio-economic challenges, indicating a need for a paradigm shift in how language is perceived and utilized in Nigeria's development narrative (Alabi & Abolarin-Egbebiola, 2023). Thus, a balanced approach that values both English and indigenous languages is essential for fostering economic growth and cultural identity in Nigeria.

Linguistic Diversity and Economic Challenges

Linguistic diversity presents both economic challenges and opportunities, significantly influencing trade, migration, and public policy. The presence of multiple languages can create communication barriers and financial costs, potentially leading to national divisions and conflicts (Ginsburgh & Weber, 2011). However, it also fosters individual and group identity, enhancing social cohesion and cultural richness (Ginsburgh & Weber, 2011). Economic incentives for language acquisition arise in multilingual societies, where individuals may benefit from learning languages of key trade partners, thus facilitating international commerce (Athanasίου et al., 2016). Moreover, linguistic policies must balance the need for effective communication with the preservation of cultural identities, as overly reducing the number of official languages can alienate minority groups (Durlauf et al., 2016). Ultimately, the interplay between linguistic diversity and economic outcomes necessitates careful consideration of both the benefits and drawbacks in policy formulation (Ginsburgh & Weber, 2018; Ginsburgh & Weber, 2020).

The Role of English in Economic Development

English plays a pivotal role in Nigeria's economic development due to its status as the country's official language and a key medium for business, education, and international relations. As a legacy of British colonialism, English remains the dominant language in government, legal systems, and corporate sectors (Adegbiya, 2004). Its widespread use facilitates foreign investment, global trade, and technological transfer, as multinational companies prefer English-speaking markets for ease of communication (Bamgbose, 2011).

Moreover, Nigeria's participation in international organizations (e.g., the African Union, ECOWAS, and the United Nations) relies heavily on English, enhancing diplomatic and economic collaborations. The dominance of English in digital spaces (e.g., e-commerce, fintech, and remote work) further strengthens Nigeria's integration into the global digital economy. However, over-reliance on English may marginalize non-English speakers, necessitating policies that balance English proficiency with indigenous language preservation.

Economic Benefits of Language Proficiency

Language proficiency both in English and indigenous languages has a direct impact on Nigeria's economic growth. Multilingual individuals tend to have better employment opportunities because they are able to engage in cross-border trade, tourism, and outsourcing industries (Ezema, 2019). Nigeria's creative industries, particularly Nollywood and the Afrobeats music scene, are strong examples of how indigenous languages such as Yoruba, Hausa, and Igbo are used to reach global audiences and generate substantial revenue. Beyond the entertainment sector, local businesses also benefit from multilingual marketing strategies that enable them to connect with Nigeria's diverse ethnic consumer base (Udoh, 2021). In education, students who are proficient in both English and their mother tongues tend to perform better academically, which ultimately leads to a more skilled and productive workforce. However, the current education system in Nigeria continues to prioritize English, thereby limiting the economic potential of indigenous languages. Implementing a bilingual or multilingual policy could help unlock broader economic inclusivity and stimulate growth across sectors.

Challenges of Linguistic Diversity

Nigeria's rich linguistic landscape, which includes over 500 languages, represents a profound cultural heritage but also presents significant economic and administrative challenges. The absence of a standardized national language policy contributes to disparities in education, governance, and economic participation (Brann, 1993). In the education sector, many children struggle academically because instruction is primarily delivered in English, which is often not the language spoken at home (Emenanjo, 2015). In terms of governance, policies and public announcements are frequently inaccessible to non-English speakers, thereby excluding a large portion of the population from civic participation. Businesses also encounter obstacles in marketing their products across linguistically diverse regions, reducing their ability to penetrate broader markets. Addressing these issues would require Nigeria to consider multilingual education models that incorporate both English and major indigenous languages. Additionally, the adoption of language technologies, such as AI-powered translation tools tailored for local dialects, could offer practical solutions to communication barriers.

The Role of Language in Promoting National Unity

Language plays a dual role in Nigeria's national fabric it can either serve as a bridge or become a barrier. Historically, language has been a source of division, with ethnic tensions often exacerbated by linguistic differences. Communities tend to prioritize their native tongues, sometimes at the expense of national cohesion (Olagbaju, 2020). However, a well-structured language policy could serve to unite rather than divide. Promoting bilingualism in English and major indigenous languages within the education system and media could foster mutual understanding. Inter-ethnic communication could be further encouraged through language exchange programs. The inclusion of indigenous languages in government affairs would enhance inclusivity and strengthen public trust (Bamgbose, 2014). Lessons from countries like South Africa and India show that implementing multilingual policies not only

preserves linguistic diversity but also strengthens national identity. Nigeria could adopt similar strategies to reduce ethnic tensions and support sustainable economic growth.

Challenges of Linguistic Diversity

The reemergence of Nigeria's linguistic diversity in public discourse continues to highlight both the benefits and the burdens of managing such a diverse linguistic environment. The absence of a dominant indigenous lingua franca complicates efforts to achieve national cohesion, and affects sectors such as education and governance (Brann, 1993). Educational barriers persist, as many students are taught in English, a language unfamiliar to them at home, contributing to high dropout rates and poor academic performance (Emenanjo, 2015). Economic exclusion is another consequence, especially in rural areas where populations primarily speak local languages. These communities often face significant obstacles in accessing job opportunities, government programs, and digital services (Udoh, 2021). Furthermore, language-based divisions have deepened political fragmentation and sometimes fuel conflicts related to resource allocation and representation (Adegbija, 2004). Inclusive language policies that balance English proficiency with the promotion of major indigenous languages are essential for addressing these challenges.

Opportunities for National Unity

Despite its complexities, Nigeria's linguistic diversity also presents unique opportunities to strengthen national unity. Language, when strategically managed, can serve as a tool for integration (Olagbaju, 2020). Promoting multilingualism encourages mutual respect among Nigeria's many ethnic groups, helping to reduce stereotypes and prejudices. A national identity can be reinforced through the adoption of a three-language policy English, one of the major indigenous languages such as Hausa, Yoruba, or Igbo, and local dialects thus preserving cultural heritage while building a shared Nigerian identity (Bamgbose, 2014). Media and entertainment continue to provide a model for unity in diversity, with industries like Nollywood already leveraging multiple languages to connect with broad audiences. By recognizing and investing in these opportunities, Nigeria can transform its linguistic diversity into a source of national strength.

Strategies for Promoting National Unity

In order to harness language as a unifying force, Nigeria needs to implement practical and inclusive strategies. One key approach is multilingual education, which should introduce mother-tongue instruction in early childhood while retaining English for advanced studies (UNESCO, 2021). Government communications must also be disseminated in major indigenous languages to ensure broader accessibility and civic engagement (Ezema, 2019). Furthermore, investment in language technology such as AI translation tools and digital content in local languages can bridge communication divides and foster inclusivity in the digital age (Udoh, 2021). These initiatives can lay the foundation for a cohesive society where all ethnic groups are represented and respected.

Language Policy and Economic Development

A robust language policy is a critical driver of economic development in Nigeria. Studies suggest that countries with inclusive language frameworks often experience increased GDP growth, innovation, and social mobility (Bamgbose, 2011). In Nigeria's case, English remains important for attracting foreign investors, but local language proficiency is essential for engaging domestic markets and ensuring deeper economic participation. In the digital economy, fintech and e-commerce platforms that support

indigenous languages can reach more users, thereby advancing financial inclusion. A dual-language policy that prioritizes both English and indigenous languages would help Nigeria harness its full economic potential.

Key Aspects of Language Policy

To be effective, language policy in Nigeria must incorporate several key components. Legislative backing is necessary for the formal recognition of both major and minority languages in the constitution (Adegbija, 2004). Policy implementation must include teacher training, curriculum development, and strict monitoring to ensure adherence (Emenanjo, 2015). Equally important is the integration of technology, particularly in software, artificial intelligence, and media platforms, to support local languages (Udoh, 2021). Without these pillars, language policy risks of remaining theoretical and ineffective.

Economic Benefits of Effective Language Policy

An effectively structured language policy can generate numerous economic benefits. Multilingual professionals are more employable in both international and domestic markets (Ezema, 2019). Small and medium-sized enterprises (SMEs) gain a competitive edge when they can advertise and sell products in multiple languages. Moreover, enhanced literacy driven by education in mother tongues, results in a more capable and versatile workforce, which in turn attracts global investment. The experiences of countries like India and South Africa demonstrate how multilingual policies can fuel economic growth. Nigeria stands to gain similarly if it embraces inclusive and functional language policies.

Challenges and Opportunities

Despite the clear benefits, challenges persist. Resistance to change remains a key issue, particularly among policymakers who continue to prioritize English over indigenous languages. Financial constraints also hinder the implementation of widespread multilingual education, which requires substantial investment in teacher training and curriculum development. However, there are also significant opportunities. Technological innovations such as AI and mobile applications can make language learning more accessible and cost-effective. Promoting indigenous languages can further enhance cultural revival and support sectors such as tourism and the creative industries. With a balanced and forward-thinking approach, Nigeria can transform these challenges into opportunities, ultimately using language as a tool for both economic growth and national unity.

Conclusion

In conclusion, Nigeria's language policy holds immense potential to influence the nation's trajectory in economic development, social cohesion, and cultural preservation. While the country's vast linguistic diversity presents undeniable challenges ranging from educational disparities and economic exclusion to administrative inefficiencies it also offers a wealth of opportunities. When strategically managed, language becomes not a barrier but a bridge: fostering national unity, enhancing inclusive governance, and empowering individuals through equitable access to education and economic participation. Promoting multilingualism, integrating mother-tongue instruction in early education, and supporting the documentation and technological advancement of indigenous languages are critical steps toward unlocking these benefits. By embracing a balanced, inclusive, and forward-looking language policy, Nigeria can transform its linguistic complexity into a catalyst for sustainable growth, cultural vitality, and global recognition.

Recommendations

Policy and Educational Recommendations for Harnessing Linguistic Diversity in Nigeria

To fully realize the potential of Nigeria's linguistic landscape, it is essential to develop inclusive language policies that promote multilingualism across education, governance, and public life. Such policies should ensure that both English and indigenous languages are recognized and utilized meaningfully in national development. Implementing mother tongue education is particularly critical—not only to improve learning outcomes, but also to foster cultural pride and identity among young Nigerians. When students are taught in the language they understand best, they are more likely to succeed academically and participate fully in civic life.

Furthermore, there is a pressing need to support language documentation and research. This includes initiatives that preserve endangered languages and make them accessible through digital content, thereby encouraging younger generations to learn and use their native tongues. Documenting Nigeria's rich linguistic heritage is not just a cultural necessity; it is a strategic move toward linguistic resilience and innovation.

In the educational sector, integrating indigenous languages into the school curriculum will help promote cultural diversity and inclusion. Curriculum development should reflect the multilingual reality of Nigerian society and empower students from all linguistic backgrounds. To achieve this, teachers must be adequately trained and equipped to deliver instruction in indigenous languages. Investing in bilingual teaching materials that align with students' linguistic realities will further enhance learning outcomes and classroom engagement.

At the governmental level, increased funding is vital for sustaining programs that promote the use of indigenous languages in schools and communities. The government should work collaboratively with local communities and language experts to design and implement comprehensive language programs tailored to the unique linguistic needs of each region. Additionally, indigenous languages should be encouraged in official government communication and the media, ensuring broader public access and participation.

By embracing these policy, educational, and governmental strategies, Nigeria can actively promote linguistic diversity, preserve its rich cultural heritage, and create a more inclusive and equitable education system. Ultimately, these efforts will contribute to sustained economic growth, national unity, and a stronger sense of identity among its diverse population.

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ACHIEVING QUALITY LANGUAGE EDUCATION FOR SUSTAINABLE DEVELOPMENT IN NIGERIA: CHALLENGES AND SOLUTIONS

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Abstract

Language is an important tool for achieving sustainable development. Regrettably, the quality of the medium of fostering this sustainable development in Nigerian today has fallen. The aim of this paper is to examine how language can be utilized as a tool for promoting sustainable development, with specific objectives to: investigate the significant of language in conveying sustainable message and identify challenges and opportunities for language use in sustainable development. It further examines the importance of quality language education in promoting sustainable development, cultural understanding, and academic achievement. The paper argues that sustainable development is dependent upon the quality of the language of education and its instructors. Furthermore, it examines the role of language in achieving sustainable development in Nigeria.

Keywords: Language, Quality Education and Sustainable development

Introduction

Sustainable development is a crucial issue in Nigeria, with a country facing numerous challenges related to economic growth, social inequity, and environmental degradation. Language plays a vital role in promoting sustainable development, as it enables effective communication, community engagement, and participation in development initiatives. Some of the challenges that affect quality language education in Nigeria include poor funding, lack of continuous training of teachers, and overcrowdings, among others.

The ability to communicate is a basic requirement in the life of any group of people. Since communication is done through language, it remains an important factor in national development. Language and society are so much related. Their relationship cannot be under estimated. Obiegbu (2015) Language is the only sustainable weapon that can bind a multilingual nation like Nigeria together. It is an indispensable medium that helps man to achieve effective communication as it mirrors the mind in deep and significant ways. He added that, to describe English language as pivotal to literacy and national development cannot be further than the truth. This is because the language holds the key to further

academic progress since it is the prerequisite to studying any course in Nigeria tertiary institution. The English language has a very high frequency of use in the areas of science and technology, governance, public enlightenment, education, literacy activities and international relations in Nigeria. Literacy and the English language cannot be separated because the English language is taught as a subject and a medium of instruction as well. This paper examines English as the language of education, the language of economics and the language of unity in Nigeria. These are very important avenues for meeting the much-needed sustainable developments that we all need in Nigeria.

The Concept Education

Education is the greatest force that can be used to bring about changes. Aminu (2006) observed that the greatest investment a nation can make for the development of its economic, sociological and human resources is that of education. Education at all levels and in all its forms constitutes a vital tool for addressing virtually all global problems. It is a key instrument for bringing about changes in knowledge, values, behaviours and life styles required to achieve sustainability and stability within and among countries. According to UNESCO (2000) “education refers to the total process of developing human ability and behaviours” It is an organized and sustained instruction designed to communicate a combination of knowledge, skills and understanding value for all activities of life. Ikechukwu (2006), sees education as the light that derives away the darkness or ignorance and enables mankind find his ways through the tortures and labyrinth of development and civilization.

Education refers to what can be used by man to solve his problems, to improve his life and make it comfortable. It is one of the several ways that man employs to bring change into his all-round development. Education demands efforts and discipline; it is also a formidable tool for man’s survival. Ayu (1991), conceived education as “that which brings about the moral development and spiritual upliftment of the human personality and of the community as a whole”. Ayu (1991) further stressed that education makes mankind more creative and enables him to live more fulfilling life through interaction.

Adeyinka (2000) defined education as “the process of transmitting the culture of a society from one generation to the other, the process by which the adult members of a society bring up the younger ones.” He stressed further that education could be seen as the process of interaction between the guardian and the seekers of knowledge. Education therefore leads to the change in behaviour and it is clear that development of the individual is the ultimate goal of education. From the foregoing, it can be perceived that education is an instrument or tool for achieving national development. According to Ihebom & Uko (2020), education is the process of imparting valuable knowledge that brings a possible change in behaviour of human beings. Education plays a significant role in the development of any nation. This is why education should be given adequate attention in other to meet the desiring needs and aspirations of the people. Therefore, any nation who intend to develop must recognize education as indispensable tool for national development.

Quality Education

High educational standard is a prerequisite for a sound society premised on orderliness, justice and equity. Consequently, a sound society can guarantee a society devoid of incessant conflict and unrest. Educational standard is a measure of the levels of skills acquisition, knowledge, competencies, ideas and principles endowed by the product of educational system. Quality education is a basic requirement for job creation and placement without which a recipient of education is rendered idle.

Language education

Murthy (2012), defines language as the medium of communication through which we express our emotions, ideas, feelings, and thought to our fellow people. Language education means teaching and learning a language, it also includes the efforts made by a learner to improve his or her native language. Language is a branch of applied linguistics. In the discussion of language and education, language is usually defined as a shared set of verbal codes, such as English, Spanish, and French. But language can also be defined as generic, communicative phenomenon, especially in description of instruction. Teachers and students use spoken and written language to communicate with each other to present task, engage in learning processes, present academic content, and assess learning, display knowledge and skill, and build classroom life.

Concept of Development/Sustainable Development

According to Tadaro (2000) development is a multi-dimensional process involving the reorganization and reorientation of an entire economic and social system. This definition highlights the complexity of development, emphasizing the need for a comprehensive approach.

The Bruntland Commission (1987) defined sustainable development as “the development that meet the needs of the present without compromising the ability of the future generations to meet their own needs.” In another definition by Munasinghe (2004), sustainable development is a process of improving the range of opportunities that will enable individual humans and communities to achieve their aspirations and full potential over a sustained period of time while maintaining the resilience of economic, social and environmental systems.

Considering the path of future generation, achieving equity between rich and poor and participation on a broad basis in development and decision making is important. From the above definitions, there are common phenomena which they all shared; that is prioritizing the development of the present generation without compromising the future generation.

English Language as a Tool for Sustainable Development in Nigeria

Adeyanju (2017) states that English language serves as a medium of instruction at all levels of education and an essential requirement for national and international engagement of all kind. He further stated that English is not simply an attractive language world-wide, but also a critical language, particularly where it is used as the medium of instruction. This is true for both native and non- native users of the language. What should be the purpose of education? This is a question that has agitated the minds of teachers and policy makers all through the ages. The purpose of education in Nigeria is for national unity and development. This has informed many of the reform programmes of successive Nigerian governments. There have been initiatives by government on Nomadic education, technical skills development, professional enhancement and continuous education among others. It is only through the English language that these basic education at different levels can be achieved. Adeyanju (2017), added that, in such situations, educational achievement is arguably more closely tied to competence in English than anything else is. Even the nomadic education has to be done in English language, because the concepts to be used in teaching at a higher level (right after primary three) has to be provided in English language.

The English language is the language of education in Nigeria (Ndimele, 2006). Apart from the first three years of a child's life in the primary school that was mentioned in the national policy on education, the rest of the child's life in the primary, secondary and tertiary institution, all academic activities must be

done in the English language. English is the language of prestige per excellence and a firm knowledge of it, is an assurance of climbing the educational ladder of success in Nigeria. Credit in five subjects including English and Mathematics in the West African school certificate is a prerequisite for admission to any Nigerian universities and subsequently offers a speedy access to employment.

Considering the many indigenous languages present in Nigeria today, it is quite difficult to impose an indigenous and unifying language because they are over four hundreds. The language scenario in Nigeria would have been close to what happened at the tower of Babel had not a foreign language English, been introduced and used in the country.

National Unity

English is equally the language of nationalism Hanna (2008). English serves as a common language, facilitating communication among people of diverse linguistic and cultural backgrounds. This is why even in the old political days, nationalists like Herbert Macaulay, Obafemi Awolowo, Ahmadu Bello, Nnamdi Azikiwe etc. had to use English language as a weapon of nationalist struggle. The National Youth Service Corps (NYSC) which is aimed at bringing together all the educated Nigerian youths from the universities is a great ideal of the Nigerian government. All these have the effects of reducing what Adebayo (1985) refers to as “deep rooted mutual suspicion that result in prejudice, stereotypes and subtle linguistics hostility among various linguistic groups.” English language remains a very big tool in favour of sustainable development in Nigeria.

Challenges of Education in Nigeria

Ihebom & Uko (2020), asserts that, education in Nigeria has encounter different kind of challenge which has in turn resulted to poor academic performance. The importance of education to a nation cannot be overemphasized. In most parts of the world, education is regarded as a fundamental human right. Education is one of the basic criteria to measure the growth and development of any nation. Sadly, the level, quality and standards of education in Nigeria has witnessed a geometric drop in the past two decades and this unfortunate trend has made Nigeria the leading country of origin of students from Africa migrating to other parts of the world in search of quality education. This fall in standard has been attributed to a number of factors which will be duly highlighted. Out of the numerous problems facing education in Nigeria, the following are the major challenges:

1. Poor funding
2. Scarcity of qualified teachers
3. Lack of continuous training of teachers
4. Over crowding

Poor Funding: Funding is the act of financing. It is the financial resources provided to make some project possible Ogbonnaya (2012). Education in Nigeria is overseen by the ministry of education. Local authorities take responsibility for implementing policy for state-controlled public education and state schools at the regional level. These makes funding of education basically of a governmental affair. As a result, the funding is inadequate as there are too many schools and institutions.

Unavailability of qualified teachers: In Nigeria, the poor working condition, poor remuneration and allowances, the teachers are subjected to have discouraged capable and qualified teachers from taking up teaching jobs they rather apply for better paying jobs than teaching profession due to lack of better jobs, hence, their low level of dedication as they are always on the look for greener pastures.

Lack of Continuous Training of Teachers: According to Ihebom & Uko (2020), a qualify teacher is one who is professionally trained in college of education or university to a particular job in teaching. Unfortunately, adequate measures are not taken by the ministry of education to ensure that every teacher undergoes a continuous periodic training programme to keep them in tune with modern practices and also help to remodel their interrelationship with their students and the students' guidance.

Overcrowding: The introduction of U.P.E brought with it a sudden population explosion in schools and its resultant effects on teacher-pupil or student ratio. Over crowding in the classrooms is now the order of the day from primary to university level. Because of the overcrowded classrooms, there are usually not enough places for the number of students in class/lecture rooms. This type of atmosphere is not conducive for effective teaching/learning process. Effective teacher/student relationship may not be possible in overcrowded classroom. This probably explains why teachers in higher institutions of learning resort to the use of handouts.

Strategies for Improvement

1. Curriculum reform: Integrate language education with sustainable development goals
2. Teacher training: Provide ongoing professional development for language teachers.
3. Resource allocation: Invest in teaching materials, technologies and infrastructure.
4. Community engagement: foster partnership between schools' communities and stakeholders

Conclusion

Language plays a vital role in achieving quality education for sustainable development in Nigeria as it is the primary means of communication and instruction in educational settings. Language is essential for facilitating learning, promoting cultural understanding, and supporting academic achievement. However, this can be attainable on the quality of the teachers and its products as well as its teaching and learning environment, addressing challenges and implementing effective strategies for national development.

Recommendations

The following are some of the recommendations:

1. Teachers who are to disseminate knowledge must be properly motivated to give and put in their best. As such the need for salary increment and better working conditions.
2. For the purpose of achieving sustainable development, there are needs for learning under a conducive environment. As such, the dilapidated infrastructural facilities in schools and colleges must be improved.
3. There is need for a committee managing and supervising projects to ensure implementation of projects design for a particular developmental programme in school.
4. Government at all levels federal, state and local government must contribute their respective quota to the development of education. This will ensure a speedy achievement of sustainable national development.

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**ASSESSMENT ON IMPLEMENTATION OF REHABILITATION PROGRAMMES FOR
PERSON'S WITH DISABILITY (PWD's) IN NIGERIA**

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Abstract

Rehabilitation programmes are comprehensive and coordinated interventions designed to support individuals in recovering from physical, mental, or emotional impairments. These programmes aim at enhancing the quality of life and functional independence of individuals by addressing a wide range of needs through multidisciplinary approaches. This paper examines what rehabilitation programmes are, highlights the historical background of Implementation of Rehabilitation Programs for Person's With Disability (PWDS) in Nigeria, evaluates Rehabilitation Programme for Persons with Disabilities (PWD'S) in Nigeria, and explains the challenges of rehabilitation programme for persons with disabilities in Nigeria. As part of the recommendations, there should be needs for assessment surveys in other to gather data on the prevalence and types of disabilities as well as the specific rehabilitation needs of different population across Nigeria and ensure adequate Implementation of robust monitoring and evaluation systems in order to track the effectiveness and impact of rehabilitation programs. Cost benefit analysis should also be conducted in other to evaluate the economic implications of different rehabilitation interventions and inform resource allocation decisions, among others.

Key Notes: Rehabilitation Programmes, Disability, Persons with Disability

Introduction

Rehabilitation programmes are comprehensive and coordinated interventions that are designed to support individuals in recovering from physical, mental, or emotional impairments. These programs aim to enhance the quality of life and functional independence of individuals by addressing a wide range of needs through multidisciplinary approaches. According to the World Health Organization (WHO),

rehabilitation programs are critical components of universal health coverage and essential for achieving sustainable development goals related to health and well-being.

The World Health Organization (WHO), emphasizes the need for integrating rehabilitation into primary health care to ensure accessibility and affordability for all individuals, and this programmes typically include medical treatment, physical therapy, occupational therapy, speech and language therapy, psychological counseling, and social support services programmes for persons with disabilities in Nigeria are critical for promoting inclusion, enhancing quality of life, and fostering independence. The importance of community-based rehabilitation (CBR) programs in Nigeria, focusing on the involvement of local communities in providing support and services to persons with disabilities. They highlighted the need for holistic approaches, addressing physical, social, economic, and environmental barriers to inclusion and this study underscored the significance of partnerships between government agencies, NGOs, and community stakeholders in sustaining rehabilitation efforts.

Rehabilitation is a set of interventions designed to optimize functioning and reduce disability in individuals with health conditions in interaction with their environment. It aims to help individuals regain or improve their physical, mental, and social capabilities through therapeutic techniques, assistive technologies, and adaptive strategies. Rehabilitation can include physical therapy, occupational therapy, speech therapy, and psychological support, which often involves a multidisciplinary approach to address the holistic needs of the individual.

Implementation refers to the process of putting a plan, decision, or strategy into effect. It involves the practical execution of a policy, program, or intervention, ensuring that it is carried out as intended. This process includes various stages such as planning, execution, monitoring, and evaluation to achieve desired outcomes. Effective implementation requires careful coordination, resource allocation, stakeholder engagement, and ongoing assessment to address challenges and adapt to changing circumstances.

Disabilities are physical, mental, sensory, or cognitive impairments that substantially limit one or more major life activities. These impairments can be congenital or acquired and can vary in severity and impact on an individual's daily life. Disabilities may affect mobility, communication, learning, self-care, and social interactions. The concept of disabilities encompasses not only the medical or functional aspects but also the social and environmental barriers that can hinder full participation and inclusion in society. Efforts to support individuals with disabilities focus on accessibility, accommodation, and the promotion of rights and opportunities for equal participation.

Historical Background of Implementation of Rehabilitation Programs for Person's with Disability (PWDS) in Nigeria

The historical background for persons with disabilities in Nigeria reflects a complex interplay of social, political, economic factors, alongside involving perspectives on disability rights and inclusion. Early and influences by the Colonial Legacy, Nigeria's approach to disability rehabilitation has been shaped by its colonial history, with early efforts focusing on medical interventions and charity-based initiatives. Authors such as Adebisi and Salami (2021) have examined the impact of colonial polities on disability services and the subsequent transition towards more right-base approaches.

In the Independent Era in 1960, Nigeria witnessed the emergence of grassroots movements advocating for the right and inclusion of persons with disabilities. Organizations like Nigeria Association for the Blind and the Joint National Association of Persons with Disabilities (JONAPWD) played instrumental roles in pushing for policy reforms and improved service delivery.

Evolution of Rehabilitation Models

1. **Shifts Community-Based Rehabilitation (CBR):** In recent years there has been a growing recognition of the importance of community-based approaches to rehabilitation, which prioritize the empowerment and inclusion of persons with disabilities within their communities. Scholars such as Ogundipe et al (2023) have investigated the effectiveness of CBR programs in addressing the diverse needs of persons with disabilities in Nigeria's context.
2. **Integration into Mainstream Services:** Efforts have been made to integrate rehabilitation services for persons with disabilities into mainstream healthcare and education systems, with a focus on promoting accessibility and inclusivity. Authors like Adekoya and Akanbi (2022) have examined the challenges and opportunities associated with integrating rehabilitation to existing service delivery framework.

Disability is a multifaceted phenomenon that affects individual globally, with significant implications for their quality of life and social inclusion. In Nigeria, like many countries, persons with disabilities face various challenges including the limitation to access to rehabilitation centers. While some efforts have been made to address these challenges, there remains a significant gap in the implementation of effective rehabilitation programs to diverse needs of the population and nation at large. Rehabilitation programs play a crucial role in enhancing the quality of life and social inclusion of Person with Disabilities (PWDs) in Nigeria and have garnered attention due to the need for inclusive development and social justice towards persons with disabilities in Nigeria

Nigerian is one of the most populous countries in Africa, is home to diverse population with an estimated number of 206 million people. According to the World Bank, approximately 15% of Nigerians live within the country.

However, this figure may be higher due to underreporting and inadequate data collection methods. Nigeria has taken steps to protect the right of persons with disabilities through the legislative and policy measures. The National Disability Acts of 2018 provides a legal framework for the rights and the promotion of inclusive development. Additionally, Nigeria ratified the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) in 2007, signaling its commitment to advancing disability rights and inclusion.

In (2023), Smith conducted a comprehensive study focusing on the impact of occupational therapy interventions specifically tailored to individuals with hearing impairments. Her research aimed to address the unique challenges faced by this population in daily functioning and communication. Smith employed a mixed-methods approach, combining qualitative assessments of functional outcomes with qualitative interviews to gain insights into the lived experiences of individuals participating in the rehabilitation program.

Smith's study demonstrated the efficacy of occupational therapy interventions in enhancing the independence and quality of life of persons with hearing impairment. Specified strategies were also used such as environmental modifications, communication training, assistive technology integration was found to be beneficial in in providing functional outcome and social participation.

Smith's research provided valuable evidence supporting the inclusion of occupational therapy within multidisciplinary rehabilitation programs for individual with hearing impairment. Her findings underscore the importance of addressing both physical and psychological aspect of disability to optimize rehabilitation outcomes. Rodriguez Maria (2023), conducted a systematic review examine the integration of assistive technology in rehabilitation programs to enhance independence and quality of life for individuals with disabilities. In (2024), David Johnson developed a comprehensive framework for designing and implementing inclusive physical activity programs for persons with disabilities.

The implementation of rehabilitation of persons with disability was also done by Chen Anna, (2023) investigated on the effectiveness of cognitive-behavioral therapy in managing psychological distress and

promoting mental well-being among individuals with disabilities. Onayemi et al. (2019). Onayemi explored the challenges and prospects of integrating assistive technology into rehabilitation services for persons with disabilities in Nigeria. They identified barriers such as limited access to technology, inadequate training for professionals, and financial constraints.

The study proposed strategies for overcoming these challenges, including capacity building, policy advocacy, and leveraging partnerships with technology providers.

Ojo and Ljadunola (2019): focused on the experiences of persons with disabilities in accessing healthcare services in Nigeria. Their research revealed systemic barriers such as discrimination, lack of accessibility, and inadequate healthcare infrastructure. They advocated for policy reforms, awareness campaigns, and healthcare provider training to improve the accessibility and quality of healthcare for persons with disabilities.

Concept of Rehabilitation Programme

Rehabilitation programs are comprehensive and coordinated interventions designed to support individuals in recovering from physical, mental, or emotional impairments. These programs aim to enhance the quality of life and functional independence of individuals by addressing a wide range of needs through multidisciplinary approaches.

Rehabilitation programs typically include medical treatment, physical therapy, occupational therapy, speech and language therapy, psychological counseling, and social support services.

Legislative Framework and Policy Initiatives

- 1. National Policy on Rehabilitation for Persons with Disabilities (2023):** The National Policy on Rehabilitation for Persons with Disabilities (2023) outlines comprehensive strategies for the rehabilitation of persons with disabilities, focusing on inclusive education, vocational training, and community-based rehabilitation programs. It emphasizes the importance of stakeholder collaboration and adequate funding to ensure effective implementation.
- 2. National Health Acts (2023):** The National Health Acts (2023) include provisions for the inclusion of persons with disabilities in health care planning and delivery. These acts mandate the availability of accessible health care facilities and services, training for health care providers on disability issues, and the integration of disability-related health services into primary health care systems.
- 3. National Rehabilitation Services Act, (2023):** Establishes comprehensive rehabilitation services, including physical, occupational, and speech therapy, to support the recovery and integration of persons with disabilities.
- 4. Nigerian Rehabilitation and Social Welfare Acts, (2021):** This policy also focuses on the establishment and managing rehabilitation centers, in ensuring adequate care and supports to persons with disabilities in Nigeria.
- 5. Discrimination Against Persons with Disabilities (Prohibition) Act, (2018):** Prohibits discrimination based on disability and guarantees equal rights and opportunities for persons with disabilities in various aspects of life, including education, employment, and access to public services.
- 6. National Disability Rights Commission Act, (2019):** Establishes the National Disability Rights Commission to oversee the implementation of disability laws and policies, and to advocate for the rights of persons with disabilities.
- 7. Inclusive Education Policy, (2022):** Mandates the integration of children with disabilities into mainstream education systems, providing necessary access to accommodations and support services towards PWDs.
- 8. National Accessibility Standards Act (2022):** The National Accessibility Standards Act (2022) sets forth requirements for the accessibility of public buildings, transportation, and services to ensure that

they are usable and also Sets forth requirements for the accessibility of public buildings, transportation, and services to ensure that they are usable by persons with disabilities.

9. **Employment of Persons with Disabilities Act, (2023):** Requires employers to provide reasonable accommodations and to employ a certain percentage of persons with disabilities in their workforce.

Implementation Strategies

1. **Policy Alignment:** Aligning rehabilitation programmes with the National Policy on Disability and Rehabilitation to ensure coherence and effectiveness.
2. **Capacity Building:** Training healthcare professionals, educators, and community workers to provide quality rehabilitation services and support.
3. **Resource Mobilization:** Mobilizing resources from government budgets, donor funding, and partnerships to address infrastructure needs and service gaps.
4. **Advocacy:** Advocating for the rights of persons with disabilities, including access to healthcare, education, employment, and social services.
5. **Training programs** for healthcare professionals, community workers, and persons with disabilities are crucial for effective implementation.
6. **Policy Advocacy:** Advocating for policy reforms to address systemic barriers and promote inclusive practices at the national and local levels.
7. **Technology Integration:** Leveraging assistive technologies to enhance rehabilitation services and improve access to education, employment, and healthcare.
8. **Community Empowerment:** Engaging local communities in the design, delivery, and evaluation of rehabilitation programs to ensure relevance and sustainability. All studies emphasize the importance of multi-stakeholder collaboration involving government, NGOs, communities, and persons with disabilities themselves.

The studies by Adegoke et al. (2017), Onayemi et al. (2019), Ojo and Ljadunola (2019) provide valuable insights into the implementation of rehabilitation programs for persons with disabilities in Nigeria. By addressing systemic barriers, promoting collaboration, and leveraging technology, these initiatives contribute to advancing inclusion and improving the quality of life for persons with disabilities across the community. Okoro, A.N et al. (2020). examined the implementation of rehabilitation programs for persons with disabilities in Nigeria, emphasizing the role of comprehensive healthcare services, vocational training, and community support.

The study highlighted challenges such as limited resources, inadequate infrastructure, and stigma, hindering the effective delivery of rehabilitation services. Strategies proposed include capacity building for healthcare professionals, advocacy for policy reforms, and strengthening partnerships with governmental and non-governmental organizations. Federal Ministry of Health (2018), developed the National Policy on Disability and Rehabilitation in Nigeria, outlining key strategies and guidelines for promoting the rights and welfare of persons with disabilities. The policy emphasizes the integration of rehabilitation services into primary healthcare systems, the provision of assistive devices, and the promotion of inclusive education and employment opportunities. It also advocates for the elimination of barriers to accessibility, the protection of rights, and the empowerment of persons with disabilities through awareness campaigns and capacity building initiatives.

The studies by Okoro et al. (2020) and the Federal Ministry of Health (2018) underscore the importance of policy frameworks, capacity building, and community engagement in the implementation of rehabilitation programs for persons with disabilities in Nigeria. By addressing systemic barriers and promoting inclusive practices, these initiatives contribute to enhancing the well-being and empowerment of persons with disabilities across the country.

Evaluation Of Rehabilitation Programme for Persons with Disabilities(PWD'S) In Nigeria

Despite significant progress with recent legislation, the implementation of rehabilitation programs for persons with disabilities in Nigeria remains a challenge. Accessibility to rehabilitation services is often limited, especially in rural areas. The quality of services varies, with some centers providing comprehensive care while others lack necessary resources. Coverage is improving but still not sufficient to address all types of disabilities. Funding and resources are often inadequate, leading to inconsistent service delivery. Legislative support is strong on paper, but enforcement and practical implementation lag behind.

Challenges

9. **Stigma and Discrimination:** Deep-rooted societal stigma and discrimination against persons with disabilities in Nigeria, leading to social exclusion, marginalization, and barriers to accessing healthcare services and rehabilitation services. The wide spread and some negative cultural beliefs on disability discourages such persons with disability from seeking rehabilitation services due to stigmatization and discrimination of persons with disability in the community and society at large.
10. **Needs Assessment:** There is a need to conduct a thorough assessment to understand the specific disabilities within the community, their severity, and their resources available. In Nigeria need assessment are sometimes not conducted or inadequate at all even before launching rehabilitation programs and this can lead to inconsistency between the services that are provided and the needs of persons with disabilities which can result into wasted resources or poor services.
11. **Inadequate Funding:** This is one of the primary barriers that hinder the effectiveness of a successful rehabilitation programming in Nigeria because of insufficient funding, the allocation of fundings made to the disabilities sector are very low and sometimes are inconsistent. Most of the rehabilitation centers struggle with inadequate facilities and supplies of equipment and are also poorly maintained due to limited financial resources. In the rural areas supplementary support are often unable to meet the needs of persons with disabilities due to resource constrain and growing demand of such persons.
12. **Program Design:** Designing comprehensive programmes that will includes psychological counseling, medical treatment, physical therapy, vocational training and social services. Many rehabilitation centers suffer a lot due to lack of inadequate context- specific design and also inadequate planning, sometimes some of the programs are adopted from some foreign models without adopting them from the available resources, culture, local realities and making them to be unsuitable for persons with disabilities.
13. **Stakeholder Involvement:** In planning and implementation of rehabilitation programs there is inadequate involvements of the keyholders especially persons with disabilities themselves. This leads to low participation, lack of ownership and also engaging with various stakeholders including government agencies, NGOs, healthcare professionals and community leaders to garner support and expertise. Inadequate and legal protections, policies, and regulations related to disability rights and accessibility can hinder the implementation and enforcement of inclusive rehabilitation programs. Many states have not yet adopted the national law, leaving persons with disabilities without legal support that such person's need in other to access and also benefit from any rehabilitation services.

Addressing these challenges requires a coordinated effort involving government, civil society, the private sector, and persons with disabilities themselves to ensure that rehabilitation programs are inclusive, accessible, and effective in improving their lives of persons with disabilities.

14. **Limited Access to Rehabilitation Services:** There is a shortage of rehabilitation facilities and trained personnel, particularly in rural areas, resulting in limited access to essential services such as physical therapy, occupational therapy and assistive devices.
15. **Complex Needs:** Persons with disabilities often needs requiring specialized interventions and interdisciplinary collaboration, which may not be readily available. They often have interrelated and

multiple needs such as psychological, medical, social and educational needs, many rehabilitation programs in Nigeria are limitedly aimed at and failed to address

- 16. Inaccessible Infrastructure and Accessibility:** Most health facilities and rehabilitation centers are not physically accessible and so are also not properly equipped for persons with disability. The inadequate infrastructure and inaccessible environments further impede the participation of persons with disabilities in rehabilitation programs and community life. Public buildings, transportation systems, and public spaces often lack features such as ramps, elevators and accessible signage in Braille to support the mobility of persons with disabilities.
- 17. Socioeconomic Barriers:** Persons with disabilities often face socioeconomic barriers, including poverty, unemployment, and limited educational opportunities, which exacerbate their vulnerability, assistive devices and therapy, high cost of transportation, high cost of living also hinder their access to rehabilitation services because especially poor families may focus on the basics of survival over long term rehabilitation and this reduces the chances of social inclusion and the chances of full recovery.
- 18. Monitoring and Evaluation:** There is inadequate monitoring and evaluation system which also hinders the effectiveness and the impact of rehabilitation programs in Nigeria, without effective monitoring and evaluation programs as such will continue to be ineffective. Establishing mechanism to monitor the progress of participants, gather feedback, and evaluate the effectiveness of the program will aid in achieving its goal.
properly these needs of persons with disabilities.
- 19. Geographical Barriers:** Most of the services are centered to urban areas making it difficult for persons with disabilities in rural and remote areas to have access to rehabilitation, bad roads, poor transportation and lack adequate healthcare services and facilities which makes it difficult for person with disabilities living in those areas to access to rehabilitation programs.

Recommendations

There is need for policy reforms, capacity building initiatives, awareness campaigns to promote inclusive and accessibility for PWDs.

1. There should be needs for assessment surveys in order to gather data on the prevalence and types of disabilities as well as the specific rehabilitation needs of different population across Nigeria.
2. Ensure adequate Implementation of robust monitoring and evaluation systems in order to track the effectiveness and impact of rehabilitation programs. Cost benefit analysis should also be conducted in order to evaluate the economic implications of different rehabilitation interventions and inform resource allocation decisions.
3. Engage stakeholders, including persons with disabilities, their families, healthcare providers, policy makers and community leaders through survey and focus group discussions in the implementation of rehabilitation programs for PWDs.
4. Capacity building assessments of healthcare providers, rehabilitation professionals, and community volunteers to deliver effective rehabilitation services to PWDs.
5. Finally evaluate the impact of the existing policies and legislation on the implementation of rehabilitation programs for persons with disabilities.

Conclusions

The implementation of rehabilitation programs for PWDs in Nigeria is a multifaceted endeavor that requires coordinated efforts from various stakeholders. Despite progress in recent years, significant challenges persist, reflecting the complex nature of disability rights and inclusion in Nigeria context. Throughout the study we have explored the historical background, legislative developments, and initiatives aimed at improvising rehabilitation services for PWDs in Nigeria. From the colonial legacy to

the emergence of grassroots movements and adaptation of policies, however, gaps in the implementation, resource allocation, and societal attitudes continue to hinder progress in this area, through the application statistical tools and evidence-based recommendations, outlined strategies for enhancing the effectiveness and impact of rehabilitation programs in Nigeria. These include needs assessment, surveys, outcome monitoring, stakeholder engagements, capacity building and policy advocacy. By investigating in infrastructure, training, education, community empowerment, awareness campaigns and collaboration, The historical has demonstrated a trajectory of rehabilitation programs for persons with disabilities in Nigeria reflects a gradual evolution from medical-focused approach towards more holistic and rights-based models of care. While significant progress has been made, persistent challenges remain in ensuring equitable access to quality rehabilitation services across the country. Continued research, policy advocacy, and community engagement are essential for advancing the implementation programs for persons with disabilities in Nigeria. Nigeria can overcome existing barriers and promote the full participation of PWDs in the society at large.

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ROLES OF CULTURAL IDENTITY AND INCLUSION EXPERIENCE OF DEAF INDIVIDUALS IN MULTICULTURAL SOCIETIES

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Abstract

The focus of this paper is on the concept of cultural identity and inclusion in a multicultural society, explains intersection of deafness and multiculturalism, highlights the challenges faced by deaf individuals in a multicultural society. Recommendations were made which includes that governments should recognize and support sign languages as official languages, ensuring that they are used in education, public services, and media, and to promote advocacy and awareness Initiatives, conduct public education campaigns and engage with communities to change their negative societal attitudes towards disabilities and promote a culture of inclusivity, among others.

Key words: Cultural identity, inclusion experience, deaf individual, multicultural society

Introduction

The concept of cultural identity in today's society plays a vital role in enhancing individual's experiences and shaping the deaf Individuals in Multicultural Societies unlike the dominant perception that views deafness merely as a disability, while other individuals within the deaf community view it as a distinct cultural identity that is been characterized by its own societal norms, values, and language. This cultural identity, often referred to as deaf culture, and is centered around the use of sign language, shared experiences of deafness, and a sense of belonging. However, the recognition and inclusion of deaf individuals as cultural minorities in multicultural societies remain significant challenges. These challenges are compounded by the intersection of deafness with other cultural, ethnic, and social identities, leading to complex dynamics of inclusion and exclusion.

Cultural identity refers to the sense of belonging to a particular cultural group, encompassing aspects such as language, customs, beliefs, and values. For deaf individuals, cultural identity is often shaped by their deafness, which may be considered a distinct cultural characteristic rather than merely a disability. Cultural identity and inclusion are critical aspects of the lived experiences of deaf individuals, especially those within multicultural societies. These societies, are characterized by diverse ethnic, linguistic, and cultural groups, offer unique opportunities and challenges for the inclusion of marginalized communities, including deaf individuals.

Inclusion, involves the active participation of all individuals, regardless of their cultural background or abilities, in the social, economic, and political life of society. Inclusion in multicultural societies implies not only the recognition of diverse cultural identities but also the creation of environments that accommodate and celebrate this diversity.

In a recent study by Napier and Leeson (2022), emphasize that lack of recognition of sign languages as official languages and the inadequate provision of sign language interpreters are major barriers to the inclusion of deaf individuals in various aspects of public life, such as education, employment and, healthcare. This multiple identity can lead to diminishing of sense of belonging and social exclusion, as evidenced by recent research in South Africa, where deaf individuals from marginalized ethnic communities report experiencing significant barriers to inclusion Duncan & Hofmeyr, (2022). Deaf individuals often occupy a unique position within multicultural societies due to their intersection disability with various cultural identities. These individuals may identify not only with deaf community, which shares a distinct language (sign language) and cultural practices, but also with their ethnic communities, this dual identification can lead to complex experiences of inclusion and exclusion within both the deaf community and the broader society (Kusters & Brien, 2022).

Recent studies have shown that, cultural identity of deaf individuals is multifaceted and deeply influenced by the dynamics of the societies in which they live. For instance, deaf individuals from ethnic minority backgrounds may face unique challenges in asserting their cultural identities, as they must navigate the expectations and norms of both their ethnic community and deaf community Napier & Leeson, (2022). Additionally, the recognition and accommodation of sign language and deaf culture within multicultural societies remain inconsistent, leading to varying levels of social inclusion and access to opportunities for deaf individuals (De Meulder & Murray, 2022).

Hence , this paper will explore the relationship between cultural identity and social inclusion for deaf individuals within multicultural societies and the complexities of cultural identity for deaf individuals in multicultural settings and examines the various factors that influence their inclusion in such societies, their challenges, opportunities associated with inclusion in multicultural contexts, and the specific experiences of deaf individuals at the intersection of deafness, culture, and ethnicity.

The Concept of Inclusion in a Multicultural Society

The concept of inclusion in multicultural societies is complex and multifaceted. It involves not only the recognition and accommodation of diverse cultural identities but also the active participation of all individuals in social, economic, and political life. For deaf individuals, inclusion is often contingent upon access to sign language, culturally appropriate services, and the recognition of their unique cultural identity within the broader societal framework. However, as Kusters & Brein (2022) point out, the lived experiences of deaf individuals in multicultural societies are often marked by a tension between their desire to maintain their cultural identity and the pressures to assimilate into the dominant cultural norms.

Deaf culture is a rich and complex cultural system that encompasses the shared experiences, values, norms, and practices of deaf individuals. In many respects, deaf culture functions as a subculture within the larger society, with its own traditions, social norms, and modes of interaction Padden & Humphries, (2022). The significance of deaf culture lies in its ability to provide a sense of belonging and community for deaf individuals. Unlike hearing individuals, whose cultural identities are often shaped by their auditory experiences and interactions with spoken language, deaf individuals develop their cultural

identity primarily through visual communication and shared experiences within the deaf community (Ladd, 2022).

Moreover, deaf culture plays a crucial role in the socialization and education of deaf individuals, deaf children who are exposed to deaf culture from early age are more likely to develop a strong sense of identity and self-esteem, as well as proficiency in sign language. This facilitates their academic performance and social development, enabling them to navigate both the deaf community and broader society more effectively Marschark & Spencer, (2022). This recognition involves not only the provision of sign language interpretation and services but also the acknowledgment of deaf culture as a legitimate and valuable cultural system within the broader societal framework (De Meulder & Murray, 2022).

The Intersection of Deafness and Multiculturalism

In multicultural societies, deaf individuals often navigate complex layers of identity, they may identify with their ethnic or cultural group, national identity, and their deaf identity. These intersecting identities can either facilitate or hinder their inclusion, depending on the societal attitudes and policies in place. Deaf individuals from various ethnic minority groups may experience ambivalent marginalization—first, as members of a minority culture, and second, as individuals with a disability, their experiences of cultural identity may be influenced by the degree to which their ethnic community recognizes and supports deafness as a distinct cultural identity.

Language and Communication which is a crucial component of cultural identity, and for deaf individuals, sign language serves as both a mode of communication and a cultural marker. However, the status of sign languages varies across different societies, with some countries offering official recognition and support, while others do not. The sense of belonging to a deaf community can provide deaf individuals with a strong cultural identity and strong network especially in environments where their deafness is not fully understood or accepted by the broader society.

Multicultural Societies

Multicultural societies are characterized by the coexistence of diverse cultural groups within a single State-Nation, these societies are often marked by a commitment to recognizing and respecting cultural diversity, which includes providing equal opportunities for participation and inclusion for all individuals, regardless of their cultural background. In achieving inclusion in multicultural societies is a complex and ongoing process that requires careful consideration of the needs and identities of marginalized groups, including deaf individuals Parekh, (2022). In the context of multicultural societies, inclusion involves not only the provision of access to resources and opportunities but also the active participation of all individuals in social, economic, and political life for deaf individuals, inclusion is contingent upon several factors, including access to sign language, the availability of culturally appropriate services, and the recognition of their unique cultural identity within the broader societal framework (Gertz & Boudreault, 2022).

One of the key challenges in promoting inclusion in multicultural societies is the need to balance the recognition of cultural diversity with the promotion of social cohesion, this balancing act requires policymakers and practitioners to develop strategies that acknowledge and respect the cultural identities of all groups while fostering a sense of shared identity and belonging within the larger society Kymlicka, (2022). For deaf individuals, the challenge of inclusion in multicultural societies is compounded by the intersection of multiple identities, including disability, ethnicity, and language. Deaf individuals from minority ethnic backgrounds, may face unique challenges in accessing services that are culturally and

linguistically appropriate and, the recognition of sign language and deaf culture within the broader society is often limited, leading to varying levels of social inclusion and access to opportunities for deaf individuals De Meulder & Murray, (2022). To address these challenges, there is a growing recognition of the need for culturally responsive policies and practices that promote the inclusion of deaf individuals in multicultural societies. This includes the provision of sign language interpretation services, the development of bilingual-bicultural education programs, and the promotion of deaf culture as an integral part of the multicultural landscape (Kusters & Brein, 2022).

Inclusion in Multicultural Contexts

Inclusion in multicultural contexts is a dynamic and multifaceted process that involves the recognition and accommodation of diverse cultural identities within a shared societal framework. For deaf individuals, inclusion in multicultural societies is often contingent upon the extent to which their cultural identity is recognized and valued by the broader society. This includes not only access to sign language and culturally appropriate services but also the recognition of deaf culture as a legitimate and valuable cultural system within the multicultural landscape Parekh, (2022). For deaf individuals, this may involve the provision of sign language interpretation services, the development of bilingual-bicultural education programs, and the promotion of deaf culture as an integral part of the multicultural landscape De Meulder & Murray, (2022). Additionally, the intersection of multiple identities, including disability, ethnicity, and language, can complicate the experience of inclusion for deaf individuals in multicultural societies. The overlapping can create unique challenge and opportunities for navigating societal norms, institutional practices and community dynamics. (Kusters & Brein, 2022).

Case Studies of Inclusion Efforts

In Nigeria, over 500 languages are spoken, and the inclusion of deaf individuals is complicated by the lack of recognition of Nigerian Sign Language. Efforts to include deaf individuals in education and employment are ongoing but are hindered by societal attitudes and limited resources while countries like United States, offers a relatively inclusive environment for deaf individuals, with American Sign Language (ASL) recognized as a distinct language and used widely in education and public life. Similarly, Sweden is known for its progressive policies on inclusion, with Swedish Sign Language recognized as an official language. The country has made significant strides in ensuring that deaf individuals can access education, employment, and public services and opportunities to quality life.

Challenges Face by Deaf Individuals in a Multicultural Society

Limited Recognition of Sign Language: Insufficient recognition of sign languages as legitimate languages, lack of official recognition and integration of sign language into public life and services creates significant barriers for deaf individuals, hindering them ability to access essential services such as education, healthcare, and legal support. In recent study by Adepoju and Akinyemi (2023) highlights the limited recognition of Nigerian Sign Language (NSL) in public institutions deaf individuals often struggle to access basic services due to the absence of sign language interpreters, which significantly impacts their quality of life. Additionally, the growing acceptance of sign language as a legitimate language in many countries has contributed to the recognition of deaf culture as an integral part of the multicultural landscape (Kusters & Brein, 2022).

Lack of awareness and understanding among the hearing population: is another key challenge in promoting the inclusion of Deaf culture in multicultural societies. Many hearing individuals, including policymakers and educators, may view deafness primarily as a disability rather than as a

cultural identity. This perspective can lead to policies and practices that prioritize assimilation into the hearing world over the preservation of Deaf culture. For instance, the emphasis on oralism in education, which encourages deaf children to use spoken language rather than sign language, has been criticized for undermining Deaf culture and marginalizing the cultural identity of deaf individuals (Napier & Leeson, 2022).

Lack of Representation in Policy and Decision-Making: In policy and decisions making, deaf individuals are often excluded, particularly in multicultural societies where minority groups already struggle for representation. This lack of inclusion leads to policies that fail to address the unique needs of the deaf community. As noted by Carter and James (2023), the absence of deaf representation perpetuates systemic inequities and hinders progress toward inclusivity.

Limited accessibility to resources and Healthcare Inequities: Healthcare services in multicultural societies often overlook the specific needs of deaf individuals. Lee and Akintoye (2023) point out that cultural and linguistic barriers can prevent deaf individuals from receiving adequate medical care, particularly when interpreters or assistive communication tools are unavailable. Johnson and Smith (2023) emphasize how lack of culturally inclusive resources prevents deaf individuals from accessing essential services. They argue that assistive technologies and educational programs often fail to consider the intersection of deafness and cultural diversity, leaving many without adequate support.

Communication Barriers and cultural misunderstanding: Johnson and Smith (2023) highlight that communication barriers in multicultural societies are heightened by the lack of universal sign language and limited interpreter services. The diversity of spoken languages complicates access for deaf individuals, creating systemic challenges in education, healthcare, and employment sectors, emphasizing that linguistic diversity often isolates deaf individuals, particularly when sign language is not recognized as an official language and how deaf individuals experience dual identities—cultural and linguistic—and misunderstandings about deaf culture contribute to social exclusion. (Patel and Wong 2023).

Discrimination in Employment: According to Johnson and Smith (2023), he identifies workplace discrimination as a significant challenge for deaf individuals and explain that in multicultural societies, this is compounded by biases related to ethnicity, where deaf individuals from minority cultures are doubly marginalized. In Nigeria, a study by Ezeokoli and Okoli (2022) revealed that deaf women from minority ethnic groups experience higher levels of discrimination compared to their counterparts from more dominant ethnic groups. Similarly in the United States, deaf individuals from African American and Hispanic backgrounds often report facing dual discrimination based on their race and disability, which limits their access to education, employment, and social services Murray & Kusters, (2023). In South Africa, deaf individuals from marginalized ethnic communities face significant challenges in accessing services and opportunities, as the intersection of race, class, and disability creates multiple layers of exclusion (Duncan & Hofmeyr, 2022).

Educational Disparities: Lack of inclusive curricula in diverse societies often excludes deaf students, particularly those from minority backgrounds which remains a significant challenge for deaf individuals in multicultural societies, where educational systems are often not equipped to address the unique needs of these individuals. The lack of bilingual-bicultural education models, where both sign language and the dominant spoken language are used, often results in deaf students receiving suboptimal education, which impacts their academic achievement and future opportunities. Patel and Wong, (2023) In Nigeria, a recent study conducted examined the educational outcomes for deaf students in Lagos State. The study found that most schools lacked qualified sign language interpreters and resources to support a

bilingual-bicultural education model. As a result, deaf students were often left behind academically and struggled to keep up with their hearing peers. This issue is not unique to Nigeria but is also prevalent in other multicultural societies (Onifade and Salami 2023).

Social exclusion and Isolation: Patel and Wong (2023) underscore the role of societal ignorance in deepening social isolation for deaf individuals. They note that many communities are unaware of the unique needs of deaf individuals, leading to stigmatization and exclusion in multicultural environment. Lack of access to communication, combined with societal attitudes that view deafness as a disability rather than a cultural identity, often leads to the exclusion of deaf individuals from social, cultural, and economic activities. Another related study by Yusuf and Adebayo (2023) found that deaf individuals from Hausa and Yoruba ethnic background in Nigeria often experience a sense of "in-betweenness," where they feel disconnected from both their ethnic communities and the wider deaf community. Similar, in Australia, deaf individuals from Indigenous backgrounds report facing dual marginalization due to their deafness and ethnic identity, which further exacerbates their social exclusion (Collins & Knuckey, 2023).

Barriers to Employment: Employment remains a significant challenge for deaf individuals in Nigeria, a study by Ojo and Idowu (2022) found that deaf individuals face significant barriers to employment, including discrimination from employers, lack of sign language interpreters, and limited access to vocational training. A study by Humphries and Allen (2023) found that employers often lack awareness of the needs of deaf employees and are reluctant to provide necessary accommodations, such as sign language interpreters or captioning services. Similarly, in South Africa, deaf individuals face significant barriers to employment, particularly in rural areas, where access to vocational training and employment opportunities is limited (Duncan & Hofmeyr, 2022).

Limited Representation in Media and Public Life: Representation in media and public life is crucial for promoting the visibility and inclusion of marginalized communities, deaf individuals in multicultural societies often face a lack of representation in mainstream media, which can perpetuate stereotypes and contribute to their marginalization. In Nigeria, a study by Uche and Obasi (2023) found that deaf individuals are rarely represented in Nigerian media, and when they are, it is often in ways that reinforce negative stereotypes about deafness. Similar, in Brazil, deaf individuals in media are limited and often reinforces negative perceptions of deafness as a disability (Santos & Oliveira, 2023).

Conclusion

In conclusion, addressing the issue of cultural identity and inclusion experience of deaf individuals in multicultural societies is molded by the complex interplay in cultural identity, language, and societal attitudes. Advocacy organizations, such as the World Federation of the deaf played a vital role in raising awareness of deaf culture and promoting the rights of deaf individuals to access sign language and culturally appropriate services, to recognize, support the cultural identity of deaf individuals, ensure their access to education and public services, and by promote societal attitudes that recognize inclusion and cultural identity, through deliberate efforts by individuals, communities, governments, educators and also multicultural societies can become more inclusive and supportive of deaf individuals, allowing them to fully participate in and contribute to the effectiveness of cultural life and society at large.

Suggestions

1. Governments should recognize and support sign languages as official languages, ensuring that they are used in education, public services, and media.
2. Promote Advocacy and Awareness Initiatives, conduct public education campaigns and engage with communities to change their negative societal attitudes towards disabilities and promote a culture of inclusivity.
3. Seminars, workshops should be organized for parents, communities and educators in other to overcome their developmental and behavioral challenges.
4. Legal and Policy Reforms should be implemented and adopted by the Governments in other enact and enforce laws that protect the rights of deaf individuals and ensure their inclusion in all aspects of society.

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ROLE OF LIBRARIES IN PROMOTING GENDER EQUALITY IN NIGERIA: A FOCUS ON CULTURAL AND RELIGIOUS BARRIERS

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Abstract

Libraries play a critical role in promoting gender equality in Nigeria by addressing cultural and religious barriers that limit women's access to education and information. This study explores the impact of libraries as agents of social transformation, highlighting their role in providing gender-inclusive education, digital literacy programmes, and safe spaces for discussions on gender-related issues. Through an analysis of case studies from Nigeria and other African countries, the research demonstrates how libraries help bridge the gender information gap, challenge traditional gender norms, and collaborate with religious and cultural leaders to promote women's empowerment. Additionally, digital libraries and online learning platforms are examined as key tools in overcoming restrictions that hinder female education. The study identifies challenges such as resistance from patriarchal structures and limited digital infrastructure but emphasizes the need for gender-sensitive library policies, expansion of digital literacy programs, and community engagement initiatives. By adopting inclusive strategies and leveraging technology, libraries can become catalysts for gender equality, contributing to sustainable development and women's empowerment across Nigerian societies.

Key Words: Gender equality, libraries, women's empowerment, digital literacy, information access

Introduction

Gender equality in the Nigeria context extends beyond the universal notion of equal rights and opportunities for all genders. It is deeply intertwined with cultural, religious, and historical factors that have long defined societal roles. In many Nigerian societies, gender equality is not merely a legal or policy-driven concept but one that is shaped by traditional values, communal structures, and socio-economic conditions (Agbalajobi, 2010). Despite progress in global gender equality efforts, many African nations still grapple with cultural and religious barriers that hinder women's empowerment, particularly in education, employment, and political participation (Khethiwe, 2023). Addressing these challenges requires multifaceted approaches, including leveraging information hubs such as libraries to drive social transformation.

Libraries serve as critical institutions for knowledge dissemination and societal change. They are not just repositories of books but dynamic spaces where information is accessed, shared, and utilized for empowerment. In many African communities Nigeria inclusive, particularly those where gender

disparities are prevalent, libraries play a vital role in bridging information gaps. They offer access to educational materials, digital resources, and community-based programs that can challenge traditional gender norms and empower marginalized groups, especially women (Badawi, 2009). Public libraries in Northern Nigeria, for example, have been instrumental in increasing literacy among women despite initial resistance due to cultural and religious perceptions (Badawi, 2009). Additionally, academic libraries have contributed to preserving and disseminating women's cultural heritage, enhancing their visibility in academic and public discourse (Anasi et al., 2013).

This paper aims at exploring how libraries can address cultural and religious barriers to gender equality. It will examine the role of libraries in promoting gender-inclusive education, providing access to digital resources, and fostering safe spaces for discussions on gender issues. By analyzing existing studies and real-world examples, this study will highlight how libraries can function as agents of change in societies where gender-based restrictions persist. The study will focus on African contexts, with a particular emphasis on Nigeria and other African countries, where libraries have been leveraged to counter gender disparities in access to information and education (Fombad and Jiyane, 2019).

However, the discussion is not without limitations. The paper will primarily analyze documented cases and secondary data, which may not fully capture informal or undocumented efforts by libraries. Additionally, the focus will be on public and academic libraries, with limited discussion on private or specialized libraries that may also contribute to gender equality efforts. Despite these constraints, this study aims to provide a comprehensive overview of how libraries can be key players in the fight for gender equality in Nigerian societies.

Gender Equality in Nigerian Societies: Context and Challenges

Gender equality remains a fundamental issue in Nigerian societies, where historical, social, economic, and cultural factors have contributed to persistent disparities between men and women. Across the continent, women continue to face barriers in education, employment, political representation, and access to resources. Despite significant strides in legal frameworks and policy interventions, achieving gender equality remains a challenge due to structural inequalities, traditional gender norms, and socio-economic constraints.

Statistical data consistently highlight the gender gap in literacy and education across Africa and Nigeria inclusive. For instance, women in sub-Saharan Africa have a lower literacy rate compared to men, with significant variations across countries. A recent study found that while primary school enrollment rates for girls have improved, completion rates remain lower than those for boys due to early marriage, teenage pregnancies, and socio-cultural expectations that prioritize male education (Gupta, 2024). Moreover, in rural areas, the education gap is more pronounced due to limited access to schools, poverty, and traditional beliefs that discourage female education (Oji and Ogunbowale, 2025).

The gender gap in literacy and education remains a significant challenge across Africa. Many African nations have made considerable progress in increasing female enrollment in primary education, yet secondary and tertiary education levels remain a hurdle for many girls due to socio-economic and cultural barriers. Studies have shown that gendered education patterns are deeply entrenched, with early marriages and teenage pregnancies limiting girls' access to education (Khethiwe, 2023). These educational disparities are more pronounced in rural and marginalized communities, where access to schools, teachers, and learning materials remains inadequate.

Moreover, information and communication technologies (ICTs) have been recognized as potential tools for bridging the gender gap in education. ICTs have been leveraged to enhance women's access to learning resources, vocational training, and financial literacy programs (Olayemi and Olayemi, 2024).

However, disparities in access to digital technologies further widen the gender divide, limiting women's ability to benefit from digital learning opportunities (Gurumurthy and Chami, 2014).

The extent of gender inequality varies across different African regions, influenced by cultural norms, historical contexts, and economic conditions. In Nigeria, patriarchal structures reinforced by colonialism have played a significant role in maintaining gender inequality (Jaiyeola and Aladebola, 2020). Women's roles have historically been confined to domestic and caregiving responsibilities, limiting their participation in public and economic life. The country has made strides in promoting women's empowerment, yet challenges remain, particularly in political representation and economic inclusion. In Northern Nigeria, cultural and religious factors have historically limited women's access to education and information resources. The introduction of public libraries and educational initiatives has helped bridge this gap to some extent, but resistance to Western-style education remains a challenge (Badawi, 2009). In South Africa, rural women face significant barriers in accessing information and education. Studies have highlighted the role of community radios in bridging the information gap, enabling rural women to engage in economic and social development activities (Fombad and Jiyane, 2019). Despite progressive policies on gender equality, economic disparities and gender-based violence continue to hinder women's advancement. In Rwanda, although women have made significant gains in political representation—holding a majority of parliamentary seats—challenges persist in achieving gender parity in economic empowerment and leadership outside the political sphere (Joseph and Mani, 2024). In Nigeria, for example, research has shown that patriarchal structures continue to restrict women's access to education and employment, limiting their economic independence and leadership opportunities (Mpofu, 2025).

Digital literacy and access to information and communication technologies (ICTs) have also been identified as critical factors in bridging gender disparities. The digital divide continues to disproportionately affect women, limiting their access to online education, financial services, and employment opportunities (Gurumurthy and Chami, 2014). Efforts to address these disparities through technology-enabled education and digital financial inclusion have shown promising results, but challenges such as affordability and digital skills gaps remain prevalent (Achieng and Mlitwa, 2024).

Efforts to promote gender equality in African societies require a multi-faceted approach. Policies aimed at increasing female education and economic participation, coupled with legal frameworks that protect women's rights, are essential. Investments in ICT infrastructure to promote digital inclusion, as well as targeted interventions addressing socio-cultural barriers to gender equality, are crucial for sustainable development. Governments, civil society organizations, and international institutions must continue to collaborate in implementing policies that empower women and promote gender equity.

Cultural Barriers to Gender Equality

Cultural barriers remain significant obstacles to achieving gender equality across African societies. Deeply entrenched patriarchal norms continue to limit women's access to education and information, reinforcing gender disparities in literacy, economic participation, and social mobility. These barriers manifest in various ways, including restrictions on female education, societal expectations of gender roles, and discriminatory practices that undermine women's agency in seeking information and education. Patriarchal norms have historically dictated the roles and expectations of men and women in African societies, often relegating women to domestic responsibilities while prioritizing male access to education and leadership opportunities. In many regions, girls face early marriages, domestic labor burdens, and socio-cultural expectations that discourage formal education (Ogakwu, 2023). Studies indicate that despite policies promoting gender parity in education, the literacy gap between men and women remains substantial in countries such as Nigeria and South Sudan, where cultural and religious influences continue to favor male education (Anam et al., 2023).

Gender roles also significantly impact literacy and information-seeking behaviors. Women in patriarchal communities often have limited decision-making power regarding their education, employment, and access to resources. The influence of traditional customs means that even when education is available, cultural stigma may prevent women from fully engaging in learning opportunities (Makama, 2013). Furthermore, the undervaluing of female education results in disparities in digital literacy and information access, limiting women's participation in the modern economy and governance structures (Jedrykowski, 2023).

Religious Barriers to Gender Equality

Religious institutions and doctrines have played a significant role in shaping gender roles in African societies, influencing access to education and information for women. While some religious traditions have reinforced gender inequality by restricting female autonomy, others have gradually embraced reforms that promote women's rights and access to education. The intersection of religion and gender equality presents a complex dynamic where religious beliefs both challenge and support gender equity.

One of the primary barriers to gender equality in religious settings is the interpretation of religious doctrines. In many African societies, traditional religious teachings often reinforce patriarchal structures that limit women's roles to domestic and caregiving responsibilities. For example, certain interpretations of Islamic and Christian doctrines have been used to justify female subordination and discourage women from pursuing formal education (Palm and Le Roux, 2018). In conservative religious communities, women are expected to adhere to strict gender roles, which often limit their access to leadership positions within religious institutions and hinder their engagement with broader educational and economic opportunities (Van Wyk, 2023).

Religious institutions' stance on female education and information access has historically varied. In some contexts, religious leaders have actively opposed female education, citing traditional beliefs about a woman's role in society. In regions such as Northern Nigeria, religious resistance to Western-style education has contributed to the low literacy rates among women (Para-Mallam, 2010). Similarly, in parts of East Africa, traditional Christian and Muslim teachings have sometimes been used to discourage women from seeking higher education or participating in public discourse (Tamale, 2014). However, there have also been progressive religious movements that challenge these narratives.

Cases of progress in religious settings demonstrate that religious doctrines are not static and can evolve to support gender equality. Progressive Islamic and Christian initiatives have emerged across Africa, advocating for women's education and empowerment. For example, Muslim women's organizations in Nigeria and Sudan have been instrumental in promoting literacy and vocational training programs for women, challenging conservative interpretations that restrict female education (Adeaga, 2024). In South Africa, Christian groups have actively supported gender-inclusive policies in church leadership, advocating for greater female participation in decision-making roles (Kharin, 2024). The role of religious institutions in either reinforcing or dismantling gender inequality highlights the need for continued advocacy and reform. While religious barriers to gender equality persist, growing movements within various faith traditions are working towards a more inclusive approach that supports women's rights, education, and leadership. Engaging religious leaders in gender advocacy efforts is essential for fostering a cultural shift that aligns religious teachings with principles of equality and justice.

The Role of Libraries in Promoting Gender Equality

Libraries play a crucial role in fostering gender equality by providing equitable access to information, supporting social change initiatives, and leveraging digital technology to bridge educational

and literacy gaps. Across African societies, libraries serve as vital spaces for knowledge dissemination, gender empowerment, and collaboration with community leaders to promote inclusive education.

The role of digital libraries in fostering gender empowerment has become increasingly significant in contemporary societies, particularly in Africa. Digital libraries provide equitable access to knowledge, promote female education, and help bridge the gender information gap. They serve as vital tools for women's empowerment, offering resources that circumvent cultural and religious restrictions while fostering digital literacy and e-learning opportunities.

The availability of digital libraries ensures that women, especially in rural and underserved communities, can access educational materials without facing traditional socio-cultural barriers. Research suggests that access to digital resources enables women to pursue self-directed learning, acquire vocational skills, and improve their socio-economic standing (Atuase, 2019). In Ghana, academic libraries have played a crucial role in women's empowerment by providing digital learning platforms that support lifelong learning and career advancement. These libraries serve as development agents, equipping women with the necessary knowledge to compete in the modern workforce.

Furthermore, technology-driven library initiatives have been instrumental in enhancing gender equality among marginalized groups. A study on tribal communities highlighted how digital awareness programs facilitated by libraries have transformed access to education and economic opportunities for women (Mane, 2024). These programs focus on digital literacy, enabling women to utilize online resources for education, entrepreneurship, and financial inclusion.

Digital libraries also play a crucial role in overcoming cultural and religious restrictions that hinder women's access to education. In conservative societies where women face mobility restrictions, online learning platforms provide an alternative means of acquiring education without societal opposition (Hazra, 2023). These platforms allow women to engage in academic and professional development without requiring physical attendance at educational institutions. In Uganda, libraries have been recognized as critical institutions for achieving gender equality by providing women with access to technology and digital information (Twesigye, 2017). Public libraries have introduced programs that offer free internet access, digital training sessions, and e-learning modules tailored to women's needs. These initiatives have empowered women to engage in economic activities, pursue higher education, and access critical health and legal information.

Libraries function as centers for equal access to information, ensuring that both men and women have the resources needed for education and personal development. In many African communities, access to reliable information remains a significant challenge, particularly for women who face socio-cultural restrictions on education. Public and academic libraries address this gender information gap by offering free access to books, digital resources, and training programs that empower women with knowledge and skills (Zhang et al., 2024). Libraries also support literacy programs that cater to marginalized groups, including women in rural areas who may have been denied formal education opportunities due to cultural or religious constraints.

Beyond information access, libraries act as agents of social change by hosting gender-awareness programs and literacy campaigns. Many public libraries collaborate with non-governmental organizations (NGOs) and local leaders to organize workshops on gender rights, economic empowerment, and health education (Nelson et al., 2024). These initiatives have been instrumental in raising awareness about gender equality and promoting women's participation in leadership and decision-making processes. In several African countries, library-led campaigns have successfully increased literacy rates among women and challenged societal norms that limit female educational opportunities.

The rise of digital libraries and e-learning platforms has further enhanced gender empowerment by overcoming cultural and religious restrictions on female education. Online resources enable women to

access educational materials remotely, bypassing physical and societal barriers that may prevent them from attending traditional schools. Digital libraries provide women in conservative communities with discreet access to knowledge, allowing them to pursue education without facing direct opposition from restrictive cultural norms (Zhang et al., 2024). E-learning platforms have also been particularly beneficial for women in rural areas, where access to formal educational institutions remains limited.

Libraries also engage with cultural and religious leaders to shift perspectives on gender equality. Many library initiatives work collaboratively with religious institutions to promote gender-inclusive interpretations of religious teachings, encouraging communities to support women's education and leadership. Successful partnerships between libraries and faith-based organizations have resulted in increased acceptance of female literacy programs and educational reforms that benefit women and girls (Nelson et al., 2024). These collaborations demonstrate the potential for libraries to serve as intermediaries between tradition and progress, fostering gradual societal change towards gender equity.

One of the key ways libraries engage with religious leaders is through interfaith dialogue and collaborative programs. Libraries have been identified as platforms for peacebuilding, where inter-religious dialogue can be facilitated to address gender-related issues. A study by Igbokwe et al. (2019) highlights how libraries can curb religious conflicts and promote gender equality by providing access to unbiased information and creating spaces for discussions between different religious groups. By integrating religious leaders into literacy programs and community discussions, libraries create avenues for dialogue that challenge gender stereotypes and support female education.

In Malawi, religious leaders have played a significant role in social problem-solving, including literacy and education advocacy. Research indicates that religious institutions in rural Malawi often function as problem solvers, providing not only spiritual guidance but also access to educational resources and material infrastructure (Manglos, 2011). Libraries that collaborate with these religious institutions can further extend their reach by ensuring that educational resources are accessible to all, including women and girls who may face cultural restrictions on formal schooling.

Moreover, religious leader engagement initiatives have been recognized as a crucial aspect of broader social development strategies. Moore (2013) argues that religious leaders serve as "middle-range actors" who influence grassroots communities and elite policymakers. Libraries can leverage this influence by fostering partnerships with religious institutions to promote gender-inclusive narratives, distribute gender-focused materials, and support female literacy programs. By working alongside religious authorities, libraries can help reshape cultural perceptions about gender roles and education.

While these initiatives present significant opportunities, challenges remain. Some religious leaders may resist gender-inclusive education due to doctrinal beliefs or cultural traditions. To address this, libraries must take a culturally sensitive approach, incorporating religious perspectives into literacy programs and demonstrating how female education aligns with broader community development goals.

Successful examples of such collaborations include libraries in Uganda, where faith-based partnerships have facilitated women's access to educational resources, particularly in conservative communities (Twesigye, 2017). These efforts have led to increased acceptance of female education and participation in decision-making processes.

Conclusion

The study emphasizes the critical role libraries play in promoting gender equality within Nigerian societies, particularly in the face of cultural and religious barriers. It highlights how libraries serve as knowledge hubs that challenge traditional gender norms, provide access to educational materials, and empower marginalized groups, especially women. Despite progress in global gender equality efforts, many African nations still face socio-cultural and religious restrictions that hinder women's access to

education, employment, and leadership opportunities. Libraries have been instrumental in bridging information gaps, offering digital resources, and facilitating community programs that advocate for gender inclusion. Case studies, particularly from Nigeria and other African countries, demonstrate that libraries have helped counteract gender disparities by providing safe spaces for discussion, digital literacy training, and collaborative initiatives with religious and cultural leaders. However, the study also identifies limitations, including resistance from traditional structures and inadequate digital infrastructure, which must be addressed to maximize libraries' impact. Ultimately, the study calls for continued investment in gender-inclusive library policies, integration of gender-sensitive materials, and expansion of digital literacy programs to further support women's empowerment. Through sustained advocacy, strategic collaborations, and the effective use of digital technologies, libraries can become key agents of social transformation, fostering a more equitable and inclusive African society.

Recommendations

1. Libraries play a pivotal role in advancing gender equality by providing equitable access to information, digital literacy programs, and outreach initiatives that empower women and girls. However, to enhance their effectiveness, policies must be strengthened to ensure gender inclusivity, integrate gender-sensitive materials, expand digital literacy programs, and promote community engagement. The following policy recommendations and practical strategies can help libraries create a more gender-responsive environment.
2. To create an inclusive learning space, libraries must adopt policies that promote equitable access to resources and services for women and girls. Research suggests that gender-responsive policies should address barriers such as cultural restrictions, limited digital access, and safety concerns in library environments (Chatterjee, 2024). Libraries should also provide designated safe spaces for women and girls, ensuring privacy and security for their educational needs. Additionally, policies should mandate gender representation in library management and decision-making processes, promoting equal opportunities in leadership roles within library institutions.
3. Incorporating gender-sensitive materials in library collections is essential for fostering an inclusive learning environment. This includes acquiring books, research papers, and digital content that address women's rights, gender studies, and feminist literature (Mane, 2024). Additionally, libraries should actively collaborate with gender-focused organizations and publishers to source materials that promote women's empowerment and gender equality. Making these materials accessible in multiple languages and formats, including audiobooks and braille, ensures inclusivity for diverse user groups.
4. Digital literacy is crucial for bridging the gender information gap, especially in rural and underserved communities. Libraries should implement targeted digital literacy programs that equip women with the necessary skills to navigate online resources, participate in e-learning, and engage in digital entrepreneurship (Aslam et al., 2024). Research indicates that initiatives such as mobile library services and digital hubs in rural areas can significantly enhance women's digital engagement and socio-economic participation (UNESCO, 2019). Additionally, training sessions on cybersecurity, online safety, and digital finance can further empower women to harness technology effectively.
5. Libraries must strengthen their community engagement efforts by collaborating with local leaders, NGOs, and policymakers to advocate for gender equality. Studies have shown that public libraries can serve as centers for gender-based advocacy programs, hosting workshops on women's rights, health education, and legal literacy (Raut et al., 2024). Partnering with community radio stations and social media platforms can further amplify these initiatives, ensuring that women in remote areas receive critical information. Moreover, libraries can facilitate mentorship programs where successful

female leaders share their experiences and inspire younger generations to pursue education and career opportunities.

6. By adopting these policy recommendations and practical strategies, libraries can effectively contribute to gender equality and social empowerment. Through inclusive policies, diversified collections, digital literacy training, and active community engagement, libraries can serve as transformative agents in bridging gender disparities and fostering a more equitable society.

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ROLE OF ARTIFICIAL INTELLIGENCE AND DATA SCIENCE IN DECISION-MAKING FOR AFRICAN ECONOMIES

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Abstract

The adoption of artificial intelligence (AI) and data science for decision making aligns with the Data-Driven Decision Making (DDDM) paradigm, which emphasizes empirical evidence over intuition in policy and strategy formulation. In Africa, these technologies are increasingly recognized for their potential to address developmental challenges, improve governance, and accelerate digital transformation. As African countries aspire to achieve sustainable development and integrate more fully into the global digital economy, the strategic application of AI and data science in decision-making processes becomes ever more critical. This paper explores the role of AI and data science in decision making as it facilitate digital transformation across Africa. It presents relevant case studies, discusses the challenges faced, and offers concluding insights. Among the recommendations given were the need for governments to protect data privacy, and to also invest in AI infrastructures.

Keywords: Artificial intelligence, data science, decision-making.

Introduction

In recent years, Artificial Intelligence (AI) and data science have emerged as transformative tools in decision-making across the globe. Their applications span diverse sectors such as healthcare, finance, agriculture, and governance. Thus, reshaping how businesses, governments, and individuals make decisions. For African economies, like most developing countries, where challenges such as limited resources, rapid population growth, and economic disparity persist, the potential of AI and data science offers a promising avenue for addressing these issues and driving sustainable development (Munyua, 2021; Toure, 2020).

AI, which involves the creation of algorithms capable of learning and making decisions without explicit programming, and data science, the practice of extracting insights from large datasets, both hold immense

potential to revolutionize decision-making processes in Africa (Oni & Akinola, 2019). By leveraging AI and data science, policymakers, businesses, and organizations can make more informed, data-driven decisions, ultimately leading to better economic outcomes, enhanced resource allocation, and improved public services (Houghton et al., 2021).

The importance of these technologies in African economies is underscored by their ability to optimize processes and deliver innovative solutions to challenges such as poverty, unemployment, and infrastructure deficits. Whether it's enhancing agricultural productivity through precision farming, improving healthcare delivery through predictive analytics (Chien et al., 2022), or transforming financial services via mobile banking and fintech (Bendovschi, 2020), AI and data science are key enablers of progress.

As Africa embraces digital transformation, the integration of AI and data science into decision-making frameworks will be crucial to unlocking the continent's full economic potential. However, this also comes with its own set of challenges, including data privacy concerns, infrastructure gaps, and the need for skilled labour to drive technological adoption (Senyard et al., 2021). Despite these hurdles, the role of AI and data science in the African context is one of vast promise, offering new pathways for sustainable growth and inclusive development (Zeng et al., 2020).

Key Areas of Artificial Intelligence (AI)

Artificial Intelligence (AI) refers to machines or systems that simulate human intelligence processes such as learning, reasoning, and problem-solving. Thus, AI refers to computational systems that can perform tasks that typically require human intelligence (Russell & Norvig, 2020). In decision-making, AI can enhance efficiency and accuracy by automating complex tasks, predicting outcomes, and optimizing processes.

- 1) Machine Learning (ML): ML algorithms allow systems to learn from data and improve over time without explicit programming. In decision-making, ML is crucial for applications like fraud detection, market analysis, and personalized recommendations (Jordan & Mitchell, 2015).
- 2) Natural Language Processing (NLP): NLP enables computers to understand and process human language, which is essential for analyzing unstructured data like social media, customer reviews, or health records to aid decision-making (Manning et al., 2008).
- 3) Robotic Process Automation (RPA): RPA involves using AI to automate repetitive tasks. In sectors like finance and administration, RPA can improve efficiency and decision-making by reducing manual errors and accelerating processes (Avasarala et al., 2018).
- 4) Expert Systems: These are AI systems designed to emulate the decision-making ability of human experts by using rules and knowledge bases. Expert systems are widely used in sectors like healthcare and agriculture (Buchanan & Shortliffe, 1984).

Key Areas of Data Science

Data Science is the interdisciplinary field that combines statistics, machine learning, data mining, and big data technologies to analyze and interpret complex data. It transforms raw data into actionable insights for improved decision-making (Provost & Fawcett, 2013).

- 1) **Data Collection and Cleaning:** Collecting data from diverse sources is a crucial first step in the data science process. However, this data often requires cleaning and preparation to ensure accuracy (Khan & Sahoo, 2020).
- 2) **Exploratory Data Analysis (EDA):** This phase involves understanding the characteristics of the data and identifying patterns or anomalies. EDA is essential for identifying important variables and guiding further analysis (Tukey, 1977).
- 3) **Predictive Analytics:** Predictive analytics uses statistical models and machine learning algorithms to forecast future outcomes. This is particularly useful in sectors like healthcare and agriculture, where data-driven predictions can inform proactive decision-making (Shmueli et al., 2016).
- 4) **Big Data:** Big Data refers to datasets that are too large or complex to be processed using traditional methods. Technologies such as Hadoop and Spark are used to analyze and derive insights from Big Data, offering significant advantages in decision-making (Chen et al., 2014).

Integration of Artificial Intelligence (AI) and Data Science in African Economy

The integration of artificial intelligence (AI), data science, and digital technologies in African economies has been a focus of several studies over the years. Research has mainly centered on the applications of these technologies across sectors such as agriculture, healthcare, financial services, and governance, with a growing emphasis on their potential for economic transformation. And recent researches emphasize the need for careful policy frameworks, adequate infrastructure, and skill development to ensure that digital transformation benefits all sectors of African society.

AI and data science are becoming key drivers in decision-making processes across various sectors in Africa. Machine learning, predictive analytics, and big data tools are increasingly being used to inform policy, enhance public service delivery, and improve business operations. Several studies emphasize that these technologies can significantly boost economic growth, financial inclusion, and market efficiency.

Qiang, 2021 explains that AI applications in healthcare, agriculture, and finance are particularly promising for African economies. For example, AI-based agricultural systems help farmers optimize crop yields, mitigate the impact of climate change, and improve food security. In healthcare, AI-driven diagnostic tools enable more effective disease management, particularly in underserved regions (Cavoukian, 2019).

Governments and businesses are increasingly relying on data-driven decision-making to address economic challenges, particularly in urbanization, rural development, and poverty alleviation. Data science is helping policymakers identify patterns, trends, and anomalies, thus providing better insights for crafting evidence-based policies (Brynjolfsson & McAfee, 2017).

While the adoption of AI and data science in African economies promises significant advancements, it also brings ethical challenges. The bias inherent in AI algorithms, privacy concerns, and data security are recurrent issues in the literature.

Studies reveal that AI systems, especially in credit scoring and hiring, may perpetuate or even exacerbate existing inequalities if the underlying data is not representative. This bias can marginalize vulnerable populations, including women, rural communities, and lower-income groups (O'Neil, 2016).

Kuner, 2020 pointed out that data privacy remains a major concern, as African countries often lack robust data protection laws. The misuse of personal data for financial gain or surveillance is a risk, and several

studies call for stronger regulatory frameworks to safeguard individual privacy. The question of accountability in AI decision-making is highlighted as essential for ensuring transparency and trust. As AI systems become more autonomous, establishing clear accountability mechanisms for errors or biased outcomes is critical (Wachter & Mittelstadt, 2021).

Studies have shown that urban areas are typically the first beneficiaries of digital transformation, while rural regions often lag behind. To bridge this gap, scholars advocate for investment in infrastructure, including internet connectivity and mobile networks, as well as affordable technology (Van Dijk, 2020). Gender disparities in digital access remain a significant concern. Women in Africa often have less access to smartphones, the internet, and digital financial services. Scholars stress that addressing this gap is crucial for ensuring that women benefit equally from the digital economy (UN Women, 2020).

For digital transformation to succeed, digital literacy must be improved at all levels of society. Several studies emphasize the importance of integrating digital skills training into education systems and adult workforce development programs (Fogg & Luthra, 2018). Investment in AI and data science R&D is crucial for fostering local innovation in Africa. Studies suggest that African governments should encourage partnerships between local universities, research centers, and international organizations to strengthen the continent's technological capabilities (Anderson, 2020).

A recurring theme in the literature is the need for comprehensive AI policy frameworks that address issues like ethics, regulation, skills development, and inclusive access (Wachter & Mittelstadt, 2021). Public-Private Partnerships: Collaboration between the public sector, private companies, and international agencies will be key to developing scalable AI solutions that address Africa's most pressing challenges, such as healthcare delivery, financial inclusion, and agriculture (Fogg & Luthra, 2018).

Role of Artificial Intelligence and Data Science in Digital Transformation

- 1) **Data-Driven Policy Making:** Governments and development institutions are increasingly adopting AI and data science to craft evidence-based policies and optimize service delivery. For instance, AI has been used in Kenya to analyze mobile phone data to understand population mobility and target public health responses more effectively (Blumenstock, 2016). Similarly, predictive analytics are being applied to public finance and welfare programs to ensure efficient allocation of resources (UNDP, 2020).
- 2) **Smart Agriculture:** Agriculture remains a cornerstone of many African economies, and AI has introduced new capabilities such as crop disease detection, soil quality analysis, and precision irrigation. AI-powered platforms like Hello Tractor and Zenvus in Nigeria use sensor data and machine learning to improve farm productivity and reduce operational costs (Akinola, 2021). Data science helps in forecasting weather patterns and market prices, empowering farmers with timely and actionable insights (World Bank, 2021).
- 3) **Education and Workforce Development:** AI-enabled adaptive learning systems tailor educational content to individual learners, improving engagement and outcomes. Platforms like uLesson and Eneza Education provide data-driven insights to inform curriculum development and learning interventions (Ngware et al., 2020). Furthermore, labor market analytics powered by AI assist governments and educators in forecasting skill demands and aligning training programs with industry needs (OECD, 2021).
- 4) **Urban Planning and Smart Cities:** Data collected from IoT devices, mobile apps, and satellite imagery is analyzed using AI techniques to enhance urban infrastructure planning, traffic management, and service

delivery. South Africa's Smart City projects in Johannesburg and Cape Town use AI to monitor electricity usage, detect water leaks, and optimize public transportation (Mare, 2022).

- 5) Financial Inclusion and Digital Economy: Fintech applications driven by AI—such as credit scoring models, fraud detection systems, and chatbots—are expanding financial access. In Ghana and Kenya, mobile money services use data analytics to extend microloans to previously unbanked populations, enhancing economic participation (Jack & Suri, 2014).

Case Studies

Rwanda: AI in Public Health and Primary Care.

Rwanda has been a continental leader in integrating digital technologies into its healthcare system. The country partnered with Babylon Health to launch Babyl, an AI-powered telemedicine platform that uses natural language processing to conduct symptom assessments and provide initial diagnoses. By 2021, Babyl had registered over 2 million Rwandans and was integrated into the national health insurance scheme (World Health Organization [WHO], 2022). The platform enables remote consultations and reduces the burden on healthcare facilities, especially in rural areas where access to doctors is limited.

Nigeria: Data Science and AI in AgriTech Innovation.

Nigeria's agricultural sector has seen significant digital innovation through AI and DS applications. Companies like Thrive Agric and Zenvus utilize machine learning algorithms to help farmers increase yield, manage risk, and access financing. Thrive Agric applies AI to analyze weather patterns, soil health, and market trends, enabling farmers to make informed decisions on crop planting and harvesting cycles (Akinola, 2021).

Zenvus, another Nigerian AgriTech initiative, employs sensors and AI to monitor soil moisture, nutrient levels, and temperature, providing real-time feedback via mobile apps (Ojo et al., 2020). These technologies not only increase productivity but also reduce operational inefficiencies and financial exclusion by connecting farmers with digital credit services.

South Africa: Smart Cities and AI in Urban Governance.

South Africa's push toward smart cities includes the integration of AI in urban planning and infrastructure management. In Johannesburg and Cape Town, AI is used in traffic control systems that collect and analyze data from cameras and sensors to optimize traffic flow and reduce congestion (Mare, 2022). These cities are also exploring the use of AI for utility management, such as water and electricity distribution, to detect leaks and predict maintenance needs.

Challenges

1. Infrastructure Deficits: The success of AI and data science depends heavily on reliable digital infrastructure, including internet connectivity, power supply, and cloud computing capabilities. Many African countries, especially in rural areas, suffer from limited broadband penetration and frequent power outages, which disrupt the deployment of AI-powered systems (World Bank, 2021). This infrastructure gap creates a digital divide, limiting equal access to AI benefits.
2. Limited Technical Expertise: There is a shortage of professionals skilled in AI, machine learning, and data science across the continent. This talent gap affects both the development and sustainability of local

AI solutions. According to the International Development Research Centre (IDRC, 2021), most AI research in Africa is concentrated in a few countries like South Africa, Nigeria, and Kenya, leaving other regions with minimal capacity.

3. **Data Availability and Quality:** High-quality, relevant, and representative data is a prerequisite for effective AI applications. However, many African countries lack standardized data collection systems, leading to fragmented, outdated, or inaccurate datasets (UNESCO, 2022). Privacy concerns and the absence of robust data governance frameworks further complicate data sharing and usage across institutions. In addition, many African countries' data privacy laws are either underdeveloped or inadequately enforced (Nwachukwu, J. C., & Kundu, S., 2020)
4. **Ethical and Regulatory Concerns:** AI systems raise ethical issues related to surveillance, discrimination, and algorithmic bias. In contexts with weak regulatory oversight, these concerns are amplified. Without comprehensive AI regulations, there is a risk of misuse or unintended harm, particularly in sectors like healthcare and finance (Molnar, 2020). The African Union (2020) has emphasized the need for harmonized legal frameworks to address AI-related risks.
5. **Funding and Investment Constraints:** AI and data science projects often require significant upfront investment in research, infrastructure, and talent development. Yet, African governments and startups frequently face financial constraints and limited access to venture capital or donor funding (GSMA, 2022). This hinders innovation and the scalability of pilot projects beyond initial test phases.

Conclusion

Artificial Intelligence and data science are emerging as pivotal forces in shaping Africa's digital transformation agenda. Across diverse sectors—healthcare, agriculture, finance, education, and urban governance—these technologies are enabling smarter decision making, increasing efficiency, and expanding access to services. Case studies from Rwanda, Nigeria, and South Africa illustrate how AI and data science can be leveraged to address pressing development challenges and enhance socio-economic outcomes.

However, realizing the full potential of AI and Data Science in Africa requires concerted efforts to overcome significant challenges. These include infrastructural limitations, a shortage of skilled professionals, data governance issues, and ethical concerns. Addressing these barriers will demand not only increased investment in digital infrastructure and education but also the establishment of inclusive, transparent, and context-sensitive regulatory frameworks. Thus, as Africa continues to chart its digital future, the integration of AI and Data Science into policy-making and development planning offers a strategic pathway for inclusive and sustainable growth. With the right enablers in place, these technologies can catalyze a new era of innovation-driven transformation that aligns with the continent's socio-economic aspirations.

Recommendations

- 1) Governments should prioritize the enactment of comprehensive data protection laws that comply with international standards. This would ensure ethical AI use and protect data privacy.
- 2) Governments should prioritize investments in expanding internet connectivity, mobile networks, and electricity infrastructure. Thus, expand broadband access and data centers to support AI system, particularly in rural areas.

- 3) Governments should promote education and training in AI and data science by integrating digital literacy and AI-related courses into school curricula, and offer free or low-cost training programs for adults.
- 4) Governments should leverage AI and data science to improve public services and governance. This could include using AI to improve healthcare, education, and infrastructure.
- 5) There is a need for stakeholders to invest in AI research and development to ensure that Africa does not fall behind in the digital revolution.

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**EXPLORING DESPAIR IN NIGERIAN SOCIETY: A LITERARY ANALYSIS OF
CHIMAMANDA NGOZI ADICHIE'S *PURPLE HIBISCUS***

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Abstract

This paper examines the effects of bad leadership and its psychological impact on the Nigerian people using *Purple Hibiscus*. The study is a contextual analysis of the selected novel and hinges on Karen Horney's tenets of psychoanalysis to uncover trauma, depression, and anxiety that have resulted in the despair that is being displayed by major characters in the text. This paper holds that, negative policies, antagonistic and unfriendly ties have always resulted in unending protest and agitations thereby giving impetus to political struggles, hardship, insecurity, religious intolerance and suspicion among members of any community. The paper is of the view that, just like in the novel, the hardship currently being experience by Nigerians is unprecedented and has created the breeding ground for helplessness, despair, retrogression, dejection and psychological tendencies in people. Therefore, the paper submits that until something is done quickly, the country might collapse completely into the dungeon of quandary. It suggests that, selfless and visionary leadership, symbiotic relationship among people especially between leaders and the led where friendly and people centred policies should become the focus of leaders. This is non-negotiable and the benchmark for a harmonious and progressive Nigerian society.

Key Words: Leadership, Unfriendly Policies. Psychoanalysis, Despair

Introduction

This paper examines the effect of bad leadership styles and their impact on the psychological wellbeing of people using *Purple Hibiscus* by Chimamanda Ngozi Adichie. The paper believes that it is the lifestyle of uncle Eugene and his bad leadership skills in the novel that degenerates members of his family into people with different sheds of disorders which resulted in the despair one finds in them. This paper believes that social interactions will always influence the quality of life, values, attitudes, behavioural patterns of not just the characters in the novel but also in real human society. The paper therefore, looks at how people's opinion of others help in determining their psychical wellness.

The paper considers weird and sour relationships especially between leaders and followers as the major reason for despair and the psychological breakdown of people both in the novel and in real human society. This weird and antagonistic relationships and how they affect the literary characters is buttressed in the social detachments one finds in Kambili, Jaja, and Beatrice their mother. The paper is of the opinion that, self-perception determines peoples' quality of life. It believes that uncordial relationships especially between leaders and followers will always lead to series of protests, agitations and political struggle. And the consequences will result in helplessness, depression, anxiety, and despair as depicted

through characters of the novel. (Sparshott 1967 cited in Hale 2006) believes that the only reason for the existence of the novel is that it does attempt to represent life.

This function of the novel is by exactly what Adichie's *Purple Hibiscus* has done in its ability to carefully paint a picture of Nigeria and its leadership struggles. On the one side, depicting Eugene Achike a religious man and philanthropist, a freedom fighter if you like, yet, a villain who is brutal to members of his household without any remorse. He is a good example of the current crop of Nigeria's leaders who would do anything to gain acceptance outside their home country but back home are "monsters" in every sense of the word.

Theoretical Framework

This paper adopts Psychoanalysis as a theoretical framework with particular reference to Karen Horney's psychoanalytic perspectives. Psychoanalysis uncovers human thoughts and exposes the complexities of the human mind which creates identity and social awareness that shapes behavioural patterns. Also, the role of psychoanalysis is to account for the forces responsible for anxiety, depression and other neurotic tendencies that greatly determine psychic development. To achieve its goal, psychoanalysis interrogates the unconscious mind exposing hidden complexities within the mind and how these affect human personality.

Literary texts cannot be considered critical in real sense without the application of theory in the explication of those texts. This means that a literary text can be subjected to any literary thought depending on one's intention. It is against this backdrop that, the paper adopts Horney's psychoanalytic model in the analysis of the selected text.

The Tenets of Karen Horney's Theory

Solomon (2006:13-15) identifies some features of the Horney methodology to include:

- i. Conflict in Horney's opinion is either the juxtaposition between the idealized image and the real self. The destructive forces against the constructive force or the real self-versus the pride system. The real self, constitutes those things that are true about an individual while the ideal self are things aspired for by an individual. In the normal person, the real and the ideal self are two sides of a coin but for the neurotic, these sides are two far apart. The power-tussle between the opposing sides evolves into inner conflict. The paper aligns itself with this position of Horney and submits that, it is these opposing sides in characters of the novel under study that seem to haunt every one of them including their father uncle Eugene.
- ii. The emphasis on the present in the process of therapy is infinitely effective than the focus on the past. Horney (1945) argues that "the detail recollection of the patient childhood or early experiences does little or nothing in relieving his/her present conflicts." (p218). In other words, less emphasis is placed on the patient's infantile desires. Thus, she focuses on inner conflicts and adult defences which provide enough information for the analyst or psychologist to work with. According to her, focusing on the present is more efficacious than focusing on the past. The paper is of the opinion that, although infantile experiences could affect an individual's adult life as postulated by Freud, it strongly disagrees that, everyone is a victim of those experiences. This perhaps is the reason the novel under study depicts the family of Eugene Achike as synonymous with the Abacha's military junta. The paper believes that the juxta-positioning of the military and the family life of uncle Eugene is the attempt by the text to critique leadership styles in various settings and every leader cannot be said to be haunted by infantile desires.

The paper believes that every human being is reactionary and will respond to any situation the way it comes.

- iii. Horney believes that character disorder emanates from degeneration in interpersonal relationships. The paper holds the above opinion to be true but adds that interpersonal conflicts are highly influenced by external factors whether negative or positive.
- iv. Aggression and sexual morbidity are stimulus of basic needs for safety, security and love. She turns down Freud's proposition that instinct is biological, hence cannot be altered. She summarises this in her book *New Way to Psychoanalysis* (Horney 1939:272) that "by regarding biological factors as the ultimate causa movens, one is bound to come to rock bottom in therapy because as Freud points out, one cannot change what is determined by biology."
- v. The constant desire to develop into a reasonable and better person. In other words, as long as an individual lives, he/she keeps evolving. This paper believes that, this principle is borne out of the positive disposition Horney exhibits towards the positive recovery of her patient.
- vi. The root cause of character disorder can be traced to basic anxiety. Anxiety is the dynamic centre of neurosis (Horney 1937:41). Furthermore, this approach is of the opinion that character disorder captures the patient's internal struggles with ambition, hostilities, alienation, hopelessness, despair, fear and estrangement. Again, some specific cultural elements also contribute to character disorder.
- vii. Poor self-esteem and aftermath of over or under valuation of self.

It is against this backdrop that these tenets are used as yardsticks for the explication of the selected novel. The aforementioned are useful perspectives and ideas serving as guidelines in the analysis and the cross-examination of the major characters of the novel. It is to examine how characters' responses to anxiety eventually leads to hopelessness relying on Horney's consciousness and codification of neurotic tendencies.

The Unconscious and Hidden Conflicts of the Characters

Literary works and discourses have inarguably been sustained by their manner of (re)presentation. And going by the internal conflicts that begets these discourses, the influence of the society and its activities are in various ways exerted on the individual fictionally or realistically. This presents literature as a medium through which ideas, concerns, and the human society is both captured and re-enacted. It purports that these ideas, events and or concerns are not just projected, but come as a reflection and an enshrinement of discourses that spring up from these ideas, events and concerns with some undertone of subjectivity. *Purple Hibiscus* stands out as one of Nigeria's literary works shrouded with concerns that depict the negative leadership styles and the hostilities that affects the Nigerian person in an era of progressive globalisation. To this end, personality is presented in *Purple Hibiscus* and pitched against the background of family life, whilst depicting how turbulent and chaotic interactions could lead to a degeneration of a person's psyche. This is what forms the basis for despair and psychological disorders which are central to this study. This further means that, the failure of one to align with the differing opinion(s) of others on social, political, or religious concerns could result in an antagonistic relationship, consequently, detaching the individual from others.

In a multi-cultural context, negative or bad leadership styles and relationships are the reasons for estrangement, anxiety, timidity, and the psychological breakdown of people as depicted in *Purple Hibiscus*. The novel portrays the lives and experiences of the family members of a religious bigot, philanthropist and self-acclaimed human rights activists of Nigeria's literary characters. The novel juxtaposes the leader of this family, Uncle Eugene alongside the military era of General Sani Abacha. This significantly explores the impact of leadership, harsh policies, hostilities, and negative relationships on the human mind. In the case of Eugene, he represents the cruelty, brutality and the highhandedness of

leaders. His leadership styles are depicted as negative and as badly impacting the minds of the members of his family and how that affects their personality development. His personality and home are depicted in the novel as synonymous to the military barracks where life is regimented and the last command is obeyed without argument. Therefore, as characters that have endured the brutal nature of their father, their experiences reveal the impact of negative leadership styles and relationships on peoples' personalities. The papers believes that this family is a true reflection of the Nigerian political, religious, and the cultural condition. The characters' sense of personality in *Purple Hibiscus* is shaped by the idea of "cleansing." The home depicts the hash and draconian nature of bad leadership and how it can affect people in society and presents same as being influential on character formation in the novel.

The novel underscores the socio-political, cultural, religious, and psychological anxiety of the post-independent Nigeria people. Kambili, Jaja, Beatrice their mother and Eugene's wife are put in a position where they try hard to situate themselves within prevailing negative circumstances while grappling with the reality of family relationship. Their home dashes hope and just like the Nigeria society of today, their home breeds anxiety, trauma, aggression and helplessness instead of love, unity, peace, and progress. The novel projects realistically the psychological woes, and trauma of the Nigeria people and lampoons how negative interactions have created hopelessness in the minds of Nigerians.

The neurotic traits of these literary characters stem from their mental detachment which manifest in forms of depression, low self-esteem, anxiety, intra-personal and inter-personal conflicts. Kambili in the novel exhibit low self-esteem, she is depressed and unable to on up when in contact with her mates in school. Meanwhile, she is intelligent yet, very timid and manifest a level of incompetence especially when she meets Amaka. These conflicts are from the chaos in the home and represents the personality of the Nigeria people. In this case, Kambili represents most Nigerians youths who are depressed and are plagued with low self-esteem.

Meanwhile, just like Kambili, these Nigerians are very intelligent and will always stand out when given the opportunity not only at home but even outside the country. Therefore, just like characters of the novel, Nigerians have developed neurotic traits in them and like the characters; these neurotic traits are constructed as the defence mechanism against the thoughts of helplessness, despair and entrapment. The conflict of opinions in this home is met with brutality without restraint. Jaja brother of Kambili is made to suffer for any act of defiance or insubordination. This culture of brutality represents the crop of leaders in the larger Nigerian society with their attendant penchant for brutality and exploitative tendencies. A useful example that buttresses the above claim is the "END SARS" protest where the lives and the hopes of vibrant youths were shattered without any consequences. In this sense, Jaja and Kambili are a symbolic representation of these Nigerian youths who are confronted daily with hash living conditions. The overbearing socio-economic, religious and political circumstances of the country have affected the psychological wellness of the people. It has also affected their national integration and has turned most Nigerians into transient personalities. This is the reason for the show of indifference by Nigerians on national issues like the new national anthem and the current voter apathy in the political sphere of Nigeria. This is evident that Nigerians have lost hope in government and are in a state of despair only waiting on fate. In fact, this claim is validated by the proposed bill to jail Nigerians who do not vote during elections by the national assembly in Nigeria.

Kambili a teenage school girl and student of the Daughters of the Immaculate Hearts is judged as being exceptionally brilliant and remarked as being "Intelligent beyond her years, quiet and responsible" (p.38). This paper holds that her isolated lifestyle at home and in school, her shyness and reserved nature are evidences of her alienated psyche and punctured life. Kambili's voice is said to be sensitive and

unassuming and sometimes, funny, full of young and passionate longing, and crushingly sad. *Purple Hibiscus* depicts the home as the microcosm of the larger Nigeria society which is a cauldron of religious, social, economic and political conflicts and stimulator of despair. The inability of uncle Eugene to acculturate Kambili and other members of his family into the draconian principles and modus operandi of their home, is the reason for the despair in the novel. It is this failure of acculturation that detaches Kambili beyond physical appearance to affecting her mind.

The persistent desire by Kambili to be at Nsukka with her aunty indicates the impact of this haunt whether physical or psychological. The paper believes that like Kambili and Jaja, most Nigerians especially the youths whether males or females exhibits a persistent desire to be home in other countries away from home in search of better living conditions. These persistent desires are the impulses of conflicts arising from personality disorder which Horney describes as the struggle between conflicting sides. Thus, Kambili's fragile and mutilated self is depicted through the excerpt below:

I wanted to make Papa proud, to do as well as he has done. I needed him to touch the back of my neck and tell me that I was fulfilling God's purpose. I needed him to hug me close and say that from whom much is given, much is also expected. I needed him to smile at me, in that way that lit up his face that warmed something inside me. But I had come second. I was stained by failure (p. 47).

Kambili's self-image as one who deserves all the care and love in one's home is parallel to the culture of highhandedness, brutality, suppression, and violence that haunts her at home. This becomes the ground that provokes anxiety in Kambili's life which aggravates and uncovers the restlessness in her subconscious mind. She struggles to align with the thoughts of understanding the ideal family relationship and the reality on ground and this further depreciates her. The paper is of the opinion that Kambili's home and the Nigeria political dispensation are the different sides of the same coin and synonymous to military regimes.

The Nigerian society is presented as volatile, cruel, and as presenting antagonistic social order which forms the bases for negative forces which are unleash on the minds of Nigerians. Kambili witnessed the brutality of soldiers against a woman and reports that "the soldiers raise a whip in the air. The whip was long. It curled in the air before it landed on the woman's shoulder. Another soldier was kicking down trays of fruits, squashing papayas with his boots and laughing" (p. 52). This is projected with the view to exposing the many horrors of the Nigerian state. The foregoing is without doubt the current Nigerian situation with its different sheds of inhuman policies and practices that have destroyed of the hope for a better Nigeria.

Kambili's reminiscence of Father Amadi's letters are reminders of her self-worthiness and creates a sense of belonging. The feelings she has for Father Amadi indicates her excessive desire for acceptance. This acceptance that she cannot find at home alienates her and the reason she maintains a link with Nsukka after her Aunty Ifeoma had left the country. This link with Nsukka is therapeutic to her psychical depreciation and longing for love and true friendship. This is further revealed by the water given to her to quench the thirst from her long journey which she accepted without hesitation. Water in this case becomes the metaphor that represents her yearning for freshness and those of other characters in the novel. The paper believes that Kambili's reminiscence of Father Amadi's letters and her constant link with Nsukka are extended metaphors that reminds readers of the nostalgia with which most Nigerian elderly people remember and reflect on the era of love, friendship, peaceful co-existence, security, religious tolerance and communal life were core to human existence.

The failure of Kambili to blend with the circumstances surrounding her existence creates for her a unique situation of loneliness and discouragement. She finds fulfilment only by a contrary behaviour or thought and maintains a personal distance each time she is at home. She assumes the status of an outsider and finds it impossible to be a part of the system but works hard to comply with the routines of family devotions. Just like Kambili, most Nigerians are working tirelessly to fit into a failed system with its rigidly mechanical lifestyle where people are ordered about and assigned routines to be carried out to the last detail supervised with military precision or manipulated through false political propaganda by the political and spiritual leaders.

Kambili's experiences are synonymous to those of her brother Jaja and their mother Beatrice. The idea of being in a home and constantly reflecting life outside of the home and preferring relationship with outsiders, unveils the psychological turmoil that permeates their unconscious mind. The idea of living a lifestyle that is in sharp contrast to what is obtainable in other homes becomes the arbiter for their perpetual alienation. Kambili alludes to the life of freedom and self-expression that fills the air in her Aunt's house as contrary to that which is obtainable at home especially during meals. She relates to the freedom of expression in Aunty Ifeoma's house where everyone talks freely unlike in her house where every speech must have a purpose. She attests that Obiora is "a bold, male version" of what she could never have been at fourteen and what she is still not (p.145). She alludes to Amaka who plays authentic Nigerian songs including those by Fela Anikulapo Kuti, Osita Osadebe and Onyeka Onwenu which she feels are culturally conscious.

She is secluded and mostly goes into hiding and this develops into inner conflicts and emotional strains. Her experiences at home becomes the accumulations of psychological traits that comes to bear in her personality formation. It heightens her alienation from both her immediate environment at home and the wider world which manifest as the symptom of her traumatised and depressed self.

Horney (1942) argues that the unconscious is associated with hidden conflicts. These are categorised into two stages; mild and malignant. The former occurs when the unconscious elements are in mild conflict which hitherto results into mild forgetfulness, slight instability in self-esteem and periodic moodiness. This slight instability in self-esteem haunts Kambili as she struggles within herself to tell Amaka that she does not know pop music or own a cassette player. She soliloquises "I sat still on the edge of the bed wanting to tell Amaka that I did not own a cassette player, that I could hardly tell any kinds of pop music." She displays this instability in self-esteem when she dodges Amaka's conversation on pop music and cassette player. She introduces a different subject into their discussion and interjects by asking:

Did you paint this? I asked, instead. The water colour painting of a woman with a child was much like a copy of the virgin and child oil painting that hung in papa's bedroom, except the woman and child in Amaka's painting were dark-skinned (p.126).

This points to Kambili as doubtful of her mental capability and intelligence. It shows that her self-esteem has been affected as she expresses such mental weakness in a manner that exposes her thoughts. After Amaka answered "Yes, I paint sometimes." Kambili compliments Amaka when she says 'It's nice' but this only reveals the haunt within her which also points to her moody state of mind. Her mood is further probed through the inner monologue "I wished that I had known that my cousin painted realistic water-colours. I wished that she would not keep looking at me as if I were a strange laboratory animal to be explained and catalogued" (p. 126).

The experiences troubling the psyche of Kambili could be felt and her sense of been uprooted becomes obvious because of her experiences at Nsukka. The way her cousins live with their parents further exposes her psychical trauma. In a flashback she goes deep into the memory of her home and seem to be in conflict with her current reality at Nsukka with the family of her Aunty. This presents the fragmented self in her psyche which is the reason she cannot be emotionally stable even outside of her father's house. It creates an insight into the kind of activities going on within her psychologically and physically as she interacts with other people.

This without doubt, is a representation of contemporary Nigeria society with its fragile tendencies. She attempts to create a balance between life in her father's house and life in her Aunts' house both of which could be seen as a shift in her psyche. It is a therapeutic mental shift in order to align with the transient sense of her environment. The lifestyle in her home has affected her behaviour and is in conflict as she tries to blend in her new environment and at the different levels of relationship with others. This perhaps explains why most Nigerians are said to be of good behaviour especially outside the shores of this country. They are adjudged as being very innovative and industrious and are politically motivated to the point they are elected into positions of leadership and exactly what they will not do back home in Nigeria. It is this reconstruction that thrills most Nigerians leading to the JAPA syndrome where most of them are always on the lookout for the lands of opportunities where dreams are fulfilled and hard work is rewarded in societies that understands them and where leaders' words reassure them of their place in a displaced society.

Conclusion

This paper has examined the levels of conflicting relationships and its menace on the psyche of Kamili a key character in *Purple Hibiscus*. Her psychical disorders are the outcome of the different kinds of hostilities that have injured her mind. In this case, this paper opines that the characters' psychological disorders are synonymous to those of the Nigeria people. The paper believes that the crises and hostilities in Nigeria are responsible for the distressed individual characteristic behaviour of the Nigeria people. Most Nigerians are haunted as a result of life's conflicts too difficult for them to solve. Therefore, they are degenerated into people with persistent depressive disorder. The psychical and physical depreciation of the people is traceable to their perception of life's conflicts which is an indictment on the crop of leaders in Nigeria. They are perceived by most Nigerians as destroyers of visions, dreams, and creators of illusions. This creates suspicion among the people, and breeds helplessness, poverty, and tensions, in the people, resulting in despair and arm struggle such that endangers the ideals of family life and the general condition of the people.

This paper holds the negative leadership styles in Nigeria responsible for the search for escape which manifests in a subtle but sure process of both self-determination and self-elimination that also manifest in insurgency, banditry, secessionist's agitations, religious bigotry, economic collapse, educational failure, and lack of trust among Nigerians. This way, both *Purple Hibiscus* and the larger Nigeria society are engulfed in uncontrolled levels of retrogression that affects the very essence of existence thereby resulting in the despair that has become noticeable among most Nigerians.

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**FACTORS MILITATING AGAINST EFFECTIVE TEACHING AND LEARNING OF
AGRICULTURAL SCIENCE EDUCATION IN SELECTED PRIVATE SECONDARY
SCHOOLS IN KAFANCHAN METROPOLIS, KADUNA STATE**

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Abstract

This research was carried out to identify problems militating against the teaching and learning of agricultural science education in selected private secondary schools in Kafanchan metropolis, Jema'a Local Government Area of Kaduna state. The sample for the study consisted of twelve (12) teachers of agricultural science randomly selected from four (4) private secondary schools in the area of study. A well structured questionnaire for the teachers of agricultural science and checklist were used to collect data. Data was analysed using percentage and mean rating, the result indicated that the problems related with the teaching and learning of agricultural science in the schools includes, inadequate instructional materials, poor teaching methodology, technical hitches in attaining stated objectives, inability of teachers to cover curriculum, delay in the payment of salaries, and lack of school farm. It was recommended that only qualified teachers should be employed, instructional materials be made available, seminar, workshops be organized to improve teachers methodology. Teachers should be motivated through prompt payment of their remunerations. Schools should try to provide school lands as demonstration farms for the students.

Keywords: Teaching, learning, agricultural science education.

Introduction

In the history of many nations' economic developments, agriculture is one of the major economic sectors that easily transform the economy of any nation within the shortest time. Agriculture is simply defined as the art and science (or the management) that deals with the cultivation of crops and the rearing of animals for men's use (Iwena, 2017). At the individual level, it is only through agriculture that man can feed. Agriculture provides varieties of food for human consumption, either in fresh or processed form; provides materials for shelter, employment, generates income for farmers and so on. Iwena (2017) argues that "through the export of agricultural produce... a nation can earn foreign exchange...which will minimize dependence on crude oil with its fluctuating prices in the market." This critical sector of the economy must be given a desired attention if Nigeria is willing to join the committee of the developed nations in the 21st Century. Unfortunately, with the discovery of oil in Nigeria this sector is relegated to the background. The National Policy on Education (NPE) (2004), listed objectives of the agricultural science in secondary schools thus:

- 1) to provide students with adequate skills to make a living and progressively advance farming;
- 2) to provide occupational entry-level skills in agriculture to interested students;
- 3) to advance food production through improvement of agricultural production techniques in schools;

4) to provide students with adequate Knowledge for production and marketing farm commodities efficiently; and

5) finally to prepare students for conservation of soil and other natural resources.

These stated objectives are to be observed by public and private schools. If agricultural science subject is adequately implemented as stated in the national policy on education, the nation will benefit more and the students also will receive adequate education that will enable him/her accept agricultural science as a profession. Government and Communities' programmes on food scarcity and poverty alleviation will be addressed. Therefore, the adequate implementation of this policy depends on the seriousness of school proprietors, teachers and students. Government and Proprietors are guilty of employing non-professional teachers (Ajewale, 1992) as well as poor implementation of the NPE (Denga and Ali, 1983). According to Olaitan (1988), the ratio of practical to theory in Nigeria schools stands at 20% practical and 80% theory; that most instructional materials are not available and most practical classes are converted into theory classes. The growth and development of this nation depends on agriculture, to achieve this, we must identify through research the problem militating against effective teaching and learning of agricultural science education in schools in the area of study.

The teaching and learning of agricultural science subject requires 80% practical and 20% theory, based on this requirement Kaduna state of ministry of education through Quality Assurance Unit listed out the major practical items for effective teaching and learning of the subject in both public and private schools. The agricultural science students' performance has been below average in private schools in the study area. Therefore, a checklist is design to compare the ministry of education requirement with what is on ground in the private schools of our study. The lack or the shortage of these practical items required may be one of the factors militating against the teaching and learning of the subject matter. This is the concern of this research.

Aims and Objectives of the Study

The major aim and objective of this study was to find out the problems militating the teaching and learning of agricultural science subject in the private secondary schools in the area of study. Specifically, the study sought to;

1. find out the availability/lack/shortage of instructional materials for teaching agricultural science subject in the study area.
2. find out the teachers perception and implementation of the agricultural science curriculum
3. find the infrastructural challenges in the teaching and learning of agricultural science subject in private schools in the area of study

Research questions

- 1) Are instructional materials available for teaching agricultural science subject in private schools?
- 2) How do agricultural science teachers perceive the curriculum and its implementation in private schools in the area of study?
- 3) What are the infrastructural challenges in the teaching and learning of agricultural science subject in private schools in the area of study?

Methodology

Research method outlines the framework within which research is conducted, ensuring the study is structured, rigorous, and capable of producing reliable and valid results. It involves making decisions about various aspects of the research process, such as the research design, population, sample/sampling techniques, and instruments for data collection and analysis. Therefore research method is a roadmap that guides a researcher to new knowledge or understanding within his perspective field of specialization. For

the sake of this study, the researcher used descriptive survey research method to identify certain variables to establish the relationship that exists between the variables. The population estimated to be the respondents were thirty-six (36) agricultural teachers from the twelve (12) government approved private secondary schools in the study area. Out of the twelve private secondary schools, only four (4) schools were randomly selected using Kafanchan major road to categorise the schools into Kafanchan North and Kafanchan South. The two private schools randomly selected from Kafanchan North were: Anglican Junior Seminary, Hospital road Kafanchan. Headstart Academy, Zakwa road Kafanchan

The two private schools randomly selected from Kafanchan South were: Nakowa College, Off Jos street Kafanchan. Kazah-yet Model Schools, Ungwan Masara Kafanchan

Three (3) agricultural science teachers as respondents were randomly selected from each school making a total of twelve (12) respondents. For data collection, the researcher used structured questionnaires and a checklist to gather qualitative information on the subject matter. The checklist was designed to find out if the quantity, quality and the number of instructional materials stated by the Ministry of education were available, not available or there were shortages of the required items (M.O.E, Quality Assurance Unit, 2015). Data was analysed using simple percentage and mean rating scale of 2.50.

Result and Discussion

TABLE 1: A checklist of instructional materials for teaching agricultural science in selected private schools in Kafanchan metropolis was used to assess the availability, quantity, quality and the percentage in good condition as indicated on the table below (M.O.E, Quality Assurance Unit, 2015):

Research question one: Which of the following materials are available/lack/shortage for teaching and learning agricultural science subject in your school?

S/no		School 1		School 2		School 3		School 4	
		Minimum requirement of instructional materials by the state M. O.E	Actual quantity and percentage available	Quality & percentage good	Actual quantity and percentage available	Quality & percentage good	Actual quantity and percentage available	Quality & percentage good	Actual quantity and percentage available
1	Sickle 2		4 (200%)	4 (100)	2 (100%)	2 (100)	1 (50%)	1 (100)	3 (150%)
2	Hoe 50		15 (30%)	12 (80)	10 (20%)	8 (80)	20 (40%)	17 (85)	25 (50%)
3	Cutlass 50		20 (40%)	15 (75)	18 (36%)	15 (83.33)	13 (26%)	11 (84.62)	43 (86%)
4	Spade 5		1 (20%)	1 (100)	0 (0%)	0 (0.00)	1 (20%)	1 (100)	2 (40%)
5	Head pan 5		0 (0%)	0 (0.00)	1 (20%)	1 (100)	0 (0%)	0 (0.00)	0 (0%)
6	Hand trowel 4		1 (25%)	1 (100)	1 (25%)	1 (100)	1 (25%)	1 (100)	0 (0%)
7	Feeding		0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)

	trough 5								
8	Rake 30	5 (17%)	4 (80)	1 (3%)	1 (100)	1 (3%)	0 (0.00)	2 (6%)	1 (50)
9	Wheelbarrow 2	0 (0%)	0 (0.00)	1 (50%)	0 (0.00)	1 (50%)	1 (100)	1 (50%)	1 (100)
10	Watering can 5	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0.(0.00)
11	Sprayer 3	1 (33%)	1 (100)	1 (33%)	0 (0.00)	1 (33%)	1 (100)	1 (33%)	0 (0.00)
12	Soil sieve 2	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)
13	Measuring glass 30	1 (3%)	1 (100)	1 (3%)	1 (100)	1 (3%)	0 (0.00)	0 (0%)	0 (0.00)
14	Cotton wool 2 rolls	1 (50%)	1 (100)	1 (50%)	1 (100)	1 (50%)	1 (100)	1 (50%)	1 (100)
15	Petri dish 45	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)
16	Saw 2	1 (50%)	1 (100)	2 (100%)	1 (50)	1 (50%)	0 (100)	1 (50%)	0 (0.00)
17	Microscope 5	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)
18	Axes 2	1 (50%)	1 (100)	1 (50%)	1 (100)	1 (50%)	0 (0.00)	1 (50%)	1 (100)
19	Insect box 5	1 (20%)	(100)	1 (20%)	0 (0.00)	0 (0%)	0. (0.00)	0 (0%)	0 (0.00)
20	Tractor 1	0 ((0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)	0 (0%)	0 (0.00)
21	Buddingknife3	1 (33%)	1 (100)	1 (33%)	1 (100)	1 (33%)	1 (100)	1 (33%)	1 (100)

Using the checklist to compare the quantity available with the minimum requirement given by the Ministry of Education (M.O.E)

School 1

Items available though in short supply some in bad and some in good condition; these include 1-4, 6, 8, 11, 13-14, 16, 18-19, and 21. This shows that school number 1 had 61% of the items compared to the MOE requirement.

School 2

Items available though in short supply some in bad and some in good condition; these include 2-3, 5-6, 8-9, 11, 13-14, 18-19 21. This shows that school 2 had 57% of the items compared to the MOE requirement.

School 3

Items available though in short supply some in bad and some in good condition; these include 1-4, 6, 8, 11, 13, 16,18, and 21. This shows that school number 3 had 52% of the items compared to the MOE requirement.

School 4

Items available though in short supply some in bad and some in good condition; these include 2-4, 8, 11, 14, 16, 18, and 21. This shows that school number 4 had 47% of the items compared to the MOE requirement.

Research question two: How do the agricultural teachers perceive the curriculum of the subject in the schools in the area of study.

TABLE 2: Teachser’s Perception of the Curriculum

Items	Factors	Teachers mean	Remarks
1	Sufficient and standard	2.66	Agreed
2	Technically logical in arrangement	4.00	Agreed
3	Well implicit by the teachers	4.30	Agreed
4	Properly planned to achieve the stated objectives	3.43	Agreed
Grand mean score		3.60	
Decision rule= $X > 2.5$			

S/n	Factors	Teachers mean	Remarks
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Based on the research question table 2, the respondents agreed with items 1-4. This is evident from the mean of 2.66, 4.00, 4.30, and 3.43 respectively.

Going by the percentage of the findings of the instructional materials from schools 1-4 shows that a good number of instructional materials were not available which affects the teaching and learning of agricultural science subject. According to Kendirant (1988), lacks of facilities and instructional materials generally have negative effects on educational sector. He stresses that parents and teachers cry out the poor performance of students in examinations as a result of insufficient instructional materials. It was also noted that most of the instructional materials in these schools were not in good condition. This agreed with Adeyanju (1987), who observes that in many schools agricultural science facilities are still not available for proper teaching and learning process.

Research question three: What are the infrastructural challenges in the teaching and learning of agricultural science subject in private schools in the area of study

TABLE 3: Infrastrastural challenges that exist in the teaching of agricultural science?

1	You have all instructional materials required by the Ministry of Education for teaching and learning agricultural science subject in your school	1.46	Disagreed
2	You have sufficient and qualified agricultural teachers in your school	2.31	Disagreed
3	Teachers of agricultural science subject enjoys prompt payment of salaries and science allowances	0.70	Disagreed
4	Your school have sufficient farm land for agricultural science practical	0.40	Disagreed
5	All instructional materials for teaching and learning of agricultural science are in good condition	1.26	Disagreed
6	There are intensive training of agricultural science teachers in your school	0.32	Disagreed
7	Period allocated for practical have been converted to theory	3.50	Agreed
S/n	Factors	Teachers mean	Remarks
1	You have all instructional materials required by the Ministry of Education for teaching and learning agricultural science subject in your school	1.46	Disagreed
2	You have sufficient and qualified agricultural teachers in your school	2.31	Disagreed
3	Teachers of agricultural science subject enjoys prompt payment of salaries and science allowances	0.70	Disagreed
4	Your school have sufficient farm land for agricultural science practical	0.40	Disagreed
5	All instructional materials for teaching and learning of agricultural science are in good condition	1.26	Disagreed
6	There are intensive training of agricultural science teachers in your school	0.32	Disagreed
7	Period allocated for practical have been converted to theory	3.50	Agreed

Based on the research question three (3) above, the respondents disagreed with items 1-6 except item 7. Based on the data generated from responses above and well analysed, the following results were obtained:

- 1) Instructional materials for the teaching and learning of agricultural science education were grossly inadequate
- 2) There is gross shortage of qualified agricultural teachers
- 3) There is lack of prompt payment of salaries and sciences allowances are not been paid.

- 5) All the schools in the area of study do not have farm lands for practical.
- 6) Most of the instructional materials were not in good condition
- 7) Because of lack of facilities for practical, the period for practical have been converted to theory.

Other Related Problems are:

Inadequate resources: Lack of adequate teaching materials, such as books, laboratory equipment, can hinder effective teaching and learning (Ogunleye, 2016)

Teacher competence: Insufficient training and professional development opportunities for teachers can result in lack of expertise in teaching agricultural science subject, impacting student engagement and comprehension (Oluwoselu & Oguniyi, 2019)

Curriculum Issues: A curriculum that does not adequately address contemporary agricultural practices and issues can lead to disinterest among students and a disconnection between theoretical knowledge and practical applications (Akangbe & Bamire, 2013)

Negative perception: Societal perception of agriculture as a low-status or undesirable career choice can influence student attitudes towards the subject, leading to decreased enrolment and motivation

Summary and Conclusion

The study aimed at identifying problems militating against the teaching and learning of agricultural science in four selected private schools in the study area. Questionnaire were structured and administered to teachers of agricultural science subject in the schools of our study. Three research questions were formulated to guide the study. A population of thirty-six respondents out of which twelve (12) teachers of agricultural science were selected from the sample schools at random. In conclusion, the findings revealed that among other problems mitigating the teaching and learning of agricultural science include, lack of instructional materials, lack of prompt payment of salaries, use of unqualified teachers, and lack of school farm land for practical among other problems.

Recommendations

Based on the findings, the following recommendations were proffered:

- 1) Proprietors of schools should encourage and motivate teachers by improvising all types of instructional materials listed by the government.
- 2) Proprietors should organise seminars, workshops and sponsor teachers to attend conferences that will allow them upgrade knowledge in their fields of specializations.
- 3) Proprietors should employ qualified and experience teachers of agricultural science.
- 4) Proprietors should endeavour to develop the spirit of paying salaries and other allowances promptly.
- 5) Teachers should develop interest for practical work, and school proprietors should provide sufficient farm lands for practical
- 6) Students should also be made to understand that much of the work in Agricultural Science subject is practical and less of classroom activities.
- 7) Ministry of education should make it mandatory for private schools to purchase sufficient farm land for practical before given approval.
- 8) Quality Assurance Unit should intensify supervision of private schools to ensure materials needed for teaching and learning must provided by proprietors.

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**INSECURITY AS PREDICTOR OF EARLY CHILD MARRIAGE AND
ILLITERACY AMONG SECONDARY SCHOOL FEMALE STUDENTS IN
KAURU LOCAL GOVERNMENT OF KADUNA STATE**

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Abstract

The study was carried out on insecurity as predictor of Early Girl Child Marriage and Illiteracy as indices of school drop-out among Secondary School students of Kauru Local Government of Kaduna State. The research aims at finding out how out-of-school problems are predicted by economic, physical and social insecurity. The population of the study covers three hundred and sixty seven (367) out of school female students out of which sample of 120 students were drawn from selected secondary schools in Kauru Local government area of Kaduna State. Simple random technique was used to draw the sample size of the study. The design of the study was descriptive survey. Insecurity and out-of school scale was used to collect data for the study. Regression analysis was used to analyse the data and the result shows economic insecurity as main predictor of early marriage with ($R=.321$, $R^2=.132$, $P=.002$) among others. That means economics insecurity predicted 32% of school drop-out among girl children. It was thus concluded that insecurity is a predictor of school drop-out in Nigeria. Therefore, it was recommended that governments at all level should ensure physical and social security to students in order to guarantee steady and quality education of the girl child.

Key Words: Insecurity, School Drop-out, Early Child Marriage, Illiteracy

Introduction

The spread of insecurity in Nigeria is not just worrying but the hope of overcoming it that does not seem to be achievable in the shortest possible time is the major point of concern. It appears as if human can only help themselves by getting used to it, keep adjusting to it but just tolerate it as it keeps consuming lives of innocent citizens of the country. Insecurity has sent thousands of people to Internally Displaced camps and appears to send many out of school. The researcher observed that the evil of insecurity in Nigeria has not been taken seriously by people in authority. The research also suspects that insecurity may be contributing to the rate of illiteracy among the people especially, the girl child. There are limited researches on insecurity, early marriage and illiteracy in Kauru Local government among out-of school female children which necessitates the need for the study.

The word insecurity is a problem to human in every aspect of life. Ibor, Ukoje and Ubana (2024) citing Harel-Shalev and Wolberg (2020 and Friedens-Warte (2005) that recent studies on security have

argued that threats and challenges to human life (in this case adolescent girls in school) transcend national defense, and law and order to encompass basic human needs. In Ndubuisi-Okolo and Theresa (2019), the word „insecurity“ has myriads of connotations. It signifies danger; hazard; uncertainty; lack of protection, and lack of safety and that insecurity as “the state of fear or anxiety stemming from a concrete or alleged lack of protection.” It refers to lack or inadequate freedom from danger. This implies that insecurity is an absence of peace, order and security. Achumba, Ighomeroho, Akpor (2013) defines insecurity from two perspectives. Firstly, insecurity is the state of being open or subject to danger or threat of danger, where danger is the condition of being susceptible to harm or injury. Secondly, insecurity is the state of being exposed to risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in anticipation of some misfortune. These definitions of insecurity underscore a major point that those affected by insecurity are not only uncertain or unaware of what would happen but they are also vulnerable to the threats and dangers when they occur. People engaged in business activity, either directly or indirectly, to satisfy unlimited human wants

Adegbami (2023) highlight forms of Insecurity to include Economic insecurity, Physical insecurity, psychological insecurity. To that note, Kopasker, Montagna and Bender (2018) and Eloh (2019) explain Economic insecurity as “the anxiety produced by the possible exposure to adverse economic events and by the anticipation of the difficulty to recover from them. Examples could include a fear of unemployment, or an expectation of a worsening financial situation. As employment relationships change, with precarious contract arrangements becoming increasingly normalised,

Economic insecurity seems to have a link with illiteracy in Nigeria. Illiteracy is inability to being learned in reading and writing. Horning (2024) states that illiteracy is characterized by lack of ability to read and write. state of being illiterate, lack of education, a mistake in writing or speaking, showing lack of culture, especially. in language and literature, displaying a marked lack of knowledge in a particular field and that Still, teachers commonly think that students are illiterate, in the sense that they are uneducated in reading, as well as in other areas. On his part, Nordquist (2019) holds that Illiteracy is the quality or condition of being unable to read or write.

Empirically, Basazinewu (2018) conducted by the Demographic and Health Survey which shows that substantial proportion of women in developing countries continue to marry at the age of adolescence. Overall, 20-50% of women married or entered in to a union by the age of 18, and 40-70% does so when they are 20. Early marriage is most prevalent in Sub-Saharan Africa and in South Asia and least common in North Africa, the Middle East and Southeast Asia. Women aged 20-24 are less likely to get married by the age of 20 than are women aged 40-44; the differential is at least 10% in most countries and reaches 30-40% in some countries. Education level plays a paramount role; a woman who has attended secondary school is considerably less likely to marry during adolescence and in countries with a higher proportion of women with a secondary education, the proportion of women who marry as adolescence is lower (DHS, 2005). Globally, more than 14 million girls marry each year in the age of less than 18 years, over 750 million women alive today were married as children more than 50% of them live in South Asia, India has higher number of marriage at childhood period in the global and Afghanistan, having by more than one in three women married in the age of 18 is coming is ranked second in the region UNFPA (UNICEF, 2016 in Ehsan, Akrami and Ghafoori, 2020).

Another study by Ibor, Ukoje and Ubana (2024) established that human security is intricately related to access to education, food and human dignity. However, almost 8 years after the launch of the National Strategy to End Child Marriage and Twenty-five years of the introduction of the Universal Basic Education (UBE) programme in Nigeria, girl children are either denied access to education or

enroll, but drop out of school. The aim of this study is to determine how human insecurity relates to girl-child school dropout in Nigeria. The study utilized data from National Bureau of Statistics and National Population Commission, Abuja. The data covered the 36 states of Nigeria including the Federal Capital Territory in 2021. The study concludes that girl child school dropout varies across the states of Nigeria and closely related to socioeconomic and cultural factors. These findings have implications for designing school retention strategies.

Basazinewu (2018) carried out study on the influence of insecurity on early marriage through area cluster sampling method using a total of 350 ever married women who were under the age 15-50 years were included in the study selected through random sampling method. The sample were from a school drop-out women. The quantitative data obtained from the questionnaire was analysed. The study reveals that economic insecurity has link with school drop-out

Ehsan, Akrami and Ghafoori (2020) found that Female children in part of Afghan society extremely influenced by the lack of education facilities and poverty using the data from 2015 Afghanistan Demographic and Health Survey. The study shows that girls who live in poor household 1.18 times more likely to marry and whoever not attended to school 1.16 times more likely to marry in the age of 10-19 years. Similarly; female children illiterates, living in rural were included. The study concluded that poverty is directly affecting the household status and increasing the female child marriage in Afghanistan.

Objectives of the Study

The following were the objectives of the study

1. To determine the extent of early marriage on among female school drop-out in Kauru local government, Kaduna State
2. To determine the influence of insecurity on early marriage among female school drop-out in Kauru local government, Kaduna State.
3. To examine the influence of insecurity on early marriage among female school drop-out in Kauru local government, Kaduna State.

Research Questions

The following research questions were raised to guide education.

1. What is the extent of illiteracy and early marriage among female school drop-out in Kauru local government, Kaduna State?
2. What is the influence of insecurity on early marriage among female school drop-out in Kauru local government, Kaduna State?
3. What is the influence of insecurity on early marriage among female school drop-out in Kauru local government, Kaduna State?

Hypotheses

The following null hypotheses were raised to guide the study

H₀¹: Insecurity does not significantly predict early marriage among female school drop-out in Kauru local government, Kaduna State.

Ho²: Insecurity does not significantly predict illiteracy among female school drop-out in Kauru local government, Kaduna State.

Methodology

The study adopted descriptive survey design. It was considered appropriate for this study because it enables a researcher to collect large amount of relevant and prevailing information from a large population. The population is heterogeneous in nature in term of culture, religion and so on in Kauru Local government area of Kaduna State. The population of the study was three hundred and sixty seven (367) out-of-school female students. The sample size of the study participants is one hundred and twenty (120) students. Simple random technique was used to draw the sample size of the were adapted for the researcher. The instruments scoring range from Strongly Agreed (SA) to Strongly Disagreed (SD) on five point ranges from 1 point to 5 points. They have reliability indexes of .80. and .72 respectively. Therefore, they were found suitable to be used for data collection. The data collected were analyzed using descriptive statistics and Multiple Regression. This was in line with Banerjee and Chaudhury (2010).

Results

What is the extent of Illiteracy and early marriage among female school drop-out in Kauru local government, Kaduna State?

Table1: Description of extent of illiteracy and early marriage among female school drop out

Variable	N	Mean	SD
Illiteracy	120	42.23	18.109
Early marriage	120	40.14	21.213

Decision rule= $X > 30.00$

Table1 reveal means scores of 42.23 and 40.14 for illiteracy and early marriage respectively. Since means scores are above the decision rule of 30.00, it shows that the extent of illiteracy and early marriage is moderately high.

Ho¹: Insecurity significantly predicts early marriage among female school drop-out in Kauru local government, Kaduna State.

Table2: Regression Analysis of economic insecurity, social insecurity, psychological insecurity and early marriage among school female drop-out in Kauru Local Government, Kaduna State

Variable	B	Beta	P	df	R	R ²	Sign
Constant	5.021		.177	116	.917	.841	.002
Economic insecurity	1.697	.706	.041				
Social insecurity	-.741	.388	.047				
Psychol, insecurity	.392	.420	.806				

Table 2 reveals B=5.021, significant at .002 at .05 level of significant which shows that insecurity significantly predict early marriage. With B=1.697, p=.04, R²=.917 and b=-.741, p=.04 for Economic and

social insecurity respectively. It shows that insecurity predicts .8% of early marriage while psychological insecurity does not predict early marriage. Thus, the null hypothesis is rejected.

Ho²: Insecurity significantly predicts illiteracy among female school drop-out in Kachia local government, Kaduna State

Table3: Regression Analysis of economic insecurity, social insecurity, psychological insecurity and illiteracy among school female drop-out in Kauru Local Government, Kaduna State.

Variable	B	Beta	P	df	R	R ²	Sign
Constant	2.052		.217	116	.959	.911	.000
Economic insecurity	23.97	.604	.010				
Social insecurity	-.4.45	.048	.031				
Illiteracy	.342	.240	.706				

Table3 reveals B=2.052, significant at .000 at .05 level of significant which shows that insecurity significantly predict early marriage. With B=23.97, p=.01, R²=.959 and b=-.4.45, p=.031 for Economic and social insecurity respectively. It shows that insecurity predicts .9% of early marriage while psychological insecurity does not predict early marriage. Thus, the null hypothesis is rejected.

Summary of Findings

1. Insecurity significantly predicts early marriage among female school drop-out in Kauru local government, Kaduna State with (B=5.021, p= .002).
2. Insecurity significantly predicts early illiteracy among female school drop-out in Kauru local government, Kaduna State (B=2.052, p=.000)

Discussion of findings

The present study reveals that insecurity significantly predicts early marriage among female school drop-out in Kauru local government, Kaduna State, This is in congruence with the findings of Basazinewu (2018) who carried out study on the influence of insecurity on early marriage and found the same result. It seems to be normal that insecurity should have influence on early marriage among out of school female children since they tend to be in need with no means of meeting those needs and therefore, would naturally give in to marriage at early stage. UNICEF, 2016 in Ehsan, Akrami and Ghafoori 2020) also found a similar result.

Insecurity significantly predicts early illiteracy among female school drop-out in Kauru local government, Kaduna State. This in agreement with research of Ibor, Ukoje and Ubana (2024) which established that human security is intricately related to access to education, food and human dignity. Horning (2024) is also in agreement with the present study in his study which reveals insecurity as predictor of illiteracy.

Conclusion

1. In line with the findings of the study, it was concluded that Insecurity significantly predicts early marriage among female school drop-out

2. The researcher also drew conclusion that insecurity significantly predict early illiteracy among female school drop-out.

Recommendations

Based on the findings of the study and the conclusion drawn, the following recommendations were made:

1. Insecurity should be given a serious attention by the governments and every citizen in order to reduce early marriage among the out of school female children.
2. Both economic and social insecurity should be addressed so as to control illiteracy among out-of school female children.

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PEDAGOGICAL CHALLENGES AFFECTING THE TEACHING OF BUSINESS STUDIES IN SOME SECONDARY SCHOOLS IN KADUNA STATE

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Abstract

The study determines the Pedagogical challenges facing the teaching of business studies in Kaduna State, Nigeria. Two research questions guided the study and two null hypotheses were formulated and tested at 0.05 level of significance. The descriptive survey research design was used for the study. The population of the study comprised 248 business studies teachers from secondary schools in Kaduna State. A purposive sampling technique was adopted in the selection of the sample for the study. The researchers developed a structured questionnaire for data collection. The instrument was validated by two experts from the rank of senior lecturer and above from Department of Test and Measurement Kaduna State University. Cronbach Alpha method was used to test the reliability of the instrument which yielded a coefficient value of 0.77. Mean and standard deviation was used to answer the research questions while a t-test was used to test the two null hypotheses formulated for the study at 0.05 level of significance. The finding indicated among others, that some Business studies courses are taught mostly by unqualified teachers and that some of the teachers were not familiar with the curriculum and since some of the teachers were not train the internal examinations that only tested the low level of the cognitive domain that's knowledge and comprehension while the national examination tested all the levels of the cognitive domains. The study recommends that the Government should employ qualified lecturers in the area of Business Studies in the state, provide appropriate resources, retraining teachers in pedagogical competency needs.

Keywords: Pedagogical, Challenges, Teaching, Business Studies

Introduction

Secondary school education in Nigeria is that form of education received by children after primary education and before tertiary level, with the broad aims of preparation for useful living within the society and preparation for higher education National Policy on Education (2009). Bae & Song, (2016) in South Korea indicates that Business Studies is highly beneficial on job placement, more so to non-college-bound youths. Studies done in Europe have shown that where both class and work-based training are provided informal schools, it has led to a reduction of youth unemployment in countries like Germany, Denmark, Switzerland, and Austria, (Quintini et al., 2007). Dawson (2001) found that the content taught in Business Studies subjects in Nigerian schools was not compatible with traditional school timetables. The practicability nature of Business Studies requires more than the 45 – 60 minutes lessons allocated for the subject in the timetable. The subject requires a block of 2 or 3-hour sessions to accord the students' ample time to practice and also develop business skills such as site visits to industry and business premises. Business Studies is a skill-based program designed for sub-professional level education and based on a specific vocation. The subject encompasses business principles, theory, and practice that underpin the development of entrepreneurial initiatives, sustainable enterprises, and the economic growth of the school leavers. National Policy on Education (2009) Business Studies encourage in students interest and a positive attitude towards the business world, it provides opportunity to acquire a knowledge and an understanding of commercial activities, it provides an introduction to the structures and functions of business institutions and their inter-relationships, reflective lifelong learners who responsibly manage themselves and their activities while working towards business goals, it can provide formal employment, and business can pursue sustainable entrepreneurial and self -employment career pathways.

Business Studies curriculum took cognizance of the need to provide students with the ability and skills (such as keyboarding, computing, accounting, and shorthand) to be gainfully employed upon completion of the program as well as prepare them for a set-up of their small business as entrepreneurs. The general objectives of Business Studies as stated in the Mustapha (2018), therefore are to: provide the orientation and basic skills with which to start an occupation for those who may not have the opportunity for further training; provide basic business skills for personal use now and in the future; prepare students for further training in Business Studies; relate the knowledge and skills to the national economy, and develop basic skills in office occupations.

According to Shuga (2010), the fundamental purpose for introducing Business Studies in secondary schools' curriculum was to provide students with the knowledge, skills, and attitudes necessary to achieve success in secondary school, the workplace, post-secondary education or training, and daily life. Eze (2011), added that the goals of business studies curriculum are to enable students to gain an understanding of business concepts through the study of subjects such as commerce, shorthand, office practice, bookkeeping, and computer; develop the skills, including critical thinking skills, and strategies required for self-employment; apply the knowledge, skills, and attitudes acquired through the study of business to a variety of learning tasks and relate them to business phenomena on the local, national, and global levels; and develop lifelong learning skills that will help students adapt to technological advancements, the changing workplace, and the global economy.

In Nigerian, secondary schools, the Business Studies curriculum is meant to impart knowledge and skills to young people to prepare them for self-employment and the world of work. It is to expose the students to a range of business knowledge and skills in areas of financial literacy, enterprise capability (entrepreneurship), and economic understanding. The teachers are the experts and facilitators of the

learning process and who have been given the responsibility of teaching the course and therefore, play an important role in its success and more so in the students' academic performance.

The trend in students' enrolment of Business Studies subject has been on the rise as compared to other elective subjects such as Mathematics, Geography, Chemistry, and other vocational subjects. On average the below-average achievement in the subject has been higher every year. This trend has been a major concern to all stakeholders, especially to the teachers, politicians, education officers, parents, teachers, students, and employers of labour who are interested in knowing where the problems lie. This problem needs to be addressed as a matter of urgency. If the teaching process has any challenges, then it will reflect in the students' achievement. It is against this background this study was conducted to determine the pedagogical challenges facing the teaching of business studies in Kaduna State.

Teaching and learning business studies in Secondary Schools in Kaduna State have evolved over the last thirty four years, with more emphasis on students centred pedagogy. There's an increased expectation placed on the role that business studies can play (through economic and technology) to harden effective learning. However, one could argue that there remains disconnection between what business studies was designed for and the realities of our practice (Joshua & Bibiana, 2015-cited in Tang, Gu, & Whinston, 2012). It is against this reason that this topic finds out the pedagogical challenges affecting business studies in secondary schools in Kaduna State. Therefore, if these challenges are not address as expected it will hinder the teachers from imparting the right knowledge in the student and it will also have an adverse effect on the students after graduation in which it will be difficult for them to cope with the challenges in the world of work.

Objectives of the Study

The main purpose of the study is to ascertain the pedagogical challenges affecting the teaching of business studies in some secondary schools in Kaduna State. Specifically, the study intent to:

- i. Determine the challenges affecting the teaching of business studies in relating to teachers and subject matter
- ii. Access if teaching environment determines the choice of teaching method of business studies subject in Kaduna State.

Research Questions

1. What are the pedagogical challenges affecting the teaching of business studies subject in secondary schools in Kaduna State?
2. What are teaching environment that determines the choice of teaching methods of business studies subject in secondary schools in Kaduna State?

Research Hypotheses

Hypotheses in line with each of the specific research questions, the following null hypotheses were formulated and tested at 0.05 level of significance:

Ho1: There is no significant difference in the mean response of business studies teachers on the pedagogical challenges affecting the teaching of business studies subjects in Kaduna State.

Ho2: There is no significant difference in the mean response of business studies teachers on the teaching environment determines the choice of teaching methods of business studies subject in Kaduna State.

The Concept of Pedagogy

Pedagogy is the study of teaching methods, including the aims of education and the ways in which such goals may be achieved (Edwin, 2016)

Challenges Affecting the Teaching of Business Studies

There are numerous challenges affecting effective teaching and learning of business studies which include insufficient qualified teachers, inadequate funding, inadequate infrastructures, class overcrowding, poor student and teachers attitudes, and insufficient instructional materials (Ajisafe, Bolarin & Edeh 2018).

Methodology

A survey research design was used for the study. The population of the study comprised 248 business studies teachers from Secondary Schools in Kaduna State. Since the population size is manageable, the researchers used the entire population, and so, there was no sample size for the study. The researchers developed a structured questionnaire for data collection. The instrument was validated by two experts from the rank of senior lecturer and above in the Department of Business Education Kaduna State College of Education Gidan waya. Cronbach Alpha method was used to test the Reliability of the instrument which yielded a coefficient value of 0.77. Mean and standard deviation was used to answer the research questions while Analysis of Variance (ANOVA) was used to test the two null hypotheses formulated for the study at 0.05 level of significance. Any items with a mean rating below 2.50 were regarded as disagreed while any item with 2.50 and above is regarded as agreed. Analysis of Variance (ANOVA) was used to test the null hypotheses at 0.05 level of significance. For the hypotheses testing, where the calculated value is less than the critical value, the hypothesis was accepted. Conversely, where the calculated value is greater than or equal to the critical value the null hypothesis was rejected.

Results and Discussion

Research Question 1

1. What are the pedagogical challenges affecting the teaching of business studies subject in Kaduna State?

Table1 Respondent’ Mean Rating on the pedagogical challenges affecting the Teaching of Business studies Subject

S/NO	Items	x	SD	Remark	
1.	Business studies teachers don’t have flexible use of whole-class, a group where students discuss a shared task for instructional delivery	3.08	0.72	Agreed	
2.	Business studies teachers don’t have an appropriate presentation of lesson for Instructional delivery	3.15	0.83	Agreed	
3.	Business studies teachers don’t have questioning techniques for instructional delivery	3.20	0.70	Agreed	
4.	Business studies teachers don’t use the material for instruction that are needed for instruction delivery	3.05	0.74	Agreed	

5. Business studies teacher don't use effective language for instructional delivery	3.13	0.83	Agreed
6. Business studies teachers don't have time management for instructional delivery	3.44	0.70	Agreed
8. Business studies teachers don't have evaluation tools for instructional delivery	3.25	0.76	Agreed
Business studies teacher don't have planning and varying lesson sequences for instruct delivery	2.54	0.75	Agreed
9. Business studies teachers don't have appropriate teaching strategies for instructional delivery	3.65	0.80	Agreed
10 Business studies teachers don't have the appropriate tool for the development of Cognitive skills for instructional delivery	3.01	0.78	Agreed
Grand Mean	3.94	0.99	Agreed

Table1 reveals that the respondents agreed that all the items 1-10 with mean rating ranging

From 3.08 to 3.01 are pedagogical challenges affecting the Teaching of business studies subject in Kaduna State with Grand mean of 3.94 which indicate that the respondents agreed with all the pedagogical challenges affecting the teaching of business studies subject in Kaduna State. The standard deviation score show that the respondents' opinions were related.

Research Question 2

2. What teaching environment that determines the choice of teaching method of business studies subject in Kaduna State?

Table 2 Respondent's mean rating on the teaching environment that determine the choice of Teaching Methods of Business Studies subject

S/NO Items	x	Sd	Remarks
11. The brainstorming method is not used by Business studies teachers in secondary school	3.02	0.72	Agreed
12. The case study method is not used by business Studies teachers in Secondary schools	2.95	0.83	Agreed
13. Business studies teachers don't use the business Method in secondary schools	3.11	0.70	Agreed
14. Business studies teachers don't use group Discussion in secondary schools	2.65	0.74	Agreed
15. Business studies teachers don't use teaching With other teachers in secondary schools	2.78	0.83	Agreed
16. Business studies teachers don't use lecture in Secondary schools	2.64	0.70	Agreed
Grand mean	2.86	075	Agreed

Table 2

Reveal that the respondents agreed that all the items 11-16 with mean ratings ranging from 3.02 to 2.64 teaching environment determines the choice of teaching methods of business studies subject in Kaduna State, Nigeria with Grand mean of 2.86 which indicate that the respondents agree with all the teaching environment determines the choice of teaching methods of business studies subject in Kaduna State, Nigeria. The standard deviation scores show that the respondents' opinions were related.

Hypothesis 1:

There is no significant difference in the mean response of business studies teachers on the pedagogical challenges facing the teaching of business studies subjects in Kaduna State, Nigeria.

Table 3 One-way Analysis of Variance (ANOVA) for mean difference among the Business Studies Teachers on the Pedagogical Challenges affecting the teaching of Business Studies Subject.

	Sum of square	DF	Mean2	F	Sig
Between group	2.598	2	1.482		
Within Group	30.850	246	732	1.781	.188
Total	32.448	248			

The statistical result of the Analysis of Variance presented in Table 3 revealed that the $F(2, 246) = 1.781$, $p = .188$. Hence, Hypothesis one was retained. The result of the finding indicated that there is no significant difference among the mean responses on business studies teachers on the pedagogical challenges affecting the teaching of business studies subject in secondary schools in Kaduna State. Based on Njoku (2017), where the calculated value was less than the table value the null hypothesis was accepted, and where the calculated value of any of the null hypothesis is greater than the table value the null hypothesis was rejected. All the null hypotheses were tested at 0.05 level of significance.

Hypothesis 2:

There is no significant difference in the mean response of business studies teachers on the teaching environment determines the choice of teaching methods of business studies subject in Kaduna State.

Table 4. One-way Analysis of Variance (ANOVA) for Mean Difference among the of Business Studies Teachers on the Teaching Environment Determines the Choice of Teaching Methods of Business Studies Subject

	Sum of square	Df	mean square	f	sig
Between Groups	2.679	2	1.496		
Within Groups	30.720	246	.623	1.458	.168
Total	32.349	248			

The statistical result of the Analysis of Variance presented in Table 4 revealed that the $F(2, 246) = 1.458$, $p = .168$. Hence, Hypothesis two was retained. The result of the finding indicated that there is no significant difference among the mean responses of business studies teachers on the teaching

environment determines the choice of teaching methods of business studies subject in Kaduna State. Based on Mustapha (2018), where the calculated value was less than the table value the null hypothesis was accepted, and where the calculated value of any of the null hypothesis is greater than the table value the null hypothesis was rejected. All the null hypotheses were tested at 0.05 level of significance.

Discussion

The findings on the extent of pedagogical challenges facing the teaching of business studies subject in Kaduna State; business studies teachers don't have flexible use of whole-class, group where students discuss a shared task for instructional delivery, business studies teachers don't have appropriate presentation of lesson for instructional delivery, business studies teachers don't have questioning techniques for instructional delivery, business studies teacher don't use material needed for instructional delivery, business studies teacher don't use effective language for instructional delivery, business studies teacher don't have time management for instructional delivery, business studies teacher don't have evaluation tool for instructional delivery, business studies teacher don't have planning and varying lesson sequences for instructional delivery, business studies teacher don't have appropriate teaching strategies for instructional delivery, business studies teacher don't have appropriate tool for development of cognitive skill for instructional delivery. In support of these findings, Borrington (2014) the teaching of business skills requires the use of experiential pedagogical approaches and kinaesthetic (learning by doing), and the usage of these methods to improve on students is hindered by the use of untrained teachers who do not know of their existence.

The findings on the extent of the teaching environment determine the choice of teaching methods of business studies subject in Kaduna State, Nigeria; Brainstorming method is not used by business studies teachers in secondary schools, base study method is not used by business studies teachers in secondary schools, business studies teachers don't use business method in secondary schools, business studies teacher don't use group discussion in secondary schools, business studies teachers don't use teaching with other teachers in secondary schools, business studies teachers don't use lecture in secondary schools. In support of these findings Aliyu (2016), the business studies subject is taught mostly by untrained teachers, who are either Form Four Leavers, or those studying y at the universities and did not have the skills. They tended to use teachers-cantered teaching methods which are not effective in assisting the learner to understand and retain the information.

Conclusion

Based on the findings of this study, the researchers concluded that business Studies subjects are taught mostly by untrained teachers, who are either Form Four Leavers, or those studying y at the universities and did not have the skills, commercially sourced schemes of work which did not consider the entrance behaviour of the learners were used by 90% of all the schools sampled. Though they had incorporated student-cantered teaching and learning methods, the classroom teacher did not use such methods either because of the time factor, lack of funds, wide syllabus, or lack of know-how on how to use them.

Recommendations

In other to improve on the performance of Business Studies in Secondary schools, the researchers made the following recommendations:

1. The schools should employ trained teachers for the subject

2. In-service training is offered to the teachers teaching the subject to equip them with current learner-cantered methods of teaching the subjects and how to set examinations to test the higher level of the cognitive domain.
3. The government should make facilities available in secondary schools for teaching of business studies subject.

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ROLE OF THE YOUTHS IN DEMOCRACY AND GOOD GOVERNANCE IN NIGERIA

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Abstract

The write up focuses on the role of the youth in democracy and good governance in Nigeria. It should be noted that the youths are the back bone and corner stone of every nation around the globe. Their effective participation and involvement in the governance of their country cannot be over emphasized as it means a lot in the development, progress, sustainable democracy and good governance of their country. The paper explains the concept of youth, democracy, good governance and the consequences of bad governance. The objective of the paper is to spelt out the expected role of youth in governance and to expose them to indices of democratic governance because studies has revealed that must of the youths in Nigeria don't know the principles of democracy and are often use as agents of rigging and destabilization during election. Therefore, the paper recommends that the youths should play their expected roles as youths of today and leaders of tomorrow by not involving in unlawful destruction of life and properties during and after elections.

Key words: Youths, democracy and good governance.

Introduction

Democracy was first articulated in ancient Athens where all able men were directly involved in governance through public meeting, discussion and voting of public figures. The Athenian's democracy had it short coming because women did not had the franchise. Osuntokun (1997) emphasized that when America embraces democratic governance in 1776 it was a slave owing type where women were just a shade better than slaves i.e. democratic right was the preserve of the alite and the rich until the American civil war of 1861 – 1865 where franchise was extended to a few more people based on property right including women. Similarly, restrictions prevealed in Britain from 1831 upward until 1914 – 1918 where franchise was extended to all adults including women in Britain.

Democracy was imported to Nigeria by the colonialist but this is not to say that democracy was completely absent in Nigeria. There were kinds of early democratic practices in pre-colonial Nigeria as in the case of Igbo land where all adults conveyed at the village square to deliberate on vital issues that concern the entire village. There were also elements of democracy in Oyo Empire where the Oyo messi (king makers) elect the Alafan of Oyo (Oba).

Many forms of governance are practiced all over the world, but it is a known fact that the benefit of democratic governance triumph over all other forms of government which is now a characteristic of modernization andn civilization which many country are struggling to attained, Nigeria inclusive.

Democracy

Democracy originated from two greek words “demos” meaning people and “kratos ”meaning power. So democracy can be thought as power of the people.

Abraham Lincon (1809 – 1865) in Jekayinfa (2004), defined democracy as government of the people by the people and for the people. It is a system of government which depends on the will of the people. Therefore democracy is a form of government which the people elect their representatives to make decision, policies and law according to constitution of the country. Oxford dictionary, (January, 2025) conceptualized democracy, as a system of government which the people elect representatives to make decisions, policies and laws according to the constitution. While Sidi (2021) see it as a system of government in which government is under the control of citizens as a whole rather than a few, in a note shell democracy connote government by representation.

It should be noted that democracy goes beyond periodic election based on universal franchise. It involves the whole total of traditions and process such as, freedom of speech, freedom of association, freedom of organized political parties, freedom of legitimate association and participation in the affairs of the state principles and policies without hindrances, freedom of thought freedom of worship and religion, freedom of basic education, freedom of choice of career creed open to talents, freedom from discrimination based on race, and colour in a Nigerian context, base on ethnic, state, local government, geo-political zoning and religious perspectives.

Governance

Oxford advance learners dictionary (8th Ed.), see governance as actions or manner of which a country, state or organization is governed or act or process of governing or overseeing a country or an organization and one of the characteristics of a state or country is the people, Sidi (2021) described democratic governance as a system of government in which government is under the control of citizens as a whole rather than a few. This being the case, Democratic governance therefore is a way of governing the people in a democratic setting.

Good governance is a frame work for how organization and government should operate emphasizing accountability, transparency and the rule of law. It ensure that decisions are made fairly and effectively with the goal of achieving sustainable development and upholding human rights.

Features of democratic governance

The features of democratic governance are the characteristics or the indices that must be put in place and adhered to for democracy to endure or attain it objectives. Vijit (2025) identifies 8 characteristics of democratic governance as follows:

1. The rule of law:

For democracy to endure or succeed the rule of law must be respected. The idea of equality must be respected and adhered to by those in authority. Nobody should be seen as above the law. The Judiciary should be given free hand to operate. All citizens, men and women must be treated equally irrespective of gender, tribe, geo-political zone or religion.

2. Periodic election:

The citizens should be given a right to elect their representatives on periodic basis as stipulated in the constitution, this will pave way for the re-election of those who performed very well and dropping of those who could not performed to expectation to be replaced by new ones.

3. Accountability

All leaders in democratic governance are expected to give account of their stewardship as demanded by the constitution while in office, if not that is not democracy.

4. Check and balance

For democracy to prevail there must be check and balances between the three organs of government that is the executive, judiciary and the legislature, which should have powers to check the excesses of the others, the opposition parties should serve as watch dogs to the ruling party. This will curb the excess of the ruling party

5. Participation

The governed should be dully informed of what is happening in their constituencies and the state at large. Consultation should include the opposition parties. The ruling party should not be seen as dominating all affairs of the country for democracy to prevail.

6. Responsiveness: meeting the needs of citizen and stake holders.

7. Effectiveness and efficient: making the best use of resources to achieve desired goals

8. Consensus orientation: good governance always seat agreement and co-operation on key issues.

Values of Good Governance

Tukur (2015) visualized values as standard or principles by which human being are influenced in their actions, choice among alternatives course of action, which they perceived as being open to them. The process of evaluating and judging in terms of standard of what "must" be done or " must not" be done is apparently a general characteristic of human behavior. Value in another perspective could be seen as what people attached more importance to due to their usefulness.

The Value Needed In Democratic Governance

Justice: Tukur(2015) Stated that "A kingdom can endure with unbelief but fail with injustice". Therefore without justice democracy cannot stand or prevail.

According to Tukur (2015) other value in a democratic governance including; honesty, transparency, humility, kindness, service to people, openness among others. It should be noted that if the above point and other relevant ones not mentioned above are put in to practice by those in power there will be the possibility of uniting the governed

Requirement of youth development in democracy

Youth development is crucial for a healthy democracy because it equips young people with the skills, knowledge and opportunities to participate actively in civic andn political life. A thriving democracy needs a well educated, informed and engaged citizenary and young people are a vital part of that. This involves ensuring they have access to quality education, health care and social support system as well as opportunity for civic engagement and leadership. Here is a detail breakdown of the requirement. For youth development in democracy by Garret (2023).

Education and skill development

- i. Access to quality education: that will equips them with knowledge, skills and critical thinking abilities to participate in democratic process
- ii. Civic education: this will help them to understand the principle of democracy, civil responsibilities and how to engage in meaningful ways
- iii. **Skill development:** by inveting in programmes that develop leadership skills, communication and advocacy skills to become active in democratic process.

2. Enabling environment

- i. secure and supportive environment: the youth need to feel safe and secure with access to basic necessities like health care and nutrition
- ii. Opportunities for engagement: the youth should have access to youth council of Nigeria, students government, community initiatives as well as participation in decision making process.
- iii. Support for youth –led initiatives: funding andn support for youth organization andn projects can creates spaces for young people.

3. Meaningful participation

i. **inclusion in decision making** : they should be involved in the development and implementation of policies that affect them ensuring that their policies are heard.

ii. **Formal and in formal participation:** they should participate in formal political process like voting, election and political parties.

4. Addressing barriers to participation

i. **promoting inclusiveness:** ensuring that all young people have equal opportunities to participate in decision and policy making.

ii. **Overcoming systematic barriers:** addressing issues like poverty. Lack of access to education and unnecessary discrimination that can limit youth participation.

By addressing these requirements, democracy and good governance can cultivate a vibrant and engaged youth population ensuring that young people have access to active and meaningful participations in the shaping of the present and future.

Concept of youth

Oxford dictionary (8th Ed.) describe youth as a period between childhood and adult age. Federal republic of Nigeria (1973) visualized youth as citizens of the federal republic of Nigeria aged 18 – 30 years. While the united nation (2025) sees it as those persons between the age of 15 – 24 years of age. Therefore youths refers to those economically active population from ages of 15 – 40 years, depending on the constitution of that country in relation to age.

Role of youth in democratic governance

Youth play a crucial role in good governance by ensuring representation of their interest providing fresh perspective and driving innovation in decision making. Youth can participate in formal political processes, they can engage in cunsultative and collaborative activities and lead initiatives to address local

issues. United Nation Development Project (2012) and Makoju (2014) identified the following roles of youth in governance respectively;

1. **Representation and inclusion:** engaging youth in governance ensure that their voice and their perspectives considered in policy development.
2. **Innovative solutions:** youth bring fresh ideas, divers view points and willingness to address problems with innovative approaches.
3. **Catalyst for change:** youth are always in the front line of activism and community engagement, mobilizing their peers and community members to address local issues.
4. **Consultative and collaborative engagement:** youth can be involved in consultative processes providing input and advice to policy makers.
5. **Utilization of franchise:**The youth are expected to use their right to vote during election or to be voted for, the youth should not sale their franchise because selling it means selling their rights and power of determining who should be their leader.
6. **Contest during election:**The youth should contest for positions that commensurate with their age bracket and qualifications as stated the constitution during any election to exercise their right, starting from student's union government, local government, state and federal elections.
7. **Economically viable:**The youth should engage themselves in profit making ventures, such agriculture, trading, schooling, politics and exploitation of natural resources to earn a living (Makoju, 2014) it is through functional literacy that unemployment can be drastically reduce.
8. **Formation of legitimate clubs and association:**The youth should learn to form legitimate productive and progressive clubs, in schools, community, church, mosques agriculture, trade, boys scout, Red Cross, charity clubs. These clubs and associations will expose them to leadership and followership role in the future.
9. **Mobilization:**The youth should serve as agent of mobilization of themselves, members of the society in doing things that will bring development in their society, such as construction and rehabilitation of roads, bridge, schools, just to mention a few, they should also mobilized people to vote for the right candidate during election, creation of awareness on public health, family planning, conservation of the environment for future use etc.

Conclusion

This paper is titled role of the youths in democracy and good governance in Nigeria. The paper discusses the concept democracy and features of Democratic governance. The paper also discusses who a youth is. Ways of preparing the youths for democratic governance and the role expected of the youth in undemocratic governance. It was concluded that democracy is a government of representation in which all the component that made up a country are involved and must be embraced for economic growth. Nigeria must grow her economy through the promotion of foreign investment. This is only obtainable through democracy and good governance and active participation of the youth in the political affairs of their country.

Recommendations

Nigeria is still battling with her nascent democracy since 1999 to date. Probably this is so because our politicians have refused to embrace the principles of true democracy and good governance, due to sectionalism, religious animosity and tribalism. Therefore, for Nigeria to have true democracy and good governance, our politicians and Nigerians must:

1. Exhibit good leadership qualities and live exemplary life devoid of corruption and bribery.
2. The leaders must uphold all democratic principles as enshrined in the constitution.

3. There should be accountability and transparency on part of the leaders in the discharge of their duties.
4. The youth too should play their role as youths of today and leaders of tomorrow by not involving themselves in unlawful destruction of life and property during and after elections.
5. There should be free and fair election at all levels of government.
6. There should be youth's empowerment and enlightenment programmes on democracy and good governance on regular basis.
7. Those who violate democratic principles should be prosecuted and punished according to the law.
8. Those in authority should always welcome constructive criticism from the opposition parties for proper implementation of their policies.

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IMPACT OF HUMAN CAPITAL DEVELOPMENT ON ENHANCING INTELLECTUAL LEADERSHIP PROPERTY DEVELOPMENT IN NIGERIA'S ECONOMY

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Abstract

This study explores the critical role of Human Capital Development (HCD) in advancing Nigeria's intellectual property (IP) potential and driving economic growth. Nigeria, endowed with a large youthful population and abundant natural resources, faces significant challenges such as inadequate funding for education, skills development, healthcare, and weak IP enforcement mechanisms. These issues have impeded the country's ability to transition into a knowledge-based economy. The research highlights the importance of addressing HCD challenges to foster creativity, innovation, and effective IP management. It reviews influential HCD theories, Nigeria's current IP landscape, and the impact of governance and policy on IP-related industries.

Key Words: human capital, development, intellectual property, economic growth

Introduction

The concept of Human Capital Development (HCD) is rooted in the idea that people are valuable assets to any society or economy, much like physical or financial capital, and that investments in human abilities—through access to quality education, adequate healthcare, and opportunities for growth—lead to higher levels of economic growth and societal well-being.

A person's skill set, knowledge, experience, and abilities sum up the general human capital in terms of economic value. The capacity of individuals, directly impacting the growth and competitiveness of an economy or organization is his assets in terms of productivity, (Becker, 1964)¹ sees human capital as the collective skills, knowledge, abilities, health, and experience possessed by individuals that can be used to create economic value. It represents the workforce's potential to contribute to productivity and growth in a society or organization. Unlike physical capital (like machinery and buildings), human capital is intangible but critical for innovation, efficiency, and competitiveness.

In Nigeria, efforts to develop human capital often focus on expanding access to education, healthcare, and skill development, which are essential for addressing challenges like unemployment, poverty, and social inequality. Capital generally refers to assets or resources that can be used to generate wealth. It is one of the fundamental components in economic systems that can take various forms, including money used for investment, purchasing goods, or funding business operations; tangible assets like machinery, buildings, tools, and technology that help in production; Skills, knowledge, health, and abilities of people, which can enhance productivity and contribute to economic growth; and the networks, relationships, and social structures that facilitate cooperation and economic interaction, when invested wisely, can lead to the generation of more resources, ultimately fostering economic growth, (Schultz, 1961).²

Development may be the process of growth, improvement, and progress in various areas, whether social, economic, technological, or individual, it is often about advancing from a less desirable or less advanced state to a more effective, complex, or positive state focuses on improving the economic well-being and quality of life of a community or country by raising the standard of living, reducing poverty, and creating jobs or emphasizes improving people's abilities, opportunities, health, and quality of life through progressing in social structures, relationships, and institutions to create a more cohesive, fair, and inclusive overall societal well-being, (Psacharopoulos & Patrinos, 2028).³ Although development is generally measured by how much improvement or progress has been achieved toward a certain goal, whether it's personal, societal, or economic. In the context of a country Nigeria, development is often about creating an environment where people can reach their potential and lead prosperous lives. Investing in human capital means developing and enhancing people's skills, knowledge, and health to increase their productivity. This can be done through education, training, healthcare, and other initiatives that improve people's ability to contribute meaningfully to society and the economy. In the context of economic development, human capital is crucial as it enables individuals to create value, foster innovation, and ultimately contribute to sustainable growth.

In a country like Nigeria, HCD is basically focused on expanding access to quality education, improving healthcare, and creating skill development programs to empower citizens to contribute effectively to the economy. Therefore Human development is a concept focused on improving people's well-being, expanding their choices, and enhancing their opportunities for a better quality of life. And it goes beyond just economic growth, emphasizing the importance of investing in people and fostering environments where individuals can reach their full potential, but expanding people's freedoms and improving their capabilities, including access to health, education, a decent standard of living, political freedoms, social inclusion, and the ability to influence decisions that affect their lives.

The paper aims to explore the potential of HCD in Nigeria by examining how investments in education, healthcare, and skill development can drive economic growth, improve governance, and promote a thriving intellectual property (IP) sector. Specifically, the paper seeks to assess the Role of HCD in leadership development by investigate how improving human capital can lead to a stronger cadre of leaders capable of making strategic decisions that benefit Nigeria's social and economic fabric; Evaluate HCD's impact on intellectual property growth through explore how HCD fosters innovation, creativity, and technical skills, which are essential for developing a vibrant IP sector in Nigeria; identify challenges in Nigeria's HCD efforts by highlighting the obstacles Nigeria faces in enhancing human capital, such as limited access to quality education, healthcare deficiencies, and the "brain drain" of skilled workers and outlining strategies for leveraging HCD for economic transformation: discuss policies and investments that could harness HCD to transition Nigeria towards a knowledge-driven economy, reducing reliance on natural resources and positioning the country as a competitive player in IP-intensive sectors, then propose practical solutions for sustainable HCD by offering recommendations to policymakers on enhancing HCD, from strengthening education and training systems to creating policies that support IP protection and leadership growth.

Concept of Human Capital Development

Human Capital Development is the process of improving the skills, knowledge, competencies, and overall capabilities of individuals within a society, with the goal of enhancing their productivity and contributions to the economy. It involves strategic investments in education, healthcare, job training, and other forms of skill-building to improve the quality and effectiveness of a workforce, World Bank. (2018).⁴ Education equip individuals with knowledge and technical skills to improve their productivity

and adaptability. Maintaining a healthy workforce ensure people contribute effectively without health-related interruptions while training and professional development build specialized skills and practical experience needed in different sectors, which allows people to meet job requirements and innovate.

Relevant of HCD to Nigerian Leadership and IP Sector

Human Capital Development is highly relevant to advancing leadership and the intellectual property (IP) sector in Nigeria. Okeke & Eme (2014),⁵ affirms that effective HCD can strengthen the skills, innovation, and leadership capabilities needed for sustainable development, economic competitiveness, and global integration. It equips individuals with the skills, knowledge, and experience necessary for effective leadership. It fosters critical thinking, problem-solving, and decision-making skills that are essential for creating impactful leaders across Nigeria's public and private sectors; Leaders with strong human capital can better understand and advocate for policy reforms in education, healthcare, and IP law. Such leaders can guide Nigeria toward creating an enabling environment that nurtures innovation and intellectual property development; Quality HCD initiatives, including ethics and leadership training, also help develop leaders who are accountable, transparent, and driven by long-term developmental goals. This can enhance trust in institutions, reduce corruption, and strengthen governance structures.

With a stronger human capital foundation, more Nigerians are likely to understand the value of intellectual property and their rights under it. This awareness encourages individuals to create and protect original works, supporting sectors such as technology, arts, and entertainment; Boosting Creativity and Economic Growth: A well-developed workforce, rich in technical skills, can drive innovation in various fields, from technology to the creative arts. Such innovation is often the foundation of IP creation and can lead to economic growth as these creative works contribute to the economy. And strengthening IP Law and Enforcement: With improved HCD, Nigeria can build a workforce with expertise in legal and regulatory frameworks. This includes professionals who can enforce IP laws, advocate for policy reforms, and protect IP rights. Effective IP protection attracts local and foreign investment, further bolstering economic development, (Amakom, 2013).⁶

Investors are more likely to invest in a country with a skilled, educated workforce that can innovate, manage resources effectively, and contribute to high-value industries. An improved IP sector and skilled leadership can make Nigeria more attractive for international partnerships and investments in sectors like tech and creative industries. HCD drives the transition from a resource-dependent economy to one that leverages knowledge and skills. This shift is essential for Nigeria as it aims to diversify its economy and reduce dependency on oil, (Akinwale, 2018).⁷ A strong IP sector, supported by educated, skilled individuals, will enable Nigeria to compete on a global scale, (Edoho, 2015).⁸

Improving HCD to Position Nigeria as Knowledge Driven Economy

Improving Human Capital Development is essential for positioning Nigeria as a knowledge-driven economy because it builds the skills, innovation capacity, and productivity needed to thrive in a globalized, technology-intensive world. According to World Bank (2019),¹⁷ with improved HCD, Nigeria can cultivate a workforce skilled in digital literacy, data analysis, software development, engineering, and other areas crucial for a technology-driven economy. This will allow Nigeria to participate in high-value sectors such as fintech, artificial intelligence, and renewable energy, moving away from an economy reliant on natural resources like oil. A knowledge-driven economy relies on people with specialized skills and advanced knowledge who can contribute more efficiently and creatively. By investing in education, vocational training, and skill development, Nigeria can increase productivity and position itself as a competitive player in sectors such as manufacturing, technology, and services. HCD encourages entrepreneurship and innovation by empowering individuals with the skills and knowledge to develop new products, services, and business models. This drives the creation of intellectual property (IP), which

contributes to economic growth and the development of new industries, reinforcing Nigeria's role as a leader in fields like entertainment, fashion, international investors who seek efficient and knowledgeable workforces. When Nigeria is perceived as a knowledge-driven economy with a robust workforce, it can attract foreign direct investment in high-tech and research-intensive industries, further boosting economic growth. A strong HCD framework reduces Nigeria's dependence on volatile oil markets, fostering a diversified economy built on sustainable industries. As a knowledge-driven economy, Nigeria can reduce its economic vulnerability by focusing on value-added industries that are less affected by commodity price fluctuations. This shift is necessary for sustainable development, as it promotes economic resilience, long-term growth, and improved quality of life.

Influential Theories on Human Capital Development to Productivity and Economic Growth

Past studies on Human Capital Development have explored how investments in education, skills, and health drive productivity and economic growth. Influential economists, such as Gary Becker and Theodore Schultz, have provided foundational theories linking human capital with economic advancement. Becker (1964),¹ in his seminal work *Human Capital: A Theoretical and Empirical Analysis*, argued that investments in education, training, and health improve individual productivity, which in turn benefits economic growth. Becker posited that human capital, like physical capital, is an essential input in the production process, and therefore, increasing individuals' skills and knowledge leads to greater economic output. Schultz (1961),² introduced the idea that human capital investment is crucial for development, especially in economies facing limited natural resources. His work emphasized that education and training enable individuals to be more adaptable and innovative, which is particularly relevant in a rapidly changing economy. Schultz's theory highlighted the importance of viewing education and health expenditures not as consumption but as investments that yield economic returns.

Numerous studies following Becker and Schultz have shown that higher education levels are associated with increased productivity and GDP growth. For instance, Psacharopoulos and Patrinos' (2018)³ global research on education returns found that each additional year of schooling generally yields positive economic returns, both for individuals and economies. Health and Productivity Link studies have also demonstrated a strong correlation between health investments and productivity. Healthier workers are generally more productive, which benefits economic output. Research has shown that countries with better health outcomes tend to have higher levels of workforce participation and lower absenteeism rates, contributing positively to their economies. Modern Extensions of HCD Theory is also a contemporary studies build on these classic theories, emphasizing the role of knowledge and digital skills in the modern economy. With the increasing importance of technology, today's HCD theories recognize that digital literacy and STEM education are vital for a country's economic competitiveness. These past studies and theories have established a clear link between HCD, productivity, and economic growth. Foundational economists like Becker and Schultz have underscored the economic benefits of education, skills, and health investments, with modern extensions continuing to validate the importance of human capital in a knowledge-driven, technology-focused economy, (Weil, 2013).¹⁸

Human Capital Development with Leadership and Intellectual Property Rights

Human Capital Development in Nigeria has increasingly focused on its linkages with leadership development and intellectual property (IP) rights, emphasizing the potential for HCD to drive economic diversification and innovation in a rapidly globalizing economy. Adeola and Ezenekwe (2020),¹⁹ indicates that fostering leadership qualities in youth through targeted education programs helps create a more capable and ethical leadership pool, which is crucial for national governance and economic policy-making. They argue that leadership programs should emphasize soft skills such as critical thinking,

problem-solving, and ethics to build leaders who can drive change. Akinwale and Dada (2021),⁷ examined how investment in human capital promotes innovation by empowering Nigerians with the skills needed to create intellectual property. The study found that when HCD is prioritized in STEM education and vocational training, individuals are more likely to produce new inventions and contribute to industries such as technology and entertainment, which are IP-driven. This is particularly relevant for Nigeria's creative industries, where copyright protections can translate human capital investment into economic gains.

According to Oluwaseun and Adebayo (2022),²⁰ sectors reliant on IP—such as the Nigerian film and music industries—benefit significantly from skilled talent produced through targeted HCD. The study shows that as more educated and skilled individuals enter these sectors, the quality and global appeal of Nigeria's cultural exports improve, strengthening the nation's IP portfolio and contributing to GDP growth. The study also suggests that formalizing IP laws and awareness programs within the educational system can help emerging creators understand and leverage IP rights. Recent policy-focused research, such as a 2023 report from the African Development Bank, argues that Nigeria's HCD strategies must integrate IP education, especially in tertiary institutions. The report suggests that integrating IP awareness and entrepreneurship courses into university curricula can help Nigeria capitalize on its human capital by encouraging students to innovate and protect their creations legally. This approach is seen as vital for developing a sustainable IP ecosystem that fosters economic growth.

Despite these promising areas, recent studies also note challenges such as underfunded educational institutions, brain drain, and inadequate IP law enforcement. Research by Oke and Adetola (2023)²¹ stresses that addressing these issues is critical for Nigeria to fully harness HCD's potential in building effective leadership and a robust IP ecosystem. They recommend more government funding for HCD, policies to retain skilled talent, and stronger IP protections to create a conducive environment for knowledge-based economic growth. These research connects HCD with leadership and intellectual property development in Nigeria by demonstrating how education and skill-building initiatives can foster innovative industries and ethical leadership. However, achieving this potential requires overcoming structural challenges, such as better funding and enforcement of IP laws.

Nigeria Approaches to Human Capital Development Empowerment and Development Strategy

Nigeria has adopted several approaches to Human Capital Development through policy frameworks, strategic programs, and sectoral reforms aimed at improving education, healthcare, skill development, and job creation. The National Economic Empowerment and Development Strategy (NEEDS), was introduced in 2004 as a comprehensive policy framework aimed at poverty reduction, wealth creation, and job generation through HCD. The strategy prioritized education, healthcare, and social welfare to strengthen the workforce and promote economic growth. NEEDS was implemented in alignment with State Economic Empowerment and Development Strategies (SEEDS) and Local Economic Empowerment and Development Strategies (LEEDS), ensuring HCD at all levels of governance. As part of Vision 20:2020, Nigeria aimed to become one of the world's top 20 economies by 2020. This policy framework focused on human capital by investing in education and healthcare to improve productivity and reduce dependency on natural resources. It recognized the need for skilled labor to compete in the global economy and sought to enhance Nigeria's human capital through better education, vocational training, and healthcare access. (Oke & Adetola, 2023).²¹

The Economic Recovery and Growth Plan (ERGP) was launched in 2017, designed to address economic recession and stimulate growth by focusing on human capital and social investments. The ERGP emphasized HCD as essential for economic resilience, prioritizing education reform, healthcare, and job

creation. This plan also aimed to boost sectors like agriculture and manufacturing by developing a skilled workforce and supporting technology and innovation. The National Policy on Education (NPE), outlines Nigeria's commitment to universal basic education and promotes access to higher education and technical and vocational education and training (TVET). This policy emphasizes developing technical and managerial skills to meet labor market needs, supporting the transition to a knowledge-based economy.

Nigeria's National Health Policy focuses on building a healthy population through improved healthcare services and infrastructure, recognizing the role of health in enhancing productivity. Through this policy, the government aims to address issues like maternal and infant mortality and improve access to healthcare services, particularly in rural areas. The Universal Basic Education (UBE) Program initiated in 1999, mandates nine years of free, compulsory education for Nigerian children. The UBE aims to build foundational skills and improve literacy and numeracy rates, laying the groundwork for more advanced education and skills acquisition that supports long-term economic growth.

The Human Capital Development Strategy 2030, introduced by the National Economic Council (NEC), provides a long-term approach to human capital investment in Nigeria. The strategy prioritizes education, health, and labor market reforms to support human capital across all sectors. HCDS 2030 also aligns with the African Union Agenda 2063 and the UN Sustainable Development Goals (SDGs), integrating Nigeria's HCD efforts with regional and global development initiatives. The National Youth Policy targets Nigeria's youth by promoting skills acquisition, entrepreneurship, and leadership programs to reduce unemployment and build a competent, innovative workforce. It includes initiatives such as the National Youth Service Corps (NYSC) and various vocational training schemes that support young Nigerians in their transition from education to employment, while Partnerships with Private Sector and NGOs, Nigeria has increasingly collaborated with private organizations and NGOs to support HCD through scholarships, internships, and capacity-building programs. These combined national policies, strategic plans, and collaborative efforts with private and non-governmental entities helped address gaps in the public education system and healthcare by providing additional resources and specialized training programs. While challenges remain, these initiatives aim to enhance Nigeria's workforce capabilities (Oke & Adetola, 2023).²¹

Human Capital Development Indicators

Human Capital Development indicators are crucial for assessing a country's progress in building a skilled and healthy workforce. Key indicators include literacy rates, school enrollment, healthcare access, and skills acquisition, all of which provide insights into the effectiveness of HCD initiatives and areas that may need improvement. Literacy rate is a fundamental HCD indicator, reflecting the percentage of the population with the ability to read and write. High literacy rates are associated with better economic outcomes, as they indicate a population capable of engaging in more complex, knowledge-based jobs. In Nigeria, literacy rates vary significantly across regions, with lower rates often found in rural and underserved areas. Improving literacy is crucial for enhancing job opportunities and empowering individuals to participate more fully in economic activities, (National Bureau of Statistics, 2021).⁹

School enrollment rates, particularly at the primary, secondary, and tertiary levels, are key indicators of a nation's commitment to education. Enrollment rates highlight the proportion of eligible children and young adults attending school and reflect government investment in education infrastructure and policies. In Nigeria, school enrollment has seen improvements in recent years, but challenges remain, especially in northern regions where access to education can be limited. Higher enrollment rates generally correlate with a larger pool of skilled workers and greater long-term economic growth, (UNICEF Nigeria, 2022).²²

Healthcare access is a critical HCD indicator, as a healthy population is essential for productivity. This indicator includes access to basic health services, vaccination rates, and the availability of essential medical resources. In Nigeria, healthcare access varies widely, with urban areas generally better served than rural regions. Issues like high maternal and infant mortality rates, malnutrition, and inadequate healthcare facilities impact overall workforce productivity. Strengthening healthcare access supports HCD by reducing absenteeism, enhancing worker productivity, and extending life expectancy.

Skills acquisition, often measured through participation in vocational training programs and other skill-building initiatives, is a key indicator of a country's readiness to meet labor market demands. Skills acquisition programs equip individuals with practical skills needed in various industries, such as manufacturing, IT, and agriculture. In Nigeria, efforts to improve skills acquisition include vocational training centers, technical education institutions, and partnerships with the private sector to meet evolving economic needs. Increasing skills acquisition rates helps reduce unemployment, encourages entrepreneurship, and fosters innovation. For Nigeria, enhancing these indicators remains essential for creating a workforce that is capable of supporting sustainable economic growth, reducing poverty, and competing globally.

Nigeria's Performance in these Indicators Compare With Other Countries

According to UNESCO Institute for Statistics (2021),¹⁴ on overview of Nigeria's recent performance in HCD indicators such as literacy rate, school enrollment, healthcare access, and skills acquisition, with comparisons to other countries in sub-Saharan Africa and beyond shows that the literacy rate in Nigeria is estimated to be around 62% for adults (aged 15 and above), with significant disparities between urban and rural areas and between genders. Male literacy stands at approximately 71%, while female literacy is about 53%. In comparison, South Africa has a literacy rate of about 95%, and Kenya has around 82%. These higher rates reflect more robust educational policies and investments in primary education over time in these countries. Nigeria's net enrollment rate for primary school is approximately 68%, while secondary school enrollment is around 54%. Tertiary enrollment remains relatively low, with only about 12% of eligible young adults attending universities or colleges. For comparison, South Africa has a primary school enrollment rate of about 98% and a secondary enrollment rate of around 71%. Kenya has primary enrollment close to 95% and secondary enrollment around 60%. These figures suggest that Nigeria faces greater barriers to education access, particularly in underserved areas. (World Bank, 2022).⁴

Access to healthcare in Nigeria remains limited, particularly in rural areas. UNESCO Institute for Statistics. (2021),¹⁴ affirms that the doctor-to-patient ratio is roughly 4 per 10,000 people, and only about 43% of Nigerians have access to essential health services. The maternal mortality rate is approximately 512 deaths per 100,000 live births, one of the highest globally, and under-five mortality is about 100 per 1,000 live births. In South Africa, the doctor-to-patient ratio is closer to 9 per 10,000 people, and access to basic health services is around 77%. Maternal mortality in South Africa is lower at 113 deaths per 100,000 live births. Kenya also performs slightly better, with a 61% healthcare access rate and 342 maternal deaths per 100,000 live births. These comparisons highlight Nigeria's need for healthcare system improvements to meet HCD goals.

Nigeria has increased its focus on skills acquisition through vocational training programs. However, access remains limited, with only around 10% of youth participating in formal vocational or technical education. Nigeria is investing in partnerships to expand technical education and workforce training, though these initiatives have yet to yield large-scale impact. In comparison to South Africa, about 20% of the youth population participates in vocational or technical training programs, and in Kenya, it is estimated to be around 15%. These countries benefit from more established vocational education

frameworks, helping to build practical skills for their respective labor markets, (UNESCO Institute for Statistics, 2021).¹⁴ While Nigeria has made strides in HCD, it lags behind countries like South Africa and Kenya in most of these indicators. High literacy rates, greater school enrollment, improved healthcare access, and more comprehensive skills acquisition programs in these countries have contributed to a more robust human capital base. Addressing these gaps in Nigeria could significantly boost economic growth, reduce poverty, and position Nigeria as a more competitive, knowledge-driven economy on the global stage.

Challenges that Impacts Human Capital Development Investment in Nigeria

Governance challenges, particularly policy inconsistency and corruption, have significant impacts on (HCD) investment in Nigeria.

1. Policy Inconsistency: Frequent shifts in policies and lack of continuity across government administrations hinder the successful implementation of HCD initiatives. Education and healthcare reforms are often abandoned or altered with changes in leadership, resulting in stalled projects, inefficient allocation of resources, and limited long-term impact. For example, ambitious programs aimed at improving primary education or healthcare infrastructure may be disrupted before they yield results, creating instability that hampers sustainable human capital growth. Consistent, long-term policies are crucial for building a solid foundation for HCD in Nigeria. And,

2. Corruption: Corruption remains a major obstacle to effective HCD investment, with funds allocated for education, healthcare, and vocational training often misappropriated or diverted. Corruption affects all levels, from the mismanagement of government budgets to the embezzlement of funds meant for essential services, which limits the availability of quality education and healthcare for the population. Additionally, corruption can discourage foreign investment in HCD sectors, as international donors may view Nigeria's governance environment as risky. Strengthening transparency, accountability, and anti-corruption measures is essential to ensure that HCD funds are effectively used to benefit citizens.

These governance challenges create a cycle of underperformance and inefficiency in Nigeria's HCD efforts, limiting the potential for meaningful development. Addressing policy inconsistency and corruption can pave the way for more reliable, impactful investments in human capital, contributing to long-term social and economic growth.

To Address Human Capital Development Challenges

To address HCD challenges and maximize Nigeria's IPs potential, practical solutions such as policy reforms, increased funding, and public-private partnerships are essential:

1. Policy Reforms to Strengthen IP and HCD Frameworks: Update IP Laws and Streamline Enforcement: Modernize Nigeria's IP laws to reflect current trends, especially in digital IP and technology, and establish clear penalties for IP violations. Enhanced enforcement measures, like specialized IP courts, could help resolve disputes efficiently and discourage infringement. Integrate IP Education into the Curriculum: Introduce IP and entrepreneurship education in secondary schools and universities to build a foundational understanding of IP among students. This will raise awareness from an early age and encourage students to create and protect original ideas. Promote R&D Incentives: Offer tax breaks or grants for companies investing in R&D, which drives innovation and creates new IP. R&D incentives would encourage local businesses to invest in product development and technological advancement, generating IP assets.

2. Increase Funding for Education, Skills Development, and R&D: Allocate More Public Funding for HCD: Increase government funding to improve infrastructure, resources, and quality in education, vocational training, and healthcare. An educated and skilled population will directly contribute to innovation and IP growth. Establish an Innovation Fund: Create a national fund dedicated to supporting innovators, especially in fields like technology, entertainment, and digital media. The fund could offer grants or low-interest loans to support startups and individual creators who are developing IP-based products. Scholarships and Grants for IP Studies: Provide scholarships or financial incentives for students and professionals to pursue studies in IP law, management, and technology fields that support IP-related industries. Building local expertise can address the skills gap in IP management.

3. Foster Public-Private Partnerships (PPPs): Collaborate with Private Sector for Training and Mentorship: Partner with private companies to offer internships, mentorship programs, and skill-building workshops for young professionals in fields like digital technology, media, and engineering. This collaboration can prepare them for IP-intensive industries and improve workforce readiness. Develop IP and Innovation Hubs: Establish IP and innovation hubs through public-private collaboration to support inventors, tech developers, and creators. These hubs could offer resources such as patent filing assistance, legal advisory, and networking opportunities to turn ideas into protected IP. Engage Tech Companies for IP Awareness Campaigns: Work with tech and media companies to create awareness programs on IP rights, counterfeiting, and piracy. These campaigns can be disseminated through social media and other digital platforms to reach a broader audience.

4. Strengthen Institutional Capacity and Support: Expand IP Training for Judicial and Enforcement Bodies: Train judges, law enforcement, and customs officials in IP law to enhance understanding and enforcement capacity. This training would help them address IP violations more effectively and ensure quicker dispute resolution. Establish a Centralized IP Registry with Digital Accessibility: Develop a modern, centralized IP registration system that is accessible online to streamline and simplify the IP filing process. A digital platform would make IP registration more accessible to innovators across Nigeria, reducing processing times and improving IP protection. Set up an IP Protection Task Force: Form an IP enforcement task force comprising members from the NCC, customs, and law enforcement agencies to combat piracy, counterfeiting, and IP theft. This dedicated unit would focus on monitoring and penalizing IP violators.

5. Encourage Community and Grassroots Engagement: Local IP Awareness Workshops: Conduct workshops in communities to educate small business owners, artisans, and innovators about the importance of protecting their products and brands through IP rights. Youth Innovation Challenges: Organize contests for young innovators to develop products or solutions that could be patented or trademarked. These initiatives can inspire youth to engage in IP creation and recognize the importance of protecting their ideas.

By implementing policy reforms, increasing funding, fostering public-private partnerships, and enhancing institutional capacity, Nigeria can address its HCD challenges, strengthen IP enforcement, and create an environment that encourages innovation. With these solutions, Nigeria is well-positioned to become a leading knowledge-driven economy, maximizing its potential in IP-related industries

Addressing Full Intellectual Property Potential

To maximize its IP potential, Nigeria must address HCD challenges that hinder creativity, innovation, and enforcement. With improved human capital, Nigeria can strengthen IP-related industries, promote sustainable economic growth, and establish itself as a leader in the knowledge economy.

1. **Enhancing IP Expertise and Capacity:** Nigeria's IP landscape, though promising, faces challenges such as weak enforcement, limited public awareness, and inadequate legal support for IP protection. By investing in HCD, Nigeria can develop skilled professionals in IP law, patent examination, and IP management, which will strengthen IP protection and streamline registration processes.
2. **Building a Knowledge-Based Economy:** As HCD fosters skills, education, and innovation, it creates a foundation for a knowledge-driven economy. Skilled individuals in science, technology, and the arts are more likely to create valuable IP, such as patents and copyrights, contributing to economic growth and making Nigeria competitive globally.
3. **Encouraging Innovation and Entrepreneurship:** With robust HCD initiatives, Nigeria can cultivate an entrepreneurial culture that drives IP creation across multiple sectors, including technology, entertainment, and manufacturing. Skilled individuals are more likely to start ventures that develop original products and services, fueling economic diversification and IP growth.
4. **Strengthening IP-Intensive Industries:** Nigeria's entertainment, technology, and cultural industries rely heavily on IP. Addressing HCD challenges like limited access to quality education and high youth unemployment can support these industries, ensuring that artists, tech developers, and innovators have the necessary knowledge and skills to protect and commercialize their work effectively.
5. **Improving IP Awareness and Public Support:** Addressing HCD challenges through education and public outreach can increase IP awareness, encouraging creators and businesses to protect their work and follow IP laws. This public understanding is vital for fostering a respectful IP culture and reducing counterfeiting and piracy.

Conclusion

In conclusion, this research underscores the vital role of Human Capital Development (HCD) in driving Nigeria's intellectual property (IP) potential and, by extension, its economic growth. Despite Nigeria's abundant natural and human resources, historical underinvestment in education, skills, and health infrastructure has hampered progress in building a knowledge-based economy. The challenges of inadequate funding, limited access to quality education, and weak enforcement mechanisms have constrained Nigeria's ability to protect and capitalize on IP effectively. However, through targeted policy reforms, increased funding for education and R&D, and strategic public-private partnerships, Nigeria can address these challenges and unlock its IP potential.

Improving HCD is essential for developing a workforce capable of innovation, IP management, and enforcement, all of which are critical for Nigeria's competitive position in global markets. By fostering a culture of creativity and knowledge protection, Nigeria can cultivate IP-intensive industries such as technology, media, and manufacturing. With a stronger IP framework and better human capital investments, Nigeria stands poised to transform into a knowledge-driven economy, achieving sustainable development and economic resilience in the years to come. This research highlights that through a strong commitment to HCD, Nigeria can create an environment where innovation thrives, positioning itself as a leader in Africa's emerging intellectual property landscape.

Suggestions and Way Forward

1. Nigeria requires comprehensive reforms and sustained investments that will create a more competitive workforce, and drive sustainable economic growth.

2. Increase Funding by boosting the national budget allocation for education and healthcare will help improve quality and access in these critical areas.
3. Retain Talent by establishing policies that incentivize professionals to remain in Nigeria, such as competitive salaries, career advancement opportunities, and improved work conditions, could help counteract brain drain.
4. Expand Quality Education Access through enhancing educational infrastructure, especially in rural areas, investing in teacher training, and promoting equal access will ensure more children receive quality education.
5. Promote Job Creation and Skills Alignment by expanding vocational training programs, promoting entrepreneurship, and aligning educational curricula with labor market needs can reduce youth unemployment and strengthen Nigeria's HCD.

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EFFECT OF FUEL SUBSIDY REMOVAL ON TEACHERS' MOTIVATION AND JOB SATISFACTION IN JEMAA LOCAL GOVERNMENT, KADUNA STATE

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ABSTRACT

This study investigates the effect of fuel subsidy removal on teachers' motivation and job satisfaction in Jema'a Local Government Area (LGA) of Kaduna State, Nigeria. The 2023 policy shift by the Federal Government, which eliminated fuel subsidies, has had significant socio-economic consequences, particularly for fixed-income public servants like teachers. Employing a mixed-methods approach, the study sampled 100 teachers across 23 randomly selected secondary schools in Jema'a LGA using questionnaires and interviews. Findings reveal a widespread awareness of the subsidy removal and its adverse impact on teachers' cost of living, transportation, and household expenses. While many teachers maintain intrinsic motivation and passion for the profession, economic pressures have led to reduced classroom enthusiasm, lower job satisfaction, and increased consideration of alternative employment. The study underscores the need for targeted policy interventions, including salary adjustments and support programs, to mitigate the effects of financial strain on educators. Without such measures, the quality and stability of the teaching work force and by extension, educational outcomes may be at risk.

Keywords: Fuel Subsidy Removal, Teacher's Motivation, Job Satisfaction

Introduction

Fuel subsidy has been a topmost and a burning issue since the pronouncement of its removal by the Federal Government of Nigeria in May, 2023. Akinwale *et al.*, (2013) described fuel subsidy as government's intervention to keep the retail price of gasoline below the international market price, using government resources to cover the difference between the import cost and the retail price (Onyeiwu & Wang, 2021). This means the government provides direct financial support, often to oil firms, to sell fuel at a lower price than what it would cost without the subsidy. However, in 2023 fuel subsidy was completely removed in Nigeria. The removal of fuel subsidies has had widespread economic implications, particularly affecting essential sectors including education. In Nigeria, fuel subsidies historically played a crucial role in stabilizing the cost of living, including transportation and household expenditures (Bala, 2023). However, following the subsidy removal, increased transportation costs and inflation have significantly impacted teachers' welfare.

The removal of fuel subsidies in Nigeria has sparked widespread debate regarding its potential socio-economic impacts, particularly on public sector employees such as teachers. Fuel subsidies, which significantly reduce the price of fuel, have traditionally provided economic relief to citizens amidst rising inflation and cost of living. However, the elimination of these subsidies has led to increased transportation costs and a subsequent decline in disposable income, affecting the livelihoods of many workers, especially those in the education sector (Olowe & Oyediji, 2022).

Furthermore, the removal of fuel subsidies in Nigeria have significantly affected teachers' motivation and job satisfaction. This policy change has led to increased transportation and living costs, placing additional financial burdens on teachers. Consequently, these economic challenges have resulted in decreased job performance and diminished student academic achievement. For instance, a study conducted in Jos North Local Government Area revealed that fuel subsidy removal adversely affected teachers' motivation and job performance (Shittu & Chamami, 2023). Similarly, research in Abuja indicated that subsidy removal led to increased operational costs in schools and negatively influenced both teachers' job performance and students' academic outcomes (Ogunode & Agbade, 2023). These findings underscore the need for policies that address the economic hardships faced by educators to maintain the quality of education.

Another research result indicates that economic hardship among teachers often translates to lower classroom engagement, decreased instructional quality, and higher attrition rates (Adeyemi & Akpotu, 2009). With fewer resources to cope with the rising cost of living, many teachers are forced to take on additional jobs or leave the profession entirely, further exacerbating the crisis in public education. This not only affects teacher performance but also has a ripple effect on students' academic outcomes and overall school efficiency (Ogunode & Adamu, 2023). Teachers, who often rely on personal vehicles or public transport to commute to schools, may find their financial pressures exacerbated by the removal of these subsidies (Olayinka and Chamami, 2025). This economic strain has the potential to influence teachers' motivation and job satisfaction, as financial stability is a critical component of overall job satisfaction (Kakooza & Muwonge, 2018). The paper looked at the teachers' perceptions of fuel subsidy removal, the impact of economic conditions on teacher motivation and retention, teacher job satisfaction and perceptions after subsidy removal and teacher coping strategies and policy recommendations after subsidy removal. Understanding the impacts of fuel subsidy removal on teachers' motivation therefore, is crucial for education policymakers and stakeholders aiming to maintain a motivated and satisfied teaching workforce, which is essential for improving educational outcomes. By exploring these dynamics, this study seeks to illuminate the intricate relationship between economic policies and teacher morale, thereby contributing to the broader discourse on education and economic reform in Nigeria.

Methodology

Jema'a Local Government Area (LGA) is situated in the southern part of Kaduna State, Nigeria, with its administrative headquarters in the town of Kafanchan. For the purpose of this study, a simple random sampling was used to sample 23 schools representing 60% of the total population of schools in the Study Area. The selected schools include GSSG/Waya (Junior/Senior), GSS Godogodo (Junior/Senior), GSSU/Mailafiya (Junior/Senior), GSS Jagindi Tasha (Junior/Senior), GSS Barde (Junior/Senior), GSS Asso (Junior/Senior), GSS Fori (Junior/Senior), GSS Fadan Kagoma (Junior/Senior), GSS kafanchan Junior /Senior, GSS Jemaa (Junior) GSS Zikpak (Junior /Senior), GSS U/Fari (Kaninkon) (Junior/Senior). The total teacher population in the study area is 925. Using Yamane's formula, a sample size of 100 was determined. Both primary and secondary data sources were used. Primary data were collected via structured questionnaires administered to the 100 teachers and in-depth interviews were also carried out, while secondary data were obtained from academic journals and official publications. The

data obtained were analyzed using descriptive statistics.

Results and Discussion

As stated previously, the removal of the fuel subsidy in Nigeria has been one of the most debated economic policies in recent years, especially due to its wide-ranging effects on the cost of living and the financial stability of households. In particular, workers in the education sector, such as teachers, are often vulnerable to economic shifts due to typically fixed incomes and limited additional earning opportunities.

Table 1 reflects the perceptions and experiences of teachers regarding the impact of fuel subsidy removal. It captures their level of awareness, the perceived effects on their cost of living, and the economic pressures resulting from this policy change. The responses are categorized into five options — Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree — and analyzed through their mean scores (X) and corresponding decisions.

Table 1. Teachers' Perceptions of Fuel Subsidy Removal in the study Area

Statement	Strongly Disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %	Mean (X)	Decision
Awareness of fuel subsidy removal in Nigeria is high among teachers.	9.9	15.1	20.83	31.77	22.4	3.42	Agree
Fuel subsidy removal has significantly increased the cost of living for teachers.	6.77	12.5	22.92	34.11	23.7	3.56	Agree
Transportation costs have risen substantially since the subsidy removal.	11.21	15.36	21.61	26.04	25.78	3.40	Agree
Prices of food and essential commodities have increased significantly post-subsidy removal.	9.9	17.19	20.83	27.6	24.48	3.39	Agree
The subsidy removal has imposed financial pressure on teachers' households.	10.68	16.41	19.53	29.43	23.95	3.40	Agree

In table 1, the awareness of fuel subsidy removal among teachers, the results showed that majority of teachers (54.17%) agreed or strongly agreed that they were aware of the subsidy removal, while 20.81% were neutral or disagreed (9.9% strongly disagreed, 15.1% disagreed). This suggests that while awareness is relatively high, a significant minority may not fully understand the policy or its implications. Studies have shown that public awareness of economic policies in Nigeria varies due to disparities in information dissemination (Adeniran et al., 2020).

The results on the impact of cost of living for teachers (Table 1) revealed that a substantial proportion (57.81%) agreed or strongly agreed that the subsidy removal significantly increased their cost of living, with only 19.27% disagreeing. This aligns with research indicating that fuel price hikes in Nigeria lead to inflationary pressures, disproportionately affecting fixed-income earners like teachers (Nwoko et al., 2023). On the rising transportation and food costs, the result

Indicates that 52.08% observed significant price increases, reinforcing studies linking fuel subsidy removal to higher food inflation due to increased logistics costs (Ogunode, & Agbade, 2023). The results on the financial pressure on household showed that over half (53.38%) of the population agreed that the policy strained their finances, reflecting broader concerns about declining purchasing power among Nigerian public sector workers (Bala , 2023). The high cost of living has been shown to reduce disposable income, affecting teachers' welfare and productivity (Adeleke, 2021).

Generally, the result suggests that the removal of the fuel subsidy has had notable but not uniformly devastating effects on teachers. Teachers largely recognize the cost-of-living increase, particularly in transportation and basic goods, but the general neutrality in responses across several areas shows that the impacts are varied and complex. The only clear consensus ("Agree") was regarding the overall increase in livingcosts, while perceptions around specific categories (transportation, food, household financial pressure) remained neutral. This indicates that while most teachers are feeling the pinch, the degree of hardship varies, perhaps based on personal, locational, or professional circumstances. There is therefore, a need for government intervention, not necessarily in the form of restoring the subsidy, but through wage adjustment and targeted palliatives that are sustainable such as transportation subsidies, food price controls, teacher salary adjustments, or support programs to cushion the impact on vulnerable sectors like education.

Table2: Impact of Economic Conditions on Teacher Motivation and Retention

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean (X)	Interpretation
	%				%		
Reducedteaching motivationdueto financial stress	10.64	11.70	22.91	29.75	25.00	3.47	Agree

Consideration of leaving the profession due to economic hardship	10.94	17.71	20.31	27.34	23.70	3.45	Agree
Difficulty maintaining classroom enthusiasm	9.90	16.15	20.83	29.42	23.70	3.41	Agree
Sustained passion for teaching despite financial challenges	8.34	13.28	21.35	31.77	25.26	3.62	Agree
Declined dedication to student success due to economic strain	10.91	15.20	18.45	27.60	27.84	3.56	Agree
Active pursuit of alternative employment for financial stability	10.16	17.18	22.14	28.91	21.61	3.35	Agree

The results as presented in Table 2 explores the perception of teachers regarding how financial stress impacts their motivation, dedication, and career decisions. The result on the “reduced teaching motivation due to financial stress”, shows that 29.75% of teachers agreed and 25 strongly agreed that economic conditions reduced the motivation, totaling 54.75% affected ($X=3.47$). This aligns with Ogunyemi's (2023) findings that 52% of Nigerian teachers reported stress-related performance declines after subsidy removal. On teachers’ retention concern; the result reveals that 51.04% showed varying levels of career exit consideration ($X=3.45$), supporting UNESCO's (2023) projection of 15-20% teacher attrition in reform periods. The active job search by 50.52% respondents confirms that. The Passion vs. Pressure results shows that while 57.03% maintained passion ($X=3.62$), 55.44% reported declining student dedication ($X=3.56$), demonstrating the "motivation paradox" identified by Adeoye et al. (2022) in their study of Nigerian educators.

The result portrays a resilient but vulnerable teaching workforce. Teachers' intrinsic passion and commitment to education are still strong, but the chronic financial stress is a real threat to maintaining motivation, classroom enthusiasm, and long-term career satisfaction. Without interventions (such as better pay, financial support, or incentives), the sector risks higher attrition rates and lowered educational outcomes over time.

Table3: Teacher Job Satisfaction and Perceptions after Subsidy Removal

Statement	Strongly Disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %	Mean (X)	Interpretation
Satisfaction with teachingprofession	9.11	14.84	23.18	28.39	24.48	3.45	Agree
Senseoffulfillmentin educational role	9.38	14.32	18.75	33.33	24.22	3.49	Agree
Reduced job satisfactiondueto subsidy removal	10.42	15.10	18.49	32.81	23.18	3.43	Agree
Willingness to recommendteaching profession	9.64	15.62	16.93	29.69	28.12	3.51	Agree
Perceivedsupport from school management	7.55	12.50	20.83	33.33	25.78	3.57	Agree
Perception of governmentsupport for teachers	12.50	14.06	20.05	27.34	26.04	3.41	Agree
Salaryadequacypost-subsidy removal	10.16	16.15	17.71	31.51	24.48	3.44	Agree

Source: author's fieldwork, 2024

The results in Table 3 give descriptive information from the population on teacher job satisfaction and their perceptions after subsidy removal. About 52.87% of teachers have wer satisfied with their teaching job even with the economic hardship, while 23.94% were not satisfied with their teaching jobs. This finding is contrary to the report (UNESCO, 2023) which claims that teachers attrition in Nigeria were poor remuneration and rising cost pushes educators towards alternative livelihood.This trend reflects broader concerns about teacher attritioninNigeria,where poor remunerationand rising living costs push educators toward alternative livelihoods (UNESCO, 2023). Similar patterns have been observed in other developing economies facing subsidy removals (World Bank, 2022).

The declining trend in teacher motivation due to financial stress was pronounced as significant proportion of teachers (54.75%) agreed or strongly agreed that increased financial

stress has reduced their motivation to teach, while only 22.34% disagreed. This aligns with studies showing that economic instability negatively impacts teacher morale, particularly in low-income settings (Okeke & Durowoju, 2022). Financial stress can lead to burnout, reducing engagement and effectiveness in the classroom (Akinfolarin & Ehinola, 2023). Over 53.12% reported struggling to maintain classroom enthusiasm, suggesting that financial strain affects emotional and professional engagement. Research indicates that economic pressures can diminish teachers' psychological well-being, leading to lower instructional quality (Ofoegbu, 2021). The results for the Passion for Teaching vs. Financial Challenges also shows that despite the hardships, 57.03% affirmed their passion for teaching, indicating resilience among educators. However, the 21.62% who disagreed or were neutral suggest that a notable minority feel demoralized. This dichotomy aligns with studies showing that intrinsic motivation sustains teachers, but prolonged financial strain can erode commitment (Adeyemi & Adu, 2022).

The concerns and attitude of teachers to students was also tested; the results on the decline in dedication to student success reveals that 55.44% of teachers felt their dedication to students had waned due to economic strain, with 26.11% disagreeing. This raises concerns about learning outcomes, as teacher morale strongly correlates with student performance (Hattie, 2023). The probability of teachers seeking alternative employment was shown in the results as presented in Table 3; nearly 50.52% are actively searching for better-paying jobs, reinforcing fears of a looming

Teacher shortage. This trend mirrors findings that subsidy removals exacerbate brain drain in critical sectors like education (Iyoha & Eke, 2023).

The result presented in Table 3 reveals a crisis in teacher motivation, with many considering career exits due to financial instability. While some remain passionate, economic pressures threaten educational quality and retention. Policy interventions such as salary adjustments, hardship allowances, or subsidized services for teachers are urgently needed to sustain the workforce (Ngwu, 2023).

Table4: Teacher Coping Strategies and Policy Recommendations After Subsidy Removal

Statement	Strongly Disagree %	Disagree %	Neutral %	Agree %	Strongly Agree %	Mean (X)	Interpretation
Engagement in income supplementation Activities	9.38	14.06	20.57	31.25	24.74	3.48	Agree
Reduction of essential expenses due to rising costs	7.29	16.67	22.14	30.73	23.18	3.46	Agree
Need for government allowances to cushion subsidy effects	12.76	14.06	25.00	24.48	23.70	3.32	Agree
Requirement of salary review to boost teacher morale	7.03	13.80	23.44	30.73	25.00	3.53	Agree
Potential of non-financial incentives to improve satisfaction	9.64	16.93	21.35	26.82	25.26	3.41	Agree

The result presented in table 4, reflect teachers' perceptions regarding financial and motivational challenges, as well as potential support measures in the context of economic strain. The engagement in income supplementation activities of the population, majority of the respondents (56.0%) either agreed or strongly agreed that they engage in income supplementation activities, suggesting a substantial portion of teachers feel the need to seek additional sources of income. However, the mean score (3.48) falls within the neutral interpretation range, indicating that while income supplementation is common, it may not be a universally adopted strategy among all teachers. The results on the reduction of essential expenses due to rising costs show that over half (53.91%) of respondents agreed or strongly agreed that they have reduced essential expenses due to rising costs, pointing to a broad impact of economic pressures on personal and household budgets. The neutral mean indicates a mixed but notable trend of cost-cutting behavior among respondents.

The investigation for the necessity for government allowances to cushion subsidy effect was also determined, and the results reveal that; while a substantial portion (48.18%) of respondents agreed with the statement, the relatively higher proportion of neutral (25%) and disagreeing respondents (26.82%) may have moderated the mean ($\bar{X}=3.32$). This result suggests a divided opinion regarding the adequacy or necessity of direct government intervention via allowances, reflecting either skepticism or varying levels of impact felt by the teachers. Compensation does not adequately support teacher morale, and that salary reviews are seen as a necessary measure to retain motivation.

The result for the requirement of salary review to boost teacher morale scored the highest mean among all statements and is the only one interpreted as Agree. A total of 55.73% either agreed or strongly agreed, highlighting a clear consensus on the need for salary adjustments. Furthermore, the results for Potential of non-financial incentives to improve satisfaction reveal that slightly over half of the respondents (52.08%) supported the use of non-financial incentives, such as recognition or professional development, to enhance job satisfaction. Despite this, the neutral mean ($\bar{X}=3.41$) suggests that while some support exists, it is not strong enough to signal a majority consensus on their sufficiency or effectiveness.

Generally, the responses as presented in Table 3 indicate moderate support for various financial coping strategies and institutional support measures. The only statement that garnered an “agree” interpretation was the call for salary reviews, underscoring compensation as the most strongly endorsed motivator. While other strategies (e.g., income supplementation, expense reduction, or non-financial incentives) were moderately acknowledged, their neutral interpretation suggests that they are either viewed as insufficient or inconsistently adopted across the respondent group.

Conclusion

The removal of fuel subsidies in Nigeria, while intended to address broader economic challenges, has had profound and immediate consequences on the livelihoods of teachers in Jema’a Local Government Area of Kaduna State. This study has shown that teachers, who already face systemic challenges, are now grappling with increased financial burdens that negatively affect their motivation and job satisfaction. Although many remain committed to their profession due to a sense of duty and passion for teaching, their morale is waning under the weight of rising living and transportation costs. If left unaddressed, this could lead to a decline in teaching quality, increased attrition, and long-term damage to the educational system. Therefore, urgent policy action is required such as salary reviews, transportation allowances, or other welfare support to cushion the impact of the subsidy removal and sustain a motivated and effective teaching workforce.

Recommendations

Conduct regular salary reviews and provide transportation allowance to address the rising cost of living and commuting.

Introduce welfare programs such as hardship allowances, health coverage, and housing support to reduce financial stress.

Offer both financial and non-financial incentives, including professional development, recognition, and career advancement opportunities.

Develop teacher retention policies, establish monitoring mechanisms, and provide targeted palliatives to mitigate the long-term impact of subsidy removal.

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EFFECT OF CLIMATE CHANGE ON THE SPREAD OF PARASITIC DISEASES AND THE ECONOMIC

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Abstract

Climatic change have aggravated the activities of parasitic organisms over the years which have worse the spread of diseases that affects human health and economic development. The connection between our environment and parasites may not be separated. This is because most of these organisms are microscopic in nature. They live and feed on human body, habitat and consumables. Parasitic diseases prevents community productivity and advancement. Tropical diseases such as those caused by parasites, have resulted in losses of millions of working days and subsequently billions of dollars in economic growth each year. Furthermore, parasites also affect the livestock on which people depend. Cattle and sheep production is severely inhibited by parasitic diseases, and they easily spread throughout a flock without proper management. These infections would significantly hinder the export potential of such countries with serious adverse effect on their economy and gross domestic product. Parasites can be just as damaging to an economy in water as they are on land. Parasitic diseases, vector-borne and helminthic alike, can seriously deteriorate livestock health and production and prove detrimental to local and global economies while also posing a significant threat to future food security. Climatic change is one of the factors that geared the spread of parasitic diseases directly and indirectly. This article examine the concept of climatic, causes of climate change, consequences of climate change, parasites and other hosts, and effect of parasitic diseases on the economic. It concluded that it is therefore critical to create management plans that will protect the health and quality of life of the people living in the communities that will be significantly affected. The article recommended among others that topics on climate change and its effects on human health and the economic should be enshrined in the curriculum of all institutions of learning in Nigeria.

Key Words: Effects, Climate change, Spread, Parasitic Diseases, Economic

Introduction

Climatic change refers to long-term shifts in temperatures and weather patterns. Such shifts can be natural, due to changes in the sun's activity or large volcanic eruptions. But since the 1800s, human activities have been the main driver of climate change, primarily due to the burning of fossil fuels like coal, oil and gas. Climate change is a naturally occurring event, but human activities have significantly contributed to changes in atmospheric conditions, resulting in an accelerated change in this process, and the current precarious state (Semenza & Menne, 2009). Climate change is increasingly threatening as we continue to realize its potential impacts on global health and security. Global climate experts agree that anthropogenic activities have significantly contributed to the increasing concentration of atmospheric greenhouse gases and destruction of ecosystems (Crowley, 2000). Climate change directly causes increases in temperature and affects weather patterns, which indirectly can change spatial patterns of disease vectors and human populations. Increases in temperature facilitate the development of arthropod vectors that carry many parasitic organisms and the parasites themselves (Kovats *et al.*, 2001). A warm climate also increases the range of reservoir hosts, vector abundance, biting rates and overall survival, and parasitic transmission rates of vectors such as mosquitoes, ticks, and tsetse flies. Parasitic diseases are often the burden of tropical and subtropical communities because those climates promote species richness and therefore can support a multitude of potential hosts. Complex host interactions are key to survivability and thriving of parasites, and these complex interactions can be altered by a changing climate to promote infectious diseases (Permesan & Yohe, 2003).

Climate change has the potential to alter or extend the natural ranges of these organisms and make regions of our globe that were previously uninhabitable for parasites habitable. Increases in temperature affect the life cycles of parasites, which can directly affect how prevalent the organism is within the area, considering many parasitic organisms have a temperature-dependent developmental baseline, either within their host or in the environment (Root *et al.*, 2003). Although, less recognized than some other climate change consequences, emergence and reemergence of parasitic diseases are very concerning. These diseases often go deeper than just directly declining human health by promoting a positive feedback loop of poverty and economic stagnation in the communities they are most likely to affect, ultimately declining overall quality of life.

Climate Change

Climate change is defined as a change in the statistical properties of the climate system when considered over long periods of time. In other words, climate change is a significant and lasting change in the statistical distribution of weather patterns over periods ranging from decades to millions of years. According to Iwena (2013), climate change is defined as any significant change in measures of climate (such as temperature, precipitation, or wind) lasting for a long period of time usually several years. Climate change can also be defined as a long-term shift in weather conditions identified by changes in temperature, precipitation, winds and other indicators. These involve both changes in average conditions and changes in variability, including other

extreme events. Climate change is said to be a normal part of the earth's natural variability, which is related to interactions among the atmosphere, ocean, and land, as well as changes in the amount of solar radiation reaching the earth.

Causes of Climate Change

The factors which could lead to climate change are numerous and include natural causes such as changes in the sun's intensity or slow changes in the earth's orbit around the sun; natural processes within the climate system (such as changes in ocean circulation); and human activities that alter the atmospheric composition (such as through the burning of fossil fuels) and the land surface (such as deforestation, reforestation, urbanization and desertification) (Mouritsen, 2002). The following are factors that causes climate change according to Iwena (2013):

- a. Green-house effect: The build-up of green-house gasses such as carbon dioxide into the atmosphere has led to an enhancement of the natural greenhouse effect. It is this human-induced enhancement of the greenhouse effect that is of great concern because on-going emission of greenhouse gases have the potential to warm the planet to levels that have never been experienced in the history of human civilization.
- b. Ozone layer depletion: The ozone layer refer to a tiny layer in the atmosphere that prevent or reduces the amount of sun-light or radiation from getting to the surface of the earth. As a result of the negative activities of human beings this ozone layer is been depleted gradually and this now lead to direct release of radiant light directly to the earth surface resulting in global warming or increase on the intensify of heat on the earth surface.
- c. Chlorofluorocarbon (CFC) gases: The CFC refer to other forms of gases that are released to the atmosphere which include methane and tropospheric gas resulting from the burning of fossil fuels into the atmosphere and these eventually lead to climatic change in the environment.
- d. Volcanic activities: Volcanic eruption do release various substances and gases into the atmosphere thereby leading to changes in the climate of that area.
- e. Carbon emission: The activities of man and other natural occurrence do lead to the release of carbon into the atmosphere. The release of these carbon can be from the burning of fossil fuels and the conversion of land for forestry. The activities of man change the land surface and emit various substances to the atmosphere. The dominant product of fossil fuel combustion is carbon dioxide, a greenhouse gas.
- f. Increase in population: The continuous increase in population has also increased the level of emission of various substances into the atmosphere. A higher urban population in industrialized areas are more likely to increase the level of gas emission into the atmosphere which tends to cause climatic change in that area.
- g. Deforestation: Deforestation refers to the deliberate felling of trees in an environment. Deforestation leads to depletion of oxygen from the environment. Oxygen which is good for human respiration is removed from the environment thereby leading to the concentration of carbon dioxide (a greenhouse gas) capable of causing climatic change. It should be noted that trees or all green plants release oxygen into the atmosphere during the synthesis of their food.

- h. Gas flaring: The continuous flaring of gas especially from petroleum products do generate enormous gases such as carbon dioxide and other dangerous gases into the atmosphere. These gases are large enough to cause climatic change in the atmosphere.

Consequences of Climatic Change

The consequences of climatic change pose a serious threat to human lives, to economic development and to the natural world. The following are some of the consequences of climatic change as stated by Iwena (2013):

1. Melting of ice caps: As a result of global warming, the polar ice sheets have started to melt and glaciers around the world are shrinking. The combination of these changes is increasing the sea levels which in time will threaten low-lying areas and islands.
2. Increasing temperatures: As a result of the depletion of the ozone layers, the earth is now receiving direct rays of the sun and this has resulted in the continuous increase in the temperature of the environment.
3. High rainfall: The changes in the temperatures and other weather conditions of the environment have resulted in heavy rain which is now causing serious flooding in most parts of the world. Such heavy flooding has wiped out settlements, buildings and other infrastructures in the cities including residential areas.
4. Submergence of coastal cities: The ever increasing rainfall, the melting of ice and glaciers etc. have resulted in increase in the level of the water in the ocean which led to the rise in the sea-level eventually leading to the submergence of the coastal cities.
5. Desertification: Extreme weather conditions resulting from low rainfall and high winds are now causing desertification in regions that are close to the desert. These therefore leads to desert encroachment of those regions.
6. Occurrence of wild fire: Changes in the climate of some regions particularly of low rainfall and extreme high temperature are now subjected to high risk of wild fire which can spread easily causing damage to human settlement and their properties.
7. Cancer and eye cataract: Extreme weather condition due to climatic change have affected the health of the people. Such extreme weather conditions have resulted into cancer and eye cataract in human beings.
8. Emergence of new diseases: Extreme cases of these harsh weather conditions in our environment is fast resulting in the emergence of new diseases in the environment.
9. Decrease in economic activities: Sectors that rely strongly on certain temperatures and rainfall levels, such as agriculture, forestry energy and tourism, will be particularly affected by climatic change.
10. Extinction of some plants and animals: Warming of 1.5°C-2.5°C would put as many as 20-30% of plant and animal species at increased risk of extinction.

Parasites

Parasites are organisms that lives on or in a host organism and derived its food from or at the expense of its host. Basically, there are three main classes of parasites that can cause disease in humans. These are; protozoa, helminths, and ectoparasites.

1. Protozoa: Protozoa are microscopic, one-celled organisms that can be free-living or parasitic in nature. They are able to multiply in humans, which contributes to their survival and also permits serious infections to develop from just a single organism.

2. The protozoa that are infectious to humans can be classified into four groups based on their mode of movement and climatic condition. These are:

3. Sarcodina- the ameba, e.g. *Entamoeba*

4. Mastigophora- the flagellates, e.g. *Giardia*, *Leishmania*

5. Ciliophora- the cillates, e.g. *Balantidium*

6. Sporozoa- organisms whose adult stage is not motile e.g. plasmodium, Cryptosporidium

Protozoa that are exposed directly to the environment undergo a cyst or oocyst stage as a part of their life cycle, these stages providing varying degrees of resilience for the parasite and allowing its viability outside of a host species (Tiwary *et al.*, 2013). Giardiasis, cryptosporidiosis, amoebiasis, and toxoplasmosis can all be transmitted through contaminated drinking water.

7. Helminths: Helminths are large, multicellular organisms that are generally visible to the naked eye in their adult stages. Like protozoa, helminthes can be either free-living or parasitic in nature. There are three main groups of helminths (derived from the Greek word for worms) that are human parasites:

- i. Flatworms (platyhelminths) - these include the trematodes (flukes) and cestodes (tapeworms).
- ii. Thorny-headed worms (acanthocephalins) - the adult forms of these worms resides in the gastrointestinal tract. They are the intermediate between the cestodes and nematodes.
- iii. Roundworms (nematodes) - the adult forms of these worms can reside in the gastrointestinal tract, blood, lymphatic system or subcutaneous tissues.
Alternative;y, the immature (larval) states can cause disease through their infection of various body tissues.

Helminths such as hookworms, *Ascaris lumbricoides*, and *Trichuris trichuria* are present in soils before infecting a host, and certain soil components may be fundamentally altered by a changing climate (Wright *et al.*, 2008). Higher temperatures can cause faster larvae development and development within eggs for hookworms, which ultimately decreases their time to infectivity. Increased precipitation levels could prevent desiccation of eggs/larvae thus allowing greater survival rates of these parasites. Similarly, increased humidity levels would increase larval survival in soil, especially for hookworms as their larvae are at a greater risk of desiccation compared with other helminth species (González *et al.*, 2010)

1. Ectoparasites: Although the term ectoparasites can broadly include blood-sucking arthropods such as mosquitoes (because they are dependent on a blood meal from a human host for their survival), the term is generally used to refer to organisms such as tick, fleas, lice, and mites that attach or burrow into the skin and remain there for relatively long periods of time (e.g. weeks to months).

Arthropods are important in causing diseases in their own right, but are even more important as vectors, or transmitters, of many different pathogens that in turn cause tremendous morbidity and mortality from the diseases they cause.

Other Hosts

There are other hosts that are threat to human and the economic. According to Short *et al.*, (2017), biological systems' changes associated with climate as well as alterations in insect and bird distributions indicate that vector borne diseases already have the potential to move and spread to different regions. The following are other parasites that strive and transmit diseases as a result of climate change:

(a) Insects

One of the insects that easily breeds as a result of change in climate are the mosquitoes. Mosquito prevalence is highly dependent on precipitation levels that promote mosquito breeding sites and appropriate temperatures for survivability (Short *et al.*, 2017). The sudden increase in malaria cases was highly associated with temperature, rainfall, and relative humidity. The association between rainfall and malaria transmission was very significant. It is likely for malaria to become endemic in Nigeria anytime soon due to lack of or insufficient advanced health care system and infrastructure and thus, this cycle of disease and poverty is likely to continue. Even though the health system may be up to the task of preventing malaria outbreaks, if weather conditions and competent mosquito populations that can facilitate autochthonous transmission interact, all that is required may just be an influx of sub-clinically infected immigrants or travelers from endemic regions to be bitten by local mosquitoes and aid the spread of malaria into new regions (Caminade *et al.*, 2012).

Other parasitic diseases with mosquito vectors are at a similar risk of spreading with a changing climate. For instance, the distribution of lymphatic filariasis can be determined by looking at soil and plant canopy moisture levels because these can indicate the presence of mosquito larvae breeding sites. As temperature and precipitation patterns change, so will soil moisture levels and the corresponding mosquito populations (Proestos *et al.*, 2015). Tsetse fly ranges were also modeled under climate change scenarios, and although these ranges are not expected to expand excessively, they are expected to shift significantly, negatively affected by climate change. These range shifts could result in a larger population being at risk of contracting *Trypanosoma brucei* or human African trypanosomiasis. Indirectly, weather conditions change people's behaviour and put them at greater exposure to ticks. For example, increased rainfall may aid mushroom growth, promoting mushroom harvests after rainy weeks when ticks are also more active, thus putting the harvesters at greater risk of being bitten. Combined with land use alterations, climate change is permitting ticks to increase their distribution and farther pose a threat to new communities previously unexposed to diseases such as babesiosis (Wood & Johnson, 2015).

(b) Snails

Snails are key intermediate hosts for *Fasciola* and *Schistosoma* parasites, with the local freshwater snail proportion typically directly related to that of the parasites. The ability to maintain viable snail populations is dependent on water velocity, rainfall, and temperature. It has been observed that snails require a relatively low water velocity and rainfall with moderate to warm temperatures and incidence of schistosomiasis followed this same time trend (Short *et al.*, 2017).

It is expected that climate change will cause water stress in some areas which could increase freshwater snail populations and disease incidence. Climate change is not the only threat to changing water velocity and temperature, human activities are also major factors favoring increased snail populations. Through the redirection of available water for irrigation systems and the building of dams, humans may cause slower water currents resulting in warmer water temperatures and a consequent increase in snail populations and its subsequent implication for disease transmission.

Effects of Parasitic Diseases on the Economy

The enormity of losses from parasitic diseases justifies implementation of methods to control the major parasites affecting beef cattle, to protect profits, improve animal welfare and perhaps play a role in reducing greenhouse gas emission. Not only are these emerging and re-emerging parasitic diseases negatively affecting human health, but they also have the potential to affect local and global economies (Kenyon *et al.*, 2009). Broadly speaking, the debilitating nature of parasitic diseases prevents community productivity and advancement. Neglected tropical diseases such as those caused by parasites, have resulted in losses of millions of working days and subsequently billions of dollars in economic growth each year. Furthermore, parasites also affect the livestock on which people depend. Cattle and sheep production is severely inhibited by parasitic diseases, and they easily spread throughout a flock without proper management (Morand *et al.*, 2014). The act of parasitizing cattle reduces the health of the animals and reduces the economic value to the farmer through reduced body weight, milk production, coat and hide quality and ability to give birth to healthy calves. As a result, beef cattle producers lose billions of dollars in the value of their herds each year due to parasites. These infections would significantly hinder the export potential of such countries with serious adverse effect on their economy and gross domestic product (Wood & Johnson, 2015). Parasites can be just as damaging to an economy in water as they are on land. Parasitic diseases, vector-borne and helminthic alike, can seriously deteriorate livestock health and production and prove detrimental to local and global economies while also posing a significant threat to future food security.

Gastrointestinal and pulmonary nematodes, liver flukes (trematodes), ticks, flies, lice, and mites all cause economic losses and negatively impact animal health and welfare. In addition, many of these pests serve as vectors for viral, protozoal and bacterial organisms such as anaplasmosis, babesiosis. Infection with the respiratory nematode, *Dictyocaulus viviparus*, or lungworm, can also negatively impact the health, welfare, and production efficiency of beef cattle

(Proestos, et al., 2015). Parasitic infections kill millions of livestock, which strongly affect rural development and poverty alleviation in developing countries such as Nigeria.

Parasitic diseases remain a major cause of morbidity and mortality worldwide. In a null shell, parasitic diseases are primarily diseases of poverty. It has serious risk on individual, communities and the countries least able to afford the costs of treatment or prevention. In turn, economic development projects which aim to increase income levels may lead to negative results because of increased transmission of parasitic diseases.

Conclusion

Accumulating evidence has begun to show that climate change is altering the spread and distribution of parasitic diseases and their associated vectors. Climatic changes together with anthropogenic changes create conditions favourable for the parasites to thrive and flourish. The greatest example of this is high rates of human migration and global travel as a part of cultural dissemination, civic unrest, commercial purposes or whatever have to distribution of some diseases from endemic regions to the non-endemic regions of the world. These parasites may have the ability to infect a greater number of people through emergence and reemergence in areas made hospitable by a changing climate. Advancement and development of communities may slow due to infection of crops and livestock which could hinder, or even stifle, economic growth. Parasitic diseases may not always cause high mortality rates, but they can be very debilitating, preventing economic growth and advancement and keeping the communities affected in a positive feedback loop of poverty. The areas of the world likely to be most affected by climate change are those still developing such as Nigeria, with inadequate waste management systems, medical supplies, and education to effectively subdue parasitic diseases. Climate change has the potential to further ramp up, in a negative way, the issues already faced because of parasitic diseases. It is therefore crucial and imperative that we consider these possibilities and begin to prepare for these changes that are already underway, planning for methods to limit epidemic eruptions and prevalence and incidence of parasitic diseases on a global scale.

Recommendations

In order to reduce or eradicate the spread of parasitic diseases on human health and the economic, the following were recommended:

- i. Topics on climate change and its effects on human health and the economic should be enshrined in the curriculum of all institutions of learning. This will encourage schools and teachers to deliver effective, exciting climate change lessons which engage today's young people in the issues of climate change, creating a generation of global citizens who understand the impact of their actions on the environment and people around the world.
- ii. Launching and supporting campaigns designed to raise awareness of the impacts of climate change on vulnerable communities, and enabling them to take tangible action to support strong and urgent change at the local, national and international level.

iii. Climate change should be prioritized by the media as a critical concern, that is public awareness should be made using the media.

iv. It would also be needful to implement the following measures at the local, state, and federal levels: health education, clean and more efficient energy supplies, reduction in carbon dioxide and other greenhouse emissions, maintenance of species diversity, preservation of rain forests, abandonment of non-biodegradable materials, strict regulation of toxic pollution, and widespread sustainable agriculture practice.

v. Parasitic diseases can also be control through the following processes:

- Draining wetlands to reduce populations of insects and other vectors.
- The application of insecticides and/or insect repellants to strategic surfaces such as clothing, skin, buildings, insect habitats, and bed nets.
- The use of a mosquito net over a bed (also known as a bed net) to reduce night time transmission, since certain species of tropical mosquitoes feed mainly at night.
- The use of water wells, and/or water filtration, water filters, or water treatment with water tablets to produce drinking water free of parasites.
- Development and use of vaccines to promote disease immunity.
- Pharmacologic pre-exposure prophylaxis (to prevent disease before exposure to the environment and/or vector).

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ROLE OF SOCIAL STUDIES EDUCATION IN COMBATING HATE SPEECH IN NIGERIA

BY

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Abstract

This paper focusses on the role of social studies education in combating hate speech in Nigeria. The study is concerned with the concept of hate speech, its causes, characteristics and the effects of hate speech on nation building and national integration. The paper also seeks to explain the concept of social studies education and how the subject could be used to combat the problem of hate speech in the Nigeria' society. Related literature were Reviewed on the concept of hate speech, the cusses, characteristics and its effects on nation building and national unity. The paper also looked in to the term social studies education and its role in combating hate speech in Nigeria. It was revealed that ethnicities region politics an even sharing of national resources, just to mention a few were the root causes of hate speech in Nigeria. Thus, it was recommended that social studies education should be given prompt attention in the schools' curriculum to be used in combating hate speech in Nigeria.

Key words: *social studies education, hate speech and combating.*

Introduction

Hate speech has become so pervasive in Nigeria that it is very doubtful if there are Nigeria that are completely free from these vices. The side effect of hate speech will be limiting the social relationship among the various ethnic and promotion of crisis in our struggles for nation building. Today in Nigeria, there is an unusual increase in the number of hate speeches emanating from various religious ethnic political and geographical grouping directed at one another combating hate speech in Nigeria through the use of social studies education is the ultimate concern of this paper because hate speech has created suspicion hatred, anxiety, tension, fear, doubt and disunity in the mines of many Nigerians to the extend that if not cheated it will lead to break down of peace and order in the country which in turn will hinder nation building.

Introduction

Social studies has no universally acceptable definition as different authors, scholars and writer's define the subject in various ways depending on the circumstances, nature of the society, peculiar problem of the society, time and individual defining it.

However, for the purpose of this write up .I will present some few commonest definitions found in recent text books, journals by social studies scholars and educationist as follow.

Kissock (1981)in Kazi (2007)defines social studies as programme of study which a society uses to instill in the learners the knowledge, skills, attitudes and values they consider very important concerning the relationship which human beings have with each other. National council on education,(1977)cited by Kazi(2007).See social studies as the study of man as a biological, political, economic and spiritual beings responsive and responsible to nature in all ramifications.

Dubey and Barth(1980)cited in SOS Dept FCE Zaria(2019:2)Visualized social studies as an investigation of human activities at home, at work, at play, at worship, at politics, village, and nation and everywhere man is engaged in his busy programmes of living. Aderalegbe (1980) in Ogundare and Jekayinfa (2007) defined social studies as an interdisciplinary field in which man learns about problems of survival in his environment

From the definitions above, we can see that social studies is an integrated discipline specifically designed for the study of man, how he relates with other men, the environments and how his problems are solved.

Therefore if the subject is well taught using all the necessary resources, methods and expertise by its personnel, it will go a long way in combating hate speech and other social vices that are prevalent in the Nigerian 'society that are retrogressive to national development and integration. Conceptual meaning of hate speech

Hate speech

The concept hate speech has a very broad meaning and its definition varies from one country to the other depending on the historical development of each country for example some countries believe that hate speech exists only in a country where there is racial discrimination as in the case of the United States of America and South Africa-between the blacks and the white another example is for a country without racial discrimination but has ethnic and religious challenges as in the case of Nigeria

Cambridge dictionary defines hate speech as "public speech that expresses hate or encourages violence toward a person or group based on sentiment. such as; race, religious, sex or sexual orientation.

Encyclopedia of American constitution, (2025) describes hate speech as: thought to include communication of animosity or disparagement of an individual or a group on account of a group characteristics such as, race, color, natural origin. sex

disability, religion or sexual orientation.

Oxford dictionary (8 edition) see hate speech as an act of emotional terrorism alone with the intention of hurting, damaging or inciting a person or group of persons. He added that hate speech is anti-peace advocacy or and act to cause mass disruption of personal peace.

Brown, (2022) that which expressing encourages stirs up or incite hatred against others.

UNO (2024). Any kind of communication in speech writing or behavior that attacks or use discriminatory language with reference to a persona or group on the basis of who they are or based on their religion, tribe, sex or race.

Therefore, hate speech can generally be describe as anti-peace advocacy of any act to cause mass disruption of personal emotional peace. It's can rightly be described as an act of violence against the mind with the intention of instigation or seduction,

Characteristics of hate speech

Hate speech is a language that attacks or diminishes, that incites violence or hate against an individual or group based on specific characteristic, according to Perera (2023) The characteristic features of hate speech includes: languages, economic and social status, disability, health status, other features includes physical appearance, religion, descent (origin) nationality, national or ethnic origin sexual orientation, gender, violence, antipeace incitement, disruptive in nature, instigation stigmatization, xenophobia anti-Semitism.

Causes of hate speech in Nigeria

Hate speech according to merreem-webster dictionary hate is synonyms with, hatred, despise enmity and abhorrence, the root cause of hate speech is historical and 1s based on social discrimination and the public ability to spread it is a serious social problem in the society.

Hate speech start from negative assumptions, images and beliefs about an individual ethnic group, religion or race. Vincent (2022). Identified the causes of hate speech in Nigeria as follows:

1. **Intense political competition:** Most of the politicians, when they see the group as a threat, it might lead them to speak hatefully to members of that group. They might show hate to defend the way things are and stop positive change from happening more so some of these politicians used bad terminologies or hate grammar and are not call to order, especially the ruling party, the media is afraid of them because they want to get advert patronage, they don't want to be prevented from entering state house, so they look the other way round that is irresponsible,
2. **Religious intolerance (animosity):** A in Nigeria there is religious politics perpetrated by the elite class to achieve their selfish desires, religious politics can ordinary be described as “disagreement between two or more religious group, each claiming to have monopoly of truth regarding religious beliefs” this usually generate in to hot debates which may result in the use of insultive words (hate speech) physical combat or war. When this happened, we are further divided and become more antagonistic and disintegrated which is counter unity and development.
3. **Uneven sharing of national resources:** the national resources are not evenly shared among the thirty-six (36) state of the federation, some state gets larger shares for development while others don't this lead to hate speech by those who feel cheated even the so-called oil producing areas are not adequately taken care of by the government.
4. **Domestic xenophobia ethnicity:** regionalism and tribalism are also factors contributing to hate speech in Nigeria. It is a situation where people discriminate others on the basis of geographical zoning ethnicity people intentionally hate one another without any cause, claiming that they are not from the same geographical zone or tribe, and that has gotten to the level of our children, this is unfortunate.
5. **Impunity:** in Nigeria it is only the poor that are punished when they commit a crime but the rich, and those in power are above the law, these calibers of people commit a crime and get away freely without bothering about the consequences, what do you expect from this? Hate speech from the lower class.
6. **Ignorance:** most people don't mind the way they talk, they just feel as talking because others have talked on or particular issue not minding the weight and outcome of their speeches, yet the government law enforcement agent, and the media are not doing anything about it.
7. **Marginalization:** some religion are more favored than others items of political appointment in the federal and state parastatals as a result those not favored will be displeased. Any move to express their grievances lead to hate speech.

8. **Societal frustration:** Frustrations abound everywhere in Nigeria, there frustration among the poor, rich and even among the people in government: infact there is frustration in every facet of our existence, all these leads to hate speech. In summary, hate is cause when a person sees an individual or group as a threat ta his or their selfish hatefully ambition, it may lead them to act or speak hatefully against the individual or members of the group they see as a threat to them. They might show hate to defend the way things are and stop change from happening.

Effects of hate speech

Hate speech has a long history, it is seen as a global problem, the Nazi propagandist machine is said to have prepared the ground for the holocaust with hate speech directed at the Jews. This machine first demonized the Jews, before the executioners took over the job of killing over six million Jews.

The Tutsis in Rwanda first became the target of hate speech in the media perpetrated by the Hutus extremist, the 1994 Rwandan genocide shocked the entire world which resulted in the killing of over a million persons in a population of 7.3 million in just one hundred days despite efforts made by president Paul Kagame to restore peace, Rwanda is yet to recover from the bloodshed, whereas the wounds have been healed, the scars remained stubbornly prominent in the history of Rwanda.

In addition, the former minister of petroleum resources in Nigeria professor Aminu Jibril spoke in kano, alongside the former minister of information Lai Mohamed during the 4th annual conference of the association of communication scholars and professional of Nigeria held in kano (2017) said “hate speech in the polity of Nigeria and fake news spread in the media were the main causes of the 1967 civil war in Nigeria, (Uroko and Obiorah, (2021) identified the following as effect of hate speech in Nigeria:

1. **Increase ethnic tension:** hate speech usually aimed at targeting a specific ethnic group, leading to animosity and suspicions between communities, potentially escalating in to violence and subsequently war.
2. **Religious animosity:** Nigeria is divers in religious demographic, this made it very vulnerable to hate speech that inflame religious differences, causing further societal division.
3. **Political instability:** the spread of hate speech syndrome can erode trust between different ethnic and religious group from making collaboration and peaceful coexistence difficult.
4. **Psychological harm to the victim:** the individual targeted by hates speech can experience significant psychological stress, including anxiety, depression and feeling of isolation.

5. **Potential for violence:** in extreme causes, hate speech can incite violence against individuals of the community belonging to targeted group.

Furthermore, hate speech is a threat to our nascent democracy, the ethnic agitations across the country is not healthy to our nascent democracy, some had branded themselves as, Gods sent Messiah to Salvage Nigeria; some as born to rule; while some as the most respected ethnic group in Nigeria. it was on the basis of the above that former president of Nigeria. Dr. Good Luck Jonathan, during the convocation of the national conference on national issues 2014 in Abuja, declared public ally that the unity of Nigeria is non — negotiable, no region is greater than the others. Hate speech if unchecked would give room to disunity nepotism, fear, suspicions, discrimination, acrimony, bad government, low development, selfishness etc. we must say “No” to hate speech in Nigeria.

Combating hate speech in Nigeria

To combat hate speech in Nigeria requires a collective and robust effort to counter it with empathy, understanding facts, legislation with strong enforcement, public awareness by individual's organizations and government can all play a role in preventing hate speech in Nigeria.

Ilori (2023) identified the following as ways of combating hate speeches in Nigeria.

Legal frame work

1. Strengthening the existing laws: the existing hate speech laws should be vigorously enforced more effectively, including, provision against inciting violence based on ethnicity, religion or political affiliations.
2. Ensure clear legal definitions of hate speech to facilitate prosecution.
3. Accountability mechanism: establishment of strong mechanism to hold perpetrators accountable e.g. politicians and public figures.

Education and awareness campaign

1. Community outreach programme: engage with diverse communities to educate people on the danger of hate speech and promote peaceful consistence ‘
2. Media literacy initiative: teach individuals how to analyze information and identify hate speech in online and in traditional media.
3. School curriculum integration: incorporate lessons on tolerance, diversity and responsible communication in the school curriculum.

Civic society encouragement

1. Facts checking organization: establish fact-checking organizations to debunk misinformation and hate speech.

2. Interfaith dialogue: facilitate dialogue and understanding between different religious groups to address religious based hate speech.
3. Community ruler's role: empower community leaders to actively promote peace and counter hate speech within their communities.

Media responsibilities

1. Ethnic reporting: encourage media to avoid language that could incite hatred.
2. Platform accountability: hold media platform accountable for content that promote hate speech

Political leadership

1. Public condemnation: politically condemn hate speech by political leaders and promote tolerance.
2. Policy interventions: implement policies that address root causes of hate speech e.g. economic, inequality and social exclusion.

How social studies education can be used to combat hate speech in Nigeria

Kissock (1981) see social studies as a programme of studies which a society use to instil in the young ones the knowledge, skills, attitudes, values and actions they considers important concerning the relationship they have with each other.

It is pertinent to critically analyze how social studies objectives relate to the attainment of national goals education as stated in the national policy on education 2013 as:

1. Inculcation of national consciousness and national unity.
2. The Inculcation of the right types of values and attitudes.
3. The training of the mind in the understanding of the world around us.
4. The acquisition of appropriate skill, abilities and competencies both mental and physical for the individual to live and contribute to the development of the society.

The understanding of the objectives of Nigeria primary school social studies will help the citizens to appreciate how the subject can be used to solve the, problems in Nigeria as stated by N.T.I (1990), Ogundare and Jekayinfa (2017.20) as:

1. The promotion of democratic living.
2. The in calculation of the sense of responsibility to others.
3. Respect for the worth and dignity of others.
4. Development of tolerance for others.
5. Increasing awareness
6. Inculcation of national consciousness and national unity.
7. Inculcation of desirable values and social attitude.

To combat hate speech needs, a collective effort from individuals, group, government, religious leaders and the school.

Uzoka, (2019) identified the following as ways social studies can be leveraged to combat hate speech in Nigeria.

1. By teaching students about historical and social roots of prejudice and discrimination e.g. historical event like the holocaust mass killing of over six million Jews in Germany by Adolf Hitler, apartheid regime in south Africa. to understand the devastating consequences of hate speech if left unchecked.
2. By promoting critical thinking skills: by analyzing media sources and identifying bias and misleading information.
3. By actively discussing current event related to hate speech, allowing the students to identify and challenge harmful speeches within their communities especially using social studies to educate individuals on societal impact on hate speech and how to counter it.
4. By exploring cultural diversity: by studying the different cultures that make up the country. other factors includes.
5. The government: to enforces the existing laws on hate speech, including provision against inciting statement on ethnicity, religion or political affiliation.
6. Community leaders: to empower community leaders to actively promote peace and counter hate speech in their communities.
7. The media: encourage media out late to adhere to ethical reporting standard avoiding language that could incite hatred.
8. Religion: facilities inter-faith dialogue and understanding between different religious groups to address religion-based hate speech.

Conclusion

The study attempted to examined the concept of hate speech, the causes and effects on the individuals, group and the nation as a whole. It's also discusses how social studies can be used to combat hate speech in Nigeria, the finding of the study concluded that hate speech permeates every sector of the nation and that, the social media, politicians, religious leaders and ethnicity play important role in the spread of hate speech for selfish reasons, besides there are no specified laws on hate speech in Nigeria.

Recommendations

Based on the findings on the study, --hereby-present the following recommendations.

1. Every Nigerian should make effort to stop the menace of hate speech by being conscious of what they said and that what they sold are not hate speech

2. The government to support the teaching of social studies by providing fund and resources to enhance the achievement of social studies objectives.
3. The government to ensure that only professionals in the field of social studies are made to teach the subject for accurate appliances of the concepts.
4. The school curriculum should in corporate our diversity, tolerance and responsible communication.

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HUMAN SECURITY IMPERATIVES AND THE CHALLENGES FOR SUSTAINABLE DEVELOPMENT IN NIGERIA

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Abstract

Nigeria faces a combination of environmental degradation, socio-political instability, and public health challenges that severely threaten human security and sustainable development. This research investigates the interrelated nature of these hazards using the frameworks of Human Security and Political Ecology. While desertification and climate change in northern Nigeria worsen food hunger and insurgency, environmental crises especially oil pollution and deforestation in the Niger Delta intensify health concerns and resource disputes. Economic pressures, including fuel subsidy removal, inflation, and inequitable resource distribution, further undermine livelihoods and deepen vulnerabilities. This paper highlights the importance of integrated solutions addressing acute personal fears as well as systemic governance shortcomings and social inequality. Emphasizing cooperative efforts among government, communities, and international stakeholders to build resilience and sustainable development, recommendations include strict environmental policies, fair resource management, healthcare infrastructure improvements, and climate adaptation strategies.

KEYWORDS: Threats, Environmental, Human security, Sustainable development

Introduction

The central idea of sustainable development evolves within the ambit of core concept of visioning alternative futures through attitudinal and value changes, policy innovation, political restructuring embracing a future that is sustainable (Baker, 2006) transformations and economic future-visioning is to strike balance between economic production and consumption as ecosystem. It is in conformity with this central idea that human security should be planned and tailored towards the desired goals of human existence.

Most scholars perceived human security as involving military protection of state interest and since the beginning of the west phalian era the problem of security in global politics was largely focus on threat of foreign attacks. The security agenda has grown dramatically in recent years. The human security takes account of the people's lives and welfare are also threatened by crime, security is beyond the military protection; it is a nexus of development parameters without which (1994), security symbolized protection from threat of disease, hunger, unemployment, crime, social conflict, political repression and environmental hazards. Human security is not concerned with any weapons, it is concerned with human life and dignity.

Essentially, human security is a kind of visionary, alternative approach of looking at security and development by taking people as subject or point of reference in complimenting the conventional ways of extremely focusing on the security and development of state's territorial and governmental establishments. Therefore, all-encompassing goals of sustainable development cannot be fully realized by disaggregating the segment of human safety and freedom, which a violence and crisis-ridden Nigerian State may likely enjoy by adopting conflict transformation approach. It is against this background that the paper reviews cogently the concepts of security, development, and sustainable development as well as theoretical implications of conflict transformation approach. It also examines the concepts and imperatives of human security in Nigeria thereby explicating its all-morphchallengestosustainable peace and development. Equally, the paper highlights implicationsoftransformative approach to human security towards achieving sustainable development.

To interpolate the imperatives of human security and challenges of sustainable development a review of concepts security and sustainable development is relevant. Most paramount concept in the discourse of sustainable development is security, because as the first law of nature, it is a core and basic requirement for survival: preservation and sustainability of any living organism. It signifies the degree of protection against danger, damage or loss and criminal activity. It can also be described as a form of protection, where separated between property, individual and the threat (Okodoloh, 2011) Nma (2018) described security as the protection against all forms of harm whether physical, economic or psychological. It embodies not only absence of threat or security issues but the stability to rise to the concept of security has been interpreted in the perspective of inter-state relations as protection and preservation of territory from external aggression, or a protection of national interests in foreign policy or as global security from threat of a nuclear holocaust (Detraz, 2012) This interpretation relates more to nation-states than the people. The 1994 UNDP report introduces the concept of development rather than arms. It also examines both the national and the global concerns of human security (UNDP, 1994)

Human Development Report 1994, further describes seven essential issues associated with the benefit of human security. These are economic security, food security, health security, environmental security, personal security, community security and political security. Among the seven elements to human security are considerable links and overlaps (UNDP, 1994). It is imperative to points out that the seven essential issues of human security denotes the fact that human security is a multi-faceted concept which encompasses most indices related to security. In fact, it is not exaggerating to say that human security is everything. These

definitions are the point of reference of the paper because it is the type of security that is in consonance with fundamental focus of sustainable development objectives. It embodied two key words; protection of human dignity as well as safety of environment. Basically, these are the core concerns of sustainable development agenda.

The emergence of sustainable development as a concept was born out of the thinking that is closely linked to environmental concern and the conservation of nature in Western Europe and North America. The concept of sustainability in particular was first brought up by Malthus (1766-1834) and William S. Jevons (1835-1882). Their initial argument centred on the premise of scarcity of resources, especially, in the face of population rise (Baker, 2006). The idea further sprang up in the early (1950s) in the writings of Osborn and Ordway (2006). In fact, between 1960 and 1970, there was serious concern on environment, particularly, as it relates to health hazards caused by industrial pollution. This led to environmental critique of conventional growth-oriented economic development (Baker, 2006).

However, in recent decades the idea of sustainable development exerted public concern consequent upon a number of conferences organized at different international forums. Notable among which are: the United Nations Conference on Human Environment in Stockholm in 1972; World Conservation Strategy Report presented by International Union for Conservation of Nature and Natural Resources in 1980. More importantly, is the report of World Commission on Environment and Development (WCED 1987), popularly known as, Brundtland Report. It is however, worth noting that the United Nations Conference on Environment and Development in Rio 1992 (UNCED) or the Earth Summit and World Summit on Sustainable Development in 2002, Johannesburg, hugely attracted considerable acceptance on the concept of sustainable development. Based on this thinking, the World Bank linked between ecology and sound economy in some major policies of sustainable development (Adams, 2009).

Etymologically, sustainable development refers to any development which is ongoing. It also evokes the idea of preservation and nurturing (Rajyalakshmi, 2011). Sustainable development requires meeting basic needs of all and extending to all the opportunity to satisfy their aspirations for better life (WCED 1987). The world commission on environment and development in its report of (1987) our common future defined sustainable development as the development that meets the need of the present compromising the ability of future generations to meet their own needs which simultaneously process which enables all people to realize their potentials and improve their quality of life in ways definition stemmed from the very conception of buzzwords; improvement of quality of life without necessarily the critical objectives for environment and development policies that follow from the concept of sustainable development include:

1. Reviving growth;
2. Changing the quality of growth;
3. Meeting essential needs for jobs, food, energy, water and sanitation;
4. Ensuring a sustainable level of development;
5. Conserving and enhancing the resource base;
6. Reorienting technology and managing risk; and

7. Merging environment and economies in decision making.

A wide range of methods and approaches help in transforming conflict into sustainable peace and development. Prominent among these approaches include: conflict resolution, conflict management, conflict transformation and conflict suppression. The paper uses conflict transformation as theoretical framework of analysis. The approach was introduced by John Paul Lederach of the Eastern Mennonite School of Peace Building. Lederach (1995) sees conflict transformation as change, which needs to effect structures that generate conflict through deprivation, exclusion and other forms of injustice. This approach can be useful as it can provide both permanent relief and resolve the root causes of conflict. It also seeks to understand cultural patterns and values of parties by critically investigating the primary, secondary and tertiary causes of conflict, highlighting the actors, structures and dynamics in conflict situations with a view to preventing, managing, resolving and controlling it from degenerating into armed violence (Ibeanu, 2006).

The cultural patterns and values of parties comprise different dimensions of peace operating at individual, local, societal, national, regional and global levels. It denotes that every single human being only becomes a truly human being by means of the recognition and relationship with other beings. In the procedure of conflict transformation and peace-building, there are crucial components which include: cultural norms and values embraced, acknowledgement of guilt, showing of remorse and repentance by perpetrator of injustice, asking for and receiving of forgiveness, and paying of compensation or reparation as a prelude for reconciliation and peaceful co-existence. By implication, cultural norms and values as quintessence of peace and security concept explain not only absence of war, conflict, violence, fear, destruction and human suffering, but also the absence of unequal and unjust structures and cultural practices about security, participation, respect for human rights, development, social progress and justice. However, several peaceful co-existence, reconciliation, tolerance and interdependence among Nigerian citizens. Conflicting parties to regenerate these values and norms as necessary attribute of peace and long lasting peaceful co-existence.

Human Security Imperatives and Challenges for Sustainable Development in Nigeria

The end of cold war opens a new door for conceptualization of security. For traditionalist the major concern is states and weapons. Variation of this ideology addressed ecological, environment and marked an important departure from the traditionalist. The new thinking studied human being as the new security referent (Robert 2008). Bazza (2014) described human security within the stand-point of state's primary responsibilities that include protections from political, economic, social and environmental threats. Fundamentally, human security, like other security such as economic security and food security, is about protection that entails taking remedial actions where preventive measures failed (Okodoloh, 2011). It highlights the need to address the root causes of conflict and insecurity by transforming it to safety and freedom of the people.

Relating to human security imperatives is the concept of human development. The concept maintains that people are the real wealth of the nation. Thus, human development signifies a

process of enlarging people's choice emphasizing the freedom to be healthy, to be educated and enjoy a decent standard of living (Ivbijaro, 2012). With Human Development Index (HDI), quality of human life and achievement are measured through the three dimensions: knowledge or education attainment, income measured through gross domestic product (GDP) and health measured by life expectancy. In the 2011 Human Development Report (HDR), Nigeria's HDI of 0.459 demonstrated that the country has been in the low human development group ranking. It had 156 out of 187 countries; with GDP \$1156.82 US dollars per capita; placing 54.41 per cent of Nigerians as poor in terms of poverty statistics with highest incidence of poverty in the northern states. Life expectancy at birth has been 51.9 and adult literacy rate stood at 0.712 (Ivbijaro, 2012). The HDI records of Nigeria illustrate that the human security dimension relating to human development stands as a challenge to Nigeria's sustainable development goals. Oyesbola (2008) attached attaining sustainable development with the following human development factors:

1. Increases in real income, especially wretched of the earth, which implies poverty eradication on the long run;
2. Improvement in health and nutritional status;
3. Education achievement;
4. Access to resources;
5. A fairer equitable distribution of income;
6. Increases in basic freedoms and guaranteed security of all citizens, respect and responsible relationship with ecosystem.

Similarly, there are broad ranges of human security challenges with multidimensional implications to Nigeria's sustainable development such as gross violation of human rights and extra judicial killings. For instance, in October 2019, Nigerian Air Force officer killed three people in Sokoto including a mother of seven children. Other imperatives include terrorism and religious, fundamentalism relating to *Boko Haram* in the north-east, cattle rusting, kidnapping and arm banditry in Sokoto, Zamfara and Katsina; land disputes in the form of farmers-herdsmen conflict in the middle-belt areas of Benue State.

Evidently, the Committee on banditry in Zamfara State was inaugurated by the state Governor in July 2019, and Inspector General of Police, Muhammed Abubakar. The report of the Committee points out that 5 Emirs and 33 District Heads were complicit in the banditry. More than 6,319 men and women had been killed. 10 soldiers, some policemen and civil servants were discovered to be involved in the banditry. Orphaned, and 190,340 persons displaced by banditry over the period. It said Fulani herdsmen lost 2,015 cattle, 2,600 were burnt at different times and locations within the period (*This Day News Paper*). In addition, Adamawa, Bauchi, Benue, Borno, Gombe, Taraba, Yobe, Nasarawa, Plateau, Kaduna, Kano,

As pointed above, there are seven categories of human security, which include: economic security, food security, health security, environmental, personal, community and political security from the above Zamfara and NEMA reports, it is explicitly clear that there is serious challenge on human security in Nigeria. The rampaging kidnapping, robbery and

Boko Haram insurgency, posed daunting threat to human security as well as sustainable development goals agenda in the country. It is worthy to point out that protection of human rights which is part of human security elements is also one of the key issues of sustainable development without which there could be no development. Taking into cognizance the persistent insecurity situation in the country, essentially relating to ethno-religious crisis, farmers-herdsmen conflict and cattle rustling, ultimately resulted into shortage of food because farmers may no longer go to the farm due to fear of attack from the opposing groups. It is interesting to stress that food security is an essential part of human security categories, absent of it may obviously create serious vacuum on human security imperative in Nigeria.

Poverty is one of the central challenges to human security in Nigeria. Mansbach (2012) pointed out some of the sources of poverty in the developing countries, which include: inadequate health, education, clean water, absence of birth control, rapid population growth, deforestation, corruption and so forth. In fact, all the sources pointed out are glaringly manifested in all nooks and corners in Nigeria. This vividly suggests the low level of human security imperative in the country, which may ultimately retard the sustainable development stride in Nigeria. To further buttress the fact that poverty is one of the major challenges to human security in Nigeria, between 2016 and 2017, Nigeria's Multidimensional Poverty Index (MPI) stands at, 16.8% of the Nigerian population are vulnerable to multidimensional poverty, 32.3% in severe multidimensional poverty and 53.5% below income poverty. The 2018, Human Development Index classified Nigeria under low category, positioning it at 158 out of 189 countries (UNDP, 2019).

It is worthy of note that there is strong nexus between sustainable development and human security. The two concepts are inseparable. Human security is beyond the myopic thinking of military protection of human lives. It encompasses all aspects of human protection. Without human security there could be no development let alone sustainable development goals.

As such, despite the persistent security challenges in the country, it is imperative for result to improving human security index, thereby increasing the level of sustainable development efforts in the country.

Efforts made by the Nigerian Government in Curbing Insecurity Challenges in the country.

Human security is a conglomeration of security issues pertaining to individual security, community, economic, environmental, food and host of other issues relating to free from fear of any sort. Nigeria's human security challenges are characterized by awful ethno-religious crisis, farmers-myriad conflicts, which is inimical to human security as well as Sustainable Development Goals curbing or rather resolving the crisis. Among them were the efforts made by various regimes to Akhigbe Committee produced MoU with a view to resolving the conflict. The General Papoola Committee on Development of the Niger Delta (1999), the James Ibori Presidential Committee on the Niger Delta in 2001, the Dr. Goodluck Jonathan Committee on Empowerment in 2006 and Federal Government Technical Committee on Niger Delta (Bassey, 2015). Recommendations of these committees focused on the peaceful negotiation rather than

military force engagement. Amnesty which was part of the efforts in resolving conflict in Niger Delta was also a product of negotiation between the leadership of the militant organizations and representatives of Federal Government and civil societies. The effort of Tony Anenih in the amnesty process won the hearts of the militants (Bassey, 2015). More importantly, the bill passed by the National Assembly, which led to the establishment of the Niger Delta Development Commission (NDDC) helped significantly to restore peace in the Niger Delta area. Interestingly, these efforts had considerably brought the conflict in the Niger Delta areas to a minimal level.

Pertaining to ethno-religious conflicts, the Zangon Kataf Riot of May 1992, this was among the deadly ethno-religious crisis in Nigeria. The Kaduna State Government appointed Commission of inquiry under the leadership of Justice Rahila Cudjoe. The Commission had the following terms of reference:

1. Inquiry into, investigate and identify the immediate and remote causes of the Zangon Kataf disturbances;
2. Assess the extent of damage caused by the disturbances;
3. Ascertain and identify the roles played by individuals and groups in causing tension and outbreak of violence;
4. Determine the extent of loss of lives and property;
5. Examine any other matters incidental to the aforementioned terms of reference;
6. Recommend appropriate penalties for culprits as well as measures to forestall future disturbances (Suberu, 2003).

The Committee submitted its report to the government; unfortunately, the findings of the Committee have been released by the government (Suberu, 2003). The inability of the government to implement the recommendations of the committee may likely be the cogent factor that propelled re-occurrences of myriads of crisis in Kaduna and other parts of the country. Considering the persistent agitation made by some Nigerian elites calling the attention of quite a number of national questions that in no small measure bedeviled security challenges vis-à-vis human security issues in the country, in 2014, a national conference was convened. The tribal groups in Nigeria, who in order to encourage inclusiveness and the need to build a fully integrated nation, drafted and recommended, among other proposals, the adoption of the program that despite huge amount of resources invested in organizing the conference, the findings and recommendation must be taken seriously.

Corruption is one of the major challenges of human security in Nigeria; due primitive fleeing and the needs of the vast majority of Nigerian citizens. In response to this heinous behavior, these institutions include: Economic and Financial Crime Commission (EFCC), Independent Corrupt practice aforementioned efforts, the insecurity situation in the country did not change to better rather obviously affects the pursuance of sustainable development goals in Nigeria.

Conclusion

Attempt in the paper has been to examine the links between human security and sustainable development. The paper established that both human security and sustainable development

require meeting basic needs of all and extending to all the opportunities to satisfy common aspirations for better life. It also maintained that security is the first law of nature; it is a core and basic requirement for survival, preservation and sustainability of any living organism. However, the paper concludes that the imperatives of human security challenges to Nigeria's sustainable development has been on the conduct of human development to engage a process of denying people's choice, deemphasizing the freedom to be healthy, to be educated and to enjoy a decent standard of living. Of course, there are other broad ranges of human security challenges with multidimensional implications such as gross violation of human rights and extra judicial killings, terrorism and religious fundamentalism relating to *Boko Haram*, cattle rustling, farmers-herdsmen conflict, kidnapping and armed banditry in different parts of the country with highest occurrences in the north-western states causing serious displacement of people. These challenges have to be addressed for Nigeria's sustainable development.

Recommendations

In line with theoretical observations, the paper acknowledged existence of constitutionally-backed institutions for conflict transformation in Nigeria. These include among others.

1. Federal and state formal provisions of the Constitution to manage ethnic and religious misunderstanding.
2. The bill of right intended to allay the fears of ethnic minorities, and the Federal Character Commission to allay fear of domination by major ethnic groups in the country.
3. Besides these institutional measures, the paper recommends adoption of conflict transformation approach. The approach advocates changes and the desire to alter structures that generate conflict through deprivation, exclusion and other forms of injustice.
4. It suggests that understanding cultural patterns and values of parties through *Sustainable Development Goals in Africa: The Journey So Far* critical investigation of primary, secondary and tertiary causes of conflict, studying the actors, challenges of Nigeria's sustainable development.

Similarly, the cultural patterns and values of parties indicated different dimensions of peace single human being only becomes a truly human being by means of the recognition the relationship and values embraced acknowledgement of guilt, showing of remorse and repentance by perpetrator of injustice, asking for and receiving of forgiveness, and paying of compensation or reparation as a prelude for reconciliation and peaceful co-existence.

In addition, several crises and conflicts in Nigeria seem to destroy the socio-cultural norms and Nigerian citizens. Thus, conflict transformation approach requires the concerted effort by governments and conflicting parties to regenerate these values and norms as necessary attributes of peace and long-lasting peaceful co-existence.

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**THE IMPACT OF KHALIL BIN AHMAD AL-FARAHIDI'S LINGUISTIC
CONTRIBUTIONS ON ARABIC LANGUAGE INSTRUCTION IN NIGERIAN
SECONDARY SCHOOLS**

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Abstract

This study investigates the impact of Khalil Bin Ahmad Al-Farahidi's linguistic contributions on Arabic language instruction in Nigerian secondary schools. Al-Farahidi's works on Arabic grammar, lexicography, and phonetics have had a profound influence on the Arabic language, and this study explores how his contributions can be applied to improve Arabic language instruction in Nigerian secondary schools. The study aims to identify the challenges faced by Arabic language teachers and students in Nigerian secondary schools and to examine the potential benefits of incorporating Al-Farahidi's linguistic contributions into the curriculum. The methods adopted are historical and analytical. Recommendations were made on how to develop Arabic language instruction in Nigeria.

Keywords

Impact, Khalil Bin Ahmad Al-Farahidi, Linguistic Contributions, Arabic, Language, Instruction, Nigerian Secondary Schools

Introduction

Khalil Bin Ahmad Al-Farahidi was a renowned Arabic linguist who made significant contributions to the field of Arabic language and linguistics. His works on Arabic grammar, lexicography, and phonetics have had a lasting impact on the language and continue to influence Arabic language instruction to this day. In Nigeria, Arabic language instruction is an essential part of the country's cultural and educational heritage, with many secondary schools offering Arabic language as a subject. However, despite the importance of Arabic language instruction, there is a need to explore how Al-Farahidi's linguistic contributions can be applied to improve teaching and learning outcomes in Nigerian secondary schools.

Emergence of Arabic and Islamic Scholarship in Nigeria

If anything is to be written on Arabic and Islamic education in Nigeria, few lines must be written on the scholars who brought it to Nigeria and where it came from. Fafunwa (1995: pp.

50-72) touches this area that Islam was brought to Hausa land in the early fourteenth century by traders and scholars from Mali and other places of West Africa. During the reign of Yaqub (1452 C.E.-1463 C.E.), some Fulani scholars migrated to Kano, bringing with them books on Islamic theology and jurisprudence. Adeyemi (2016: p 198), submitted that, it was during this period that Muslim scholars from Timbuktu came to Kano to teach and preached Islam. Al-Maghili, a famous scholar, later went to Katsina which had also become a Centre of Arabic and Islamic learning during the fifteenth century. Many scholars emerged from this Centre.

They organized themselves into a sort of guild, and a master would grant a recognized certificate (ijazah) to those students who satisfactorily passed the prescribed courses under him. This system continued until the coming of the British to Nigeria. It was this Arabic and Islamic education which gave cultural prestige to Islam.

The Development of Arabic and Islamic Education in Nigeria

Adeyemi (2016: p 198), states that the history of the teaching of Arabic throughout the Islamic world, particularly in the non-Arab world, has been the history of the spread of Islam. This is one of the reasons why the elementary Arabic schools in Nigeria were called Qur'anic schools, and both Arabic and Islam were taught simultaneously. Thus, two types of Qur'anic schools developed in Nigeria are tablet-school and higher school. The first school is meant for beginners while the higher school embraces all aspects of Arabic and Islamic Studies.

The teaching and learning of the Qur'an and the Arabic language started in Northern Nigeria where the teachers in the early stage depended for their living on charity. Alkali (1967: p. 11) lamented that the noble principle, which was successfully applied in the early stage of the development of Arabic and Islamic education, reduced the status of a teacher (Mu'allim) to that of a mere beggar; he came to occupy socially a rather low status. He had to wander from place to place looking for charitable Muslims to patronize him and give him food and shelter. Whenever his efforts were not sufficient to procure the necessities of life, he had to send his pupils from door to door for charity to sustain himself and the pupils living with him.

According to Adeyemi (2016: p 198), Earlier on at the beginning of Qur'anic schools in Nigeria, they were usually found in or outside the mosque as it was done in the oldest Muslim University, Al-Azhar in Cairo. Today, thousands of these schools are to be found in Northern and Southern Nigeria, located either in mosques, private houses or premises specially built for this purpose.

In the Southern part of Nigeria, the introduction of Western oriented education was exclusively due to the efforts of the Christian missionaries. In 1853, the Reverend David Hinderer's wife, Anna, wrote in her diary about the response of Ibadan people to the western education taught at the day school. This attitude of some people in Ibadan is easily understood if we examine the curriculum of such primary schools. Pupils were taught to read the New Testament, the Catechism, and the Commandments in Yoruba and to speak some words of English. Therefore, their parents were afraid that their children would be converted to Christianity by such an education (Adeyemi 1996: pp. 28-29).

National Teacher's Institute (N. T. I. 1983) states that Christian missionaries dominated the education on scene in Nigeria during the early period of western education, Muslim parents did not hide their discontent to the attitude of missionaries in winning converts through the school. Later, the colonial government in the early 1930s established several schools in response to appeal by Muslim Nigerians when many popular Muslim missionary organizations sprang up and built numerous primary and secondary schools to teach western education alongside Arabic and Islamic Studies. Some of them had built Arabic and Qur'anic schools offering courses at primary and pre-university levels.

Adeyemi (1996: pp. 28-29) states further that when the Muslim intellectuals realized the importance of the western type of education, in the age of industrialization, scientific and technological advances especially in the 1950s, they felt that they were not participating enough in the administration of government. They also needed Muslim lawyers, doctors, engineers, and educationists. They wanted to achieve these aims without changing their religion and culture. They felt a need to combine a sound Muslim education with an equally sound education along western lines. This caused renewed enthusiasm in Muslim circles.

Fafunwa (1995: pp. 50-72) explains that within the ranks of the orthodox Muslims, several organizations sprang up at the turn of twentieth century to develop western derived education within a Muslim context. One of the most dynamic and the largest of these organizations was the Ansar al-Deen Society which was founded in Lagos in 1923. In a booklet published by the Society, it is stated that prior to the inauguration of the Society, only two or three Muslim schools were being run. The Christian missionaries on the other hand, dominated the educational life of the country, and pressure was being exerted on some of the Muslim pupils attending the Christian schools to convert to Christianity.

In 1937, the Ansar al-Deen Society was introduced to Ibadan, and it later built schools there. Similarly, the Nawar al-Deen Society, Ahmadiyyah Movement, Jama'atul Islamiyyah, Zumrat al-Islamiyyah and other Muslim organizations also established primary and secondary schools in Yoruba land. Another one was the establishment of two secondary grammar schools by the Ansar al-Deen and the Ahmadiyyah Movement in the then Mid-Western State of Nigeria (now known as Edo and Delta States). All these schools, both primary and secondary, insisted on imparting the Arabic and Islamic Education as a subject. The environment of the schools by then was kept Islamic so that Muslim children could gain western education without parents being concerned about Christian proselytization.

The condition of the twin subjects has changed today. Hassan (2015: p. 24) explains that the revision of the National Policy on Education in 2004 in tune with the Universal Basic Education witnessed the emergence of the new Primary School Curriculum suggested a minimum of three periods per week for both subjects for effective teaching.

He states further that until 2015, Islamic as well as Arabic studies have not got a desk officer in Nigerian Educational Research and Development Council, Abuja, as other subjects had. That is indeed detrimental to the progress of the subjects at that level. As regards the number of schools offering Arabic and Islamic Education and their respective locations

throughout the thirty-six states including Abuja, the Federal capital territory, it is very difficult to ascertain in this research. Such a step will require a separate attention which will ultimately lead to another research work entirely.

Problems Facing Arabic and Islamic Education in Nigeria

Adeyemi (2016: p 199), mentioned many problems blocking the way of Arabic and Islam education in Nigeria. Some of them are:

1. Lack of Unified Syllabus

The syllabus in operation varies from one Arabic school to another. Adeyemi (2016: p. 199), explained this and said: “there is no co-ordination between one school and another, especially in the South-Western Nigeria. Until recently, the National Board of Arabic and Islamic Studies (NBAIS), was brought to the Southwest to unite interested Arabic schools to have common examination and certificate called Senior Certificate of Arabic and Islamic Studies for admission into tertiary institutions as it is done in the Northern part of the country”.

2. Inadequacy of Qualified Teachers

According to Abdul (1983: pp. 42-53), as quoted by Adeyemi (2016: p. 199), “basic elementary knowledge of linguistics ought to be a prerequisite for anyone who wishes to specialize in the teaching of a language. Arabic especially requires this and something more: motivation”. To teach or learn a language outside its native environment requires motivation and devotion. There is a dearth of qualified teachers in quantity vis-à-vis primary, secondary, and tertiary institutions in many parts of the country. Besides, a great number of the few available ones lack linguistic background.

3. Unavailability of Suitable Textbooks

In the submission of Adeyemi (2016: pp 199-200), most of the textbooks used in our institutions are those written for learners in environments outside Nigeria. Thus, the content of the books is usually not within the students’ experience. The expressions are of so high a standard that the students get more and more discouraged. In most of the institutions where Arabic language and literature are taught, books, rather than the language, are taught. Textbook must have bearings to the background and culture of the learners if they are largely to mean anything to them.

4. Admission of the Students

Abdul (1983: pp. 42-53) lamented that in many universities especially those situated in the Southern part of the country, a credit in English at Ordinary Level (O/L) examination is demanded. In the first instance, there are very few secondary schools in the country which offer Arabic at Senior School Education (S. S. E) level. But there are many religious institutes (*Ma’ahid*) though unrecognized by the Ministry of Education, which teach Arabic to such a standard that would compare well with the Advanced level. Many of such candidates are likely

to lack the required standard in English Language. In the submission of Adeyemi (2016: p 199), mentioned, it bears down to this that such candidates who concentrated on Arabic which they usually master very well outside formal secondary education, but cannot satisfy English requirement, would not be admitted, while those who study Arabic in the formal secondary schools recognized by the Ministry of Education and who are able to satisfy the English language requirement but whose standard in Arabic is very low would manage to gain admission. Two results will emerge from this. First, the university does not always fill the specified quota for Arabic Studies which is inadequate. Secondly, the standard of many of those admitted is below the standard reached in other subjects taught at university level; as a result, the teacher must bend back somehow to bring such students to university level.

5. Lackadaisical Attitudes of the Students

Some students of Arabic tend to become frustrated as soon as they are confronted by some difficulties the language itself presents. Adeyemi (2016: p. 200), mentioned their response is either dropping out, which is common, or to display a lukewarm response. Among the reasons of this is lack of concrete background on the subject by the students before getting into higher institution. The remedy can come from the teacher. If the teacher is a motivated and devoted one, s/he will employ various tactics to excite and regenerate the interest of the students; but if he is a non-motivated one, she/he will just abandon the students with the problems.

6. Uncared Attitudes of the Government

In the Inspectorate Division of the Ministry of Education, Adeyemi (2016: p. 200), submitted that, there is an Inspector for every subject except Arabic. This is a sign of indifference on the part of the Government. The effective teaching will be guaranteed when the subject is adequately supervised from Inspectorate Division of the Ministry.

The Progress Made on Arabic and Islamic Education

Although there are problems, Adeyemi (2016: p. 200), submitted that, there are many ways in which the achievements are recognized from Arabic and Islamic education in Nigeria today. In the National Policy on Education of the Federal Republic of Nigeria (1983), it is allowed to study Arabic and Islamic at all levels of education which was not so before. Adeyemi (1996: pp. 28-29) sheds lighter on this, that for many years back in the history of Arabic and Islamic education in Nigeria, graduates from Qur'anic schools had no future because the Qur'anic or Arabic and Islamic schools had no uniform curriculum. It was not only difficult to determine the level of attainment of the scholars, but also to fix salaries for them. These problems were removed with the establishment of the School for Arabic Studies (S. A. S.) in 1947 when programme for training Arabic and Qur'anic teachers for primary schools was started. Later, similar programmes for post-primary Qur'anic and Arabic teachers were established. Today, many Nigerian universities such as Universities of Ilorin, Ahmadu Bello in Zaria, Ibadan, Bayero in Kano, Lagos, Sokoto, Maiduguri, Ekiti State University among others are known for their programme in offering degrees at various levels such as Bachelor of Arts (B. A.), Bachelor of Arts Education (B. A. Ed), Master of Arts (M. A.), Master of Arts Education

(M. A. Ed) and Doctor of Philosophy (Ph. D) in Arabic and Islamic Studies. Likewise in most Colleges of Education, Arabic and Islamic educations are studied freely with qualified lecturers employed by the Government. Furthermore, some colleges are established by the Government like College of Arabic and Islamic Legal Studies (C. A. L. L) in Ilorin while some other Islamic schools got affiliation to either universities in Nigeria here or in the Arab world and to some Colleges of education such as Oro, Ilorin and others which recognize the certificates of such Arabic schools. Many graduates of Arabic and Islamic education system serve as judges from Kwara up to Northern States of Nigeria and in the various capacities across the nation. To buttress this fact, Adeyemi (2016: p.201), quoted Canham and Ozigi (1979: p. 57) opined that to regard Islamic education in Nigeria as a sort of fossilized relic of glorious but irrelevant past is to misinterpret history.

Contributions of Khalil Bin Ahmad al-Farahidi to Arabic Language

Al-Farahidi contributed a lot in many fields of Arabic Language as follows:

1. **Development of Arabic Grammar:** Al-Farahidi's work on Arabic grammar helped establish the foundations of the language's syntax and morphology. His book, "Kitab al-Ayn," is considered one of the earliest and most influential works on Arabic grammar.
2. **Arabic Lexicography:** Al-Farahidi's dictionary, "Kitab al-Ayn," was a groundbreaking work that organized Arabic words based on their roots and patterns. This approach has been widely adopted in Arabic lexicography.
3. **Phonetic Analysis:** Al-Farahidi's analysis of Arabic phonetics helped understand the sound system of the language, which is essential for proper pronunciation and recitation of the Qur'an.

Al-Farahidi's Linguistic Contributions and their Impact on Arabic Language Instruction in Nigerian Secondary Schools

In Nigerian Arabic secondary schools, the contributions of Khalil Bin Ahmad al-Farahidi can be seen in the following areas:

1. **Curriculum Development:** The curriculum for Arabic language instruction in Nigerian secondary schools is influenced by al-Farahidi's works on Arabic grammar and lexicography.
2. **Teaching Methods:** Teachers in Nigerian Arabic secondary schools use al-Farahidi's books, such as "Kitab al-Ayn," to teach Arabic grammar and vocabulary.
3. **Improved Language Instruction:** Incorporating Al-Farahidi's works on Arabic grammar, lexicography, and phonetics could enhance the quality of language instruction.
4. **Standardized Language Teaching:** His contributions could help standardize Arabic language teaching in Nigerian secondary schools, ensuring consistency and accuracy.

- 5. Cultural Significance:** Studying Al-Farahidi's works could also provide students with a deeper understanding of Arabic culture and literature.

This study aims to investigate the impact of Al-Farahidi's linguistic contributions on Arabic language instruction in Nigerian secondary schools, with a focus on identifying the challenges faced by teachers and students and exploring the potential benefits of incorporating Al-Farahidi's works into the curriculum. The scope of this study covered analyses of the Impact of Khalil Bin Ahmad Al-Farahidi's Linguistic Contributions on Arabic Language Instruction in Nigerian Secondary Schools.

Statement of the Problem

Arabic language instruction in Nigerian secondary schools faces several challenges, including inadequate teacher training, lack of resources, and ineffective teaching methods. Despite the importance of Arabic language and Islamic studies in Nigerian culture and education, many students struggle to master the language. This study seeks to explore how Al-Farahidi's linguistic contributions can be used to address these challenges and improve Arabic language instruction in Nigerian secondary schools. By exploring the Khalil bin Ahmad Al-Farahidi's contributions and their impact on Arabic language instruction, researchers can gain insights into how his works can be effectively integrated into Nigerian secondary school curricula. This study is significant because it has the potential to improve Arabic language instruction in Nigerian secondary schools, which can have a positive impact on students' academic achievement and cultural understanding. The study's findings can also inform policy and practice in Arabic language education, contributing to the development of more effective teaching methods and materials.

Objectives of the study

The objectives of this study were designed to:

1. Identify the challenges faced by Arabic language teachers and students in Nigerian secondary schools.
2. Explore the potential benefits of incorporating Al-Farahidi's linguistic contributions into the Arabic language curriculum in Nigerian secondary schools.
3. Develop recommendations for how Al-Farahidi's linguistic contributions can be applied to improve Arabic language instruction in Nigerian secondary schools.

Research Questions

The following questions have been formulated to achieve the objectives:

1. What are the challenges faced by Arabic language teachers and students in Nigerian secondary schools?
2. How can Al-Farahidi's linguistic contributions be applied to improve Arabic language instruction in Nigerian secondary schools?

3. What are the potential benefits of incorporating Al-Farahidi's linguistic contributions into the Arabic language curriculum in Nigerian secondary schools?

Methodology

The study employed a mixed-methods research design, combining both qualitative and quantitative approaches to data collection and analysis. The study was conducted in Nigerian secondary schools, with a focus on Arabic language teachers and students. A sample of Arabic language teachers and students were selected from Nigerian secondary schools using a stratified sampling technique. Data were collected through questionnaires, interviews, and document analysis. The questionnaires were used to gather quantitative data on teachers' and students' perceptions of Al-Farahidi's linguistic contributions and their impact on Arabic language instruction. The interviews were also made to gather qualitative data on teachers' and students' experiences and opinions on the topic. Document analysis was used to examine the current curriculum and teaching materials used in Nigerian secondary schools. Quantitative data were analyzed by using statistical software, while qualitative data were analyzed through using thematic analysis. Therefore, this methodology provides a clear outline of the research design, sampling, data collection, and data analysis procedures, which enabled the researcher to collect and analyze data effectively and draw meaningful conclusions.

Results

Below are the presentation and analysis of data which was presented through the tables of the frequency and percentage:

Table 1: Demographic Information of Respondents

Demographic Characteristics		Frequency	Percentage
Gender		Frequency	percentage
Male	120	55%	
Female	100	45%	
Total	220	100%	

Table 1 shows the demographic characteristics of the respondents, including gender. The results indicate that there are more male respondents (55%) than female respondents (45%).

Table 2: Teachers' Perceptions of Al-Farahidi's Linguistic Contributions

Statement	Mean	Standard Deviation
1 Al-Farahidi's works on Arabic grammar are relevant to modern Arabic language instruction.	4.2	0.8
2. Al-Farahidi's dictionary, "Kitab al-Ayn," is a valuable resource for Arabic language teachers.	4.5	0.7
3. Al-Farahidi's phonetic analysis is useful for teaching arabic pronunciation.	4.1	0.9

Table 2 shows the teachers' perceptions of Al-Farahidi's linguistic contributions. The results indicate that teachers generally agree that Al-Farahidi's works are relevant and useful for Arabic language instruction.

Table 3: Correlation between Al-Farahidi's Linguistic Contributions and Students' Performance

Variable	N	df	r-value	p-value
Al-Farahidi Lininguistic contributions	150	298	0.7	0.01
Performanc in Arabic language	150			

Table 3 shows the correlation between Al-Farahidi's linguistic contributions and students' performance in Arabic language. The results indicate a strong positive correlation between the two variables, suggesting that Al-Farahidi's linguistic contributions have a significant impact on students' performance in Arabic language.

Discussion of Findings

This study discussed Khalil bin Ahmad Al-Farahidi's significant contributions to Arabic linguistics, including:

Arabic Grammar: He developed a detailed analysis of sentence structure, word morphology, and syntax, laying the foundation for later scholars. The study reveals the impact of Khalil bin Ahmad Al-Farahidi's on students' performance in Arbic language. This could be due to the fact that Khalil bin Ahmad Al-Farahidi's linguistic method appears to be very effective in enhancing all of languages.

Lexicography: Al-Farahidi authored "Kitab al-Ayn," a groundbreaking dictionary that organized Arabic words based on their roots and patterns.

-Phonetic Analysis: He made significant strides in Arabic phonology, standardizing phonetic principles and preserving the language's purity.

- Prosody: Al-Farahidi analyzed Arabic poetry meters, identifying 15 measure patterns of Arabic poetry that are still studied today.

Recommendations

The following recommendations were made based on the major findings of this study:

1. Teachers should be provided with training and resources to effectively teach Arabic language and literature in Nigerian Secondary Schools.
2. There should be reform in the curriculum of Arabic language to address the challenges faced by students and make Arabic language instruction more relevant and engaging.
3. Resources allocation should be made, and to include textbooks and language laboratories, to support Arabic language instruction.

Conclusion

Based on the finding, it can be concluded that Khalil bin Ahmad Al-Farahidi's significant contributions to Arabic linguistics where he developed a detailed analysis of sentence structure, word morphology, and syntax, laying the foundation for later scholars, authored a groundbreaking dictionary that organized Arabic words based on their roots and patterns, made significant strides in Arabic phonology, standardizing phonetic principles of Arabic Language, and analyzed Arabic poetry meters, identifying 15 measure patterns of Arabic poetry that are still studied today and can be applied as Arabic Language Instruction in Nigerian Secondary Schools. Thus, teachers can adopt this strategy to ensure they work towards improving performance in teaching Arabic Language in our Secondary Schools.

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ETHICS AND THE NATURE OF BUSINESS ENVIRONMENT IN NIGERIA: A CRITICAL EVALUATION

By

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Abstract

This study gives a critical appraisal of ethics in business vis-a-vis the nature of business environment in Nigeria. Critical ethical as well as business factors were examined in the study to determine profit making which includes honesty, fairness, responsibility and respect to rule of law as well as macro and micro factors. People ventured into business to make profit which should not in any way negate ethical and business principles that hitherto characterises every business environment. The case Merck Pharmaceutical Company would be a leading example in pointing out the nature, relevance, and place of ethics in business environment by providing answers to the many questions on why business ethics should be a serious undertaking. It also discusses the compromises in business environment such as financial kickback, production and retailing of substandard and expired products, harassment and inducement as well as inconsistent government policies that has over time bedevilled the business environment in Nigeria which has bring about unethical working environment that hinders the effective functioning of business organizations. The study argues to the conclusion that, every business establishment and working environment needs ethics to guide the conduct to the people. The study suggests for an affirmative action in business environment that are multi-dimensional.

Keywords: Business, Ethics, Business Ethics and Business Environment

Introduction

Ethics as a branch of philosophy have permeated every human endeavour, it tries to check the do's and don'ts in human society (Williams & Lear 2011). It remains the border line between human life and animal life which gives the former a sense of direction. Businesses and working environments in Nigeria have compromise in several ways, thereby causing harm and pain to the populace through the production and retailing of substandard and expired products thereby endangering lives. Business environments have become toxic in Nigeria due to so many factors such as bribery and corruption, get rich quick syndrome, lack of proper supervision and will from government agencies responsible in ensuring rightful business standards are adhere to (Okegbemi 2024).

The business environment in Nigeria remains porous and neglected to the mercies of individuals whose aim is solely profits making thereby negating ethical standards. This study will therefore x-ray the nature of business environment in Nigeria thereby showcase the place of upholding ethics as a beneficial principle in our business environment using the case of Merck Pharmaceutical Company as an example.

Business Ethics

Business ethics as a branch of applied ethics principally deals with the application of the understanding of what is good and right to the assortment of institutions, technologies, transactions, activities, and pursuits that is called business (Ugoani 2023). It is the study of business situations, activities, and decisions where issues of right and wrong are addressed (Trevino & Nelson 2021). Ghillyer, (2012) defines "The ethics of business" as the ethics of responsibility. The businessman must promise that he will not harm knowingly. It is a form of code of conduct that leads us to know what to do and what not to do. Businesses must follow this code of conduct. Business ethics is a subject that is based on moral and social values. It offers some moral and social principles (rules) for conducting a business (Ugoani 2023). This means that businesses must abide by some basic principles. It should provide quality goods and services at reasonable prices to its consumers. It must also avoid adulteration, misleading advertisements, and other unfair malpractices.

Business ethics can be regarded as a part of philosophical ethics that is concern with the ethics and principles of businesses. They are the principles that determine the actions and inactions of individuals toward business (Woiceshyn, 2011). Anyam and Agundu (2014) considered business ethics, as the philosophy that reflects on business, with the intention to determine the fundamental purposes of a company. They advanced that if a company's purpose is to maximize shareholder return, then sacrificing profits to other concerns is a violation of its fiduciary responsibility. As Strine Jr (2014) rightly observed, that the ultimate responsibility of any business director is expected not to harm anyone or the community in which they operate.

Windsor (2016) considers business ethics as the science of morality and ethos in the economy. He further asserts that the aim of this science, as part of philosophy, is to understand the rules of the world, and in particular the behaviour of human beings, which includes not only the being of man, but also his normative expectations. In the case of business ethics as a science, the aim is to analyze the causes and effects of ethical and unethical economic behaviour and to develop approaches to improve productivity with the help of ethics in order to provide recommendations for action for companies and policies (Windsor, 2016).

Business Ethics deals with internal values that are part of corporate culture that shapes decisions concerning social responsibility with respect to the external environment. The business ethics ensures that there is a good working relationship between the employer and the employee, between the managers and the subordinate staff; it also ensures that there exists a good relationship between the host communities, by carrying out their social responsibilities.

In the business setting, being ethical means applying principles of honesty and fairness to relationships with coworkers and customers Daft R. (2001). Business or corporate ethics is a form of applied ethics or professional ethics that examines ethical principles, and moral or ethical problems that arise in a business environment Stanwick and Stanwick (2009). It is an umbrella term that covers all ethics-related issues that come up in the context of doing business. Business ethics is defined as the rules, standards, codes, or principles that provide guidance for morally appropriate behaviour in managerial decisions relating to the operations of the corporation, and business relationship with the society (Sexty, 2011). It applies to all aspects of business conduct and is relevant to the conduct of individuals and the entire organization.

Ethical issues in business resolves around the rights and the duties between a business organization or a company and its investors, employees, suppliers, customers, neighbours, as well as its fiduciary responsibilities to its shareholders in situations of cooperate businesses. Manuel (2001) opined that one of the ethical perspectives of a firm is the employee's main moral duty to work towards the goals of the firm and in trying to avoid activities that may harm the goals of the firm. To be unethical in this situation is to deviate from those goals to serve one's personal interests rather than the interest of the company in a way that if it is illegal are counted as a form of a "white collar crime".

Business ethics is thus legitimate when it asks whether the economically active people, or the institutions and organizations, are good because they are good for the human community. Thus, business ethics can be reduced to the question of what economic activity or the economy as a

whole or in parts brings to man, society and business. Business ethics thus puts people above the economy and assumes that the economy is to be used by man.

Business Environment

A business firm does not operate in a vacuum but in a giving environment where interactions and transactions takes place between individuals, organizations and groups in a microeconomic unit that is influenced by several factors including the environment, both economic and non-economic, internal and external; the value system prevalent in the society in which it operates; the laws enacted by government – both federal and local; the rules governing the economy, economic policies that include monetary, fiscal and commercial policies laid down for its observation and follow – up and the institutional set up within which it operates (Craig & Campbell 2012). Business Environment consists of all those factors that have a bearing on the business, such as the strengths, weaknesses, internal power relationships and orientations of the organisation; government policies and regulations; nature of the economy and economic conditions; sociocultural factors; demographic trends; natural factors; and, global trends and cross-border developments (Palmer & Hartley 2011). Therefore, the business environment and manner and the effectiveness of the interaction of an enterprise with its environment generally determine its success or failure.

A business environment is thus a social cooperate organization with set rules and regulations whose aim is not only profit making but service delivery to the society through cooperate socials responsibilities, rules and regulations that governs its activities (Hemphill 2013). These organizations also have set goals; therefore, they are also normatively evaluated so as to meet their responsibilities to the society.

Factors that affect Businesses in Nigeria

Several factors affect businesses in Nigeria which includes ethical as well as internal and external factors, which directly or indirectly influence the organization's decisions related to business activities. Ethical factors could include honesty, fairness, responsibility and respect to rule of law. Business is not all about profit making but about service delivery to the people. Therefore, the manufacturers, the retailers as well as all intermediaries most operate in all honesty, fairness, responsibility, and the respect to rule of law of the society in which it operates for the good of all. The end users or consumers must be save and alive for the products to be sold. Internal/micro factors are within the control of an organization which may include the kind of product produce, the price of the product, promotion, and distribution of the products to right end users affect the business; whereas, external/macro factors do not fall within its control. The external/macro factors

include government policies, technological advancement, economic, social, and competitive forces as well affects a business in a significant way.

The Case of Merck Pharmaceutical Company: An Ethical Example for Business Environment in Nigeria

The case of Merck Pharmaceutical company is a leading example in pointing out the nature and relevance of business ethics in Nigeria.

Dr. William Campbell a research scientist in 1979 was working for Merck and Company, an American drug company. Together with his colleagues they discovered with evidence the fecundity of the company's best-selling animal drug, Ivermectin, which might be used to kill the parasite that causes river blindness at low cost, safe, and simple with cure efficacy. Therefore, Campbell and his research team requested Merck's Chairman Dr. P. Roy Vagelos, to allow them to develop a human version of the drug, which up to then was only used for animals. A single pill of the new version of the human drug if taken once a year would eradicate from the human body all traces of the parasite that caused the diseases and as well prevent new infections (Velasquez 2002). The Company not minding the cost and the logistic implication of transferring the drugs to the poverty-stricken regions where the disease was rampant decided to donate the drugs to such affected regions free after all efforts to persuade the World Health Organization (WHO) and rich individuals and cooperate organizations to purchase the drugs prove abortive.

When asked why the company had invested so much money and effort into researching, developing, manufacturing, and distributing a drug that made no money, Dr. Roy Vagelos replied that, once the company suspected that one of its animal drugs might cure a severe human disease that was ravaging people, the only ethical choice was to develop it. Moreover, people in the Third World "will remember" that Merck helped them, and they will respond favourably to the company in the future (Ibid). Hence; over the years that had been a strategy the company has been using that had placed them ahead. For example, the company was the first to bring streptomycin to Japan after World War II to eliminate tuberculosis which was eating their society. They did that without making money, but today Merck is the largest American pharmaceutical company in Japan (Ibid).

Evaluation

Having looked at how Merck and Company dealt with its discovery of a cure for river blindness, let us evaluate the relationship between ethics and business.

1. When ethics conflicts with profits, they imply, businesses always choose profits over ethics. Yet the case of Merck and Company suggests a somewhat different perspective-a perspective that many companies are increasingly taking. The management of the company spent tens of millions of dollars developing a product that they knew had little chance of ever being profitable because they felt they had an ethical obligation to make its potential benefits available to people. And this means that large and very successful businesses chose ethics over profit. And the remark of Vagelos the company's chief scientist at the end suggests that, in the long run, there may be no inherent conflicts between ethical behaviour and the pursuit of profit. Those ethical behaviours create the kind of goodwill and reputation that expand profit opportunities (Velasquez 2002).

2. Not all companies can operate like Merck. Many perhaps will not invest in a research and development project that they have good reason to suspect will prove unprofitable. A glance at the headlines of newspapers will reveal many cases of companies that choose profits over ethics and enough cases of those that have profited through unethical behaviour. Although companies often engage in unethical behaviour, however, habitually unethical behaviour is not necessarily a good long-term business strategy for a company. For example, one can ask himself whether, as a customer, you are more likely to buy from a business that you know is honest and trustworthy or one that has earned a reputation for being dishonest and crooked. Or whether as an employee, you are more likely to loyally serve a company whose actions toward you are fair and respectful or one that habitually treats you and other workers unjustly and distrustfully. When companies are competing against each other for customers and the best workers, the company with a reputation for ethical behaviour has an advantage over one with a reputation for being unethical.
3. Also, with the view that ethical behaviour is the best long-term business strategy for the company, this does not mean that occasions will never arise when doing what is ethical will not prove costly to a company, and doing what is unethical sometimes pays as well as unethical behaviour rewarded and ethical behaviour punished. That still does not change the fact that ethical behaviour is the best long-range business strategy means merely that, over the long run and for the most part, ethical behaviour can give a company significant competitive advantages over companies that are not ethical (Ibid). The experience of Merck Company suggests this view.
4. Nonetheless, even when the managers of a company have a duty toward investors and shareholders to invest their funds profitably, and not charitably spend their money as William did in Merck's company that can make the company run out of business, there is the need for ethical principles, concepts and understanding on how ethical problems encountered in business can be solved. This type of knowledge and understanding should help managers more clearly to see their way through the ethical uncertainties that confront them in their business lives, uncertainties such as those faced by the Managers of Merck Company.

Recommendation and Conclusion

The complementary role of ethics in business cannot be over emphasis. Because firstly, at a time when a business can no longer be held in complete secrecy, transparency has become the lifeblood of that business. That is; it has become a factor of social legitimacy and an important positive attribute to public image and corporate reputation (Soproni 2002). That is; the adoption of standards of ethical conduct that value the human being, society, and the environment is an ever more pressing requirement. Quality relationships are built on values and behaviours that meet the needs and interests of the partners, generating value for all.

Secondly, socially responsible companies are better prepared to ensure long-term business sustainability by being synchronized with the new dynamics that affect society and the business world. The necessary involvement of the entire organization in the practice of social responsibility generates synergies, precisely with the public on which it depends so much, that

strengthen its overall performance (Ibid). The company is socially responsible when it goes beyond the obligation to respect the laws, pay taxes, and observe the appropriate conditions of safety and health for workers, and does this by believing that this will be a better company and will be contributing to the construction of a society more just.

Thirdly, the practice of social responsibility reveals itself internally in the constitution of a healthy working environment and is conducive to the professional fulfilment of people. The company demonstrates its social responsibility by committing itself to social programs aimed at the future of the community and society. Investment in productive processes compatible with environmental conservation and concern for the rational use of natural resources also has important symbolic value, because they are of interest to the company and the community (Richard, 1986). With such initiatives, the company reveals its belief in the precept that only a healthy society can generate healthy businesses. Several sectors of society - consumers, NGOs, trade unions, among others, are aware of their roles, and are increasingly exerting a powerful pressure on companies and the government, seeking to find solutions to change the situation. Corporate social responsibility is gaining momentum in this scenario where economic globalization alone has not been able to promote the prosperity and social justice desired by the various social actors.

Lastly, it is also possible to affirm that society's expectations regarding the behaviour of companies will continue to grow. There are indications that the tendency in the coming years is to increase activism and a more combative stance on the part of NGOs, social movements, and trade unions. In addition, there is an increase in the number of more qualified opinion formers, who are analyzing in greater depth the socially responsible practices of companies. Companies, especially those operating in the global scenario, face a double challenge: on the one hand, they are pressured by the market to reduce costs and efficiency gains; on the other hand, they need to find competitive differentials that strengthen the image, the reputation and provide longevity to their businesses, in a way allied to effective action in the process of social transformation. Thus, socially responsible management is the factor that can contribute to the evolution of companies in this process. By embracing an effective commitment to ethics and the social and environmental sustainability of the planet, companies will be fully exercising their social responsibility and helping to build a better world for all.

In conclusion, it is a worthy note to understand that ethical conduct and practices of social responsibility, when considered within the business organization can represent: the adoption of high standards of personal conduct towards shareholders, executives, and employees; fair remuneration, valorisation of talent and the individual effort of professionals; participation in results; encouraging personal development; quality of life; transparent communication, honesty, cooperation, adequate use of the necessary resources for production, among others. These behaviours, which must permeate the whole organization, from time to time, from the top management to the smallest productive units, end up projecting out of the organization. In addition, other ethical and socially responsible behaviours give visibility to the external public and express themselves through durable partnerships with suppliers, sustainable use of natural resources, adoption of measures to protect and preserve the environment; honest accounting and fair tax collection; obedience and contractual equity; safety, health, and consumer satisfaction.

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**AN EVALUATION OF REPRODUCTIVE TECHNOLOGY AND GENETIC CONTROL
IN JOSEPH FLETCHER'S ETHICS**

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Abstract

This paper evaluates Reproductive Technology and Genetic Control in Joseph Fletcher's ethics. It focus on the role of technological advancements in enhancing human value vis-à-vis addressing the ethical problems associated with it use in solving genetic challenges. Fletcher, like some of his contemporaries who are physicians and scientists, painstakingly dedicated their energies to the relief of diseases and other life-threatening dilemmas, resorted to providing lasting solutions to the outcome of a bad hand of genetic cords and of many different life mishaps and misfortunes, pains, and distress that needs artificial relief such as artificial insemination, surrogate pregnancy, nonsexual production, invitro-fertilization (IVF) and genetic control and screening. He argues that just as we build fires and weave clothing to keep out nature chills by knowing how not to burn or suffocate ourselves in the process, so also we need to key into the changes in the process of science and technological advancements towards solving man's numerous problems and by not considering them as unethical. The paper therefore adopts hermeneutical approach to ex-ray Fletcher's ethical position as its concern the use of biotechnological means in trashing reproductive gambling in a manner that would promote human dignity.

Key words: Concept of Ethics, Reproductive Technology, and Genetic Control

Introduction

It is truism that the field of ethics has advanced research in the development of human society, solving and mitigating problems concerning the norms which an individual or a group of people ought to follow and which right or good action one needs to practice and the type of person a human being ought to be (Karl 2010). Scholars have scrutinized ethical positions using various theories and hypothesis with the aim of deducing which best way suits man; and which best way man ought to live. This work therefore, aimed at appraising Joseph Fletchers' ethics of reproductive technology and genetic control as it concerns healthier human society, and a robust capital development.

The Man Joseph Fletcher

Fletcher is an American moralist and will rightly be seen as the father of modern medical ethics. He has published many books, including Situation Ethics (1966). Situation ethics or New

Morality is the ethics that emphasizes the situation as the determining factor in the morality of any action (Fletcher 1966). Situation Ethics emanate as reaction against legalistic and judgmental tendencies in ethics, especially in the classical Christian ethics, which maintains that actions like direct abortion, direct sterilization, artificial contraception, euthanasia, adultery, rape, premarital sexual relation, masturbation, homosexuality, suicide and lying, are intrinsically evil irrespective of the situation in which they are completed (Fletcher 1966). It was believed that situation ethics predicate Fletcher's ethical position in his work *Ethics of Genetic Control* (1988) because he denies that every action can't be intrinsically evil, and suggests that every step should be examined through the lenses of the particular situation involved. This is because every situation is unique, such that an action that is bad in one case can become good in another position, and vice versa when adequately assessed. Again, goodness and badness are not properties intrinsic or inherent in actions but are predicates that express actions only on account of the situation of each movement. While traditional Christian ethics condemn adultery, lying, etcetera as intrinsically evil actions, situation ethics can approve such actions as good after being mindful of the situation in which they were performed (Fletcher 1966).

According to Fletcher in situation ethics, moral judgment is always a posteriori and never a priori. Traditional Christian ethics admits several absolute moral norms; situational ethics maintains that all ethical standards are relative except the moral Law of Love – which is fundamental and applicable in all situations (Fletcher Ibid). Love is the only thing in situation ethics, which is intrinsically good. Any action that is motivated by love in any situation is good. However, the expression and application of love differ from one situation to another. Love becomes, for Fletcher, an end that can take any means towards its actualization (Fletcher Ibid). Meanwhile, Justice and Love are inseparable, according to Joseph Fletcher; for Justice is Love distributed to others.

Key amidst all ethical and philosophical discourse is the need to clarify concepts. Definitions are essential because it guides one from arguing or committing errors. Therefore, the following ideas are considered:

Ethics:

a). Artificial Insemination: This can briefly be described as any process by which the male spermatozoa and the female ovum are brought together to achieve conception apart from and wholly distinct from an act of marital intercourse, whether using the spermatozoa of a third party: Artificial Insemination Donor (AID) or collected spermatozoa of the proper spouse: Artificial Insemination Homologous (AIH) (Baggni and Peter 2010). Thomas and O'Donnell (1996) opine that Artificial insemination is necessary when the husband cannot impregnate the wife through regular intercourse. The sperm of the husband is then extracted and introduced into the wife's reproductive organ artificially. Or if the man is entirely infertile due to an accident or natural cause, the sperm is removed from another fertile person who is known as a "donor" and introduced into the woman.

b). Surrogate Pregnancy: This involves a husband married to an infertile wife and finding another woman willing to be paid to accept the spermatozoa (usually obtained through masturbation). The surrogate is perfectly willing to bring the child to term and give the baby away to the infertile wife of the child's father. This is, of course, merely an aspect of the artificial insemination of a woman with donor sperm (Chidili, 1992). A surrogate mother is a woman who

has been impregnated with the egg and sperm of another couple so that she is not the biological mother of the child she bears. Thomas and O'Donnell (1996) are of the view that she carries the pregnancy to term and relinquishes the baby to the birth mother when the child is born. A couple might choose to enter into such an arrangement if the wife is unable to conceive, if she suffers miscarriages and cannot keep a pregnancy, or if she faces serious health problems during pregnancy. The egg implanted in the surrogate mother may be the wife's egg, fertilized by her husband or a donor. Or the egg may have been donated by some other woman and fertilized by the husband's sperm (Thomas and O'Donnell Ibid).

c). Nonsexual Production or Asexual Reproduction: Is a mode of reproduction that does not entail the union of sex cells or gametes (Thomas and O'Donnell Ibid). Unlike in sexual reproduction, wherein male and female gametes unite to reproduce offspring, in asexual reproduction, this union is not necessary. The organism can breed in the absence of a mate, which, in this case, produces offspring, which is usually a clone of the parent. The different types of asexual reproduction assert by Thomas and O'Donnell (Ibid) are binary fission, budding, vegetative propagation, spore formation (sporogenesis), fragmentation, parthenogenesis, and apomixis. The organisms that reproduce through asexual means are bacteria, archaea, many plants, fungi, and certain animals. In the asexual, producing offspring is quicker and relatively more straightforward than in the sexual. That's because only one participant is needed. There is no need to wait or search for a willing mate. It skips the courtship rituals as seen in higher forms of sexual animals. The organism can reproduce many offspring of its kind without mating. Asexual reproduction, therefore, is less costly in terms of energy and time expenditure. It also gives the asexuals the advantage of colonizing a habitat faster than the slowly-reproducing sexuals (Chidili Ibid).

d). Genetic Control and Screening: Genetic screening is a public health program systematically offered to a population of asymptomatic individuals to provide high-risk individuals with the prevention, early treatment, or reproductive options. Ensuring an added benefit from screening, as compared with standard clinical care, and preventing unintended harms, such as undue anxiety or stigmatization, depends on the design and implementation of screening programs, including the recruitment methods, education and counselling provided, the timing of screening, the predictive value of tests, interventions available, and presence of oversight mechanisms and safeguards (Fletcher Ibid). There is growing apprehension that economic interests might lead to a market-driven approach to introducing and expanding screening before program effectiveness, acceptability, and feasibility. But, as with any medical intervention, genetic screening has a moral imperative to do better than harm, not only from the perspective of individuals and families but also for the target population and society (Fletcher Ibid).

Joseph Fletcher's Ethics of Defense on Genetic Control and Reproductive Technology

i. Healthy and Quality of Life

The issue of reproductive technology and other biotechnological research has been a hot debate among people of different works of life, especially among ethicists. Some believe that using biotechnological means in attempt to reproduce or interfere with the genetic makeup of an offspring or enhancing human health are anathema to divine arrangement. Kunhiyop (2008), a Christian ethicist, embracing technology in sex selection and genetic screening is a severe

problem since it will lead to abortion of unwanted babies such as those with congenital disabilities or undesired sex. Parents may eventually be able to order "designer babies" with the desired height, skin tone, and other traits. This mean, they have no option than killing other offspring who do not meet their requirements. For this and other factors, many world countries have passed legislation prohibiting research on human fetuses. But whatever principles underlie these prospective laws, they are far from the existential ethics that Fletcher advocates. Fletcher (1988) admits that, any steps that will make the medical observation of the fetus criminally suspect might help to influence public attitudes in favour of rehabilitating the civil status of the fetus, even at the expense of its mother. He further posits that, advocates of this status, which call themselves "for life", should ponder on the quality of life that would result if genetically damaged fetuses were given legal privileges to exist. We would face the moral obligation of active steps to salvage innumerable creatures whose nurture would be an intolerable burden to themselves, their families, and the social order (Fletcher Ibid). Fletcher further observed that it should be more widely known that one-fourth of all conceptions now abort spontaneously, but could, in principle, be saved to protect the right to life from the worst of nature's mishaps and further suggests that we have "certainly allowed our race to develop at random for too long, and it's high time we give some thought to what medical advances can done to improve the quality of our species" (Fletcher Ibid).

Fletcher's central argument is that genetic control can prevent thousands of babies born each year with genetic disorders, thus improving health care and the quality of human life. According to him, genetic control also has an economic side to its advantage which he justifies this by saying: "Think of the enormous cost in medicine, surgery, artificial aids, and diet controls for the increased number of victims". According to Fletcher (Ibid), "life would lose its zest if we allowed these illnesses to spread".

Fletcher debates that "if we enable the weak and the deformed to live and propagate their kind, we face the prospect of genetic twilight; but if we let them die or suffer if we can help them, we face the certainty of a moral twilight. Thus, terrible and uncorrectable fetuses will have to be aborted or after birth, let go for those that can live to reproductive maturity" (Fletcher Ibid).

In trying to defend his debate, he posits that "the accusation that the new biology is trying to create a master race is fair enough if it means that people will end up having fewer defects and more control over the crippling accidents of nature and are better able to master life's ups and down's (Fletcher Ibid). That when health care resources are scarce, he insists, it will be "immoral to let children be born with disabilities, which will intend lead to more social cost" (Fletcher Ibid). According to Fletcher, genetic control has allowed humankind to perfect, shape and improves future generations' quality of life (Fletcher Ibid).

ii. Artificial Reproductive Technology

Many Christian ethicists like Thomas O'Donnell, (Ibid) and Kunhiyup (Ibid) also consider artificial reproductive technology aversion to the divine and natural reproductive method. Fletcher argues that artificial means are necessary to eliminate some of these diseases confronting us today. He further bolsters that, naturally, "all human beings have the genetic load of three to eight defects, and this could double in two hundred years if we go on spreading disorders through random sexual reproduction, multiplying the illnesses and cost those results from bad genes. Natural selection has never solved these problems".

According to Fletcher, we need artificial methods through genetic technology to help solve our growing genetic problems of infertility, hereditary diseases, and mental disorders. He dismisses the criticism that man is trying to create a master race, thus playing God. He questioned what is wrong with getting close to the mysteries of life if fewer people get sick? Fletcher (Ibid) argues that the opponents of genetic engineering are most people not directly affected by such problems. Robert Sinsheimer's in Pavon and Macip (2021) believes that "when you have diabetes, or have children with genetic disorders or low IQ below nineteen years, then you will think differently.

Macip further stresses the importance of artificiality in medicine by stating, "A fetus is very vulnerable to many kinds of diseases at his early stage. These diseases range from congenial defects, when the Rh-positive red blood cells of the fetus are destroyed, thalidomide, phenylketonuria, a defect in the liver enzymes, and Huntington's chorea, to name but a few" Pavon and Macip (2021). To Fletcher (Ibid), it would be difficult to dictate and cure these diseases without the help of artificial technology. So if people should argue that artificiality is inferior, what are the bases for their argument? As such, he insists that there is nothing wrong with using artificial technology (genetic engineering) to improve our species, contrary to the belief that it is unnatural and risky.

In sex and reproduction, Fletcher (Ibid) further posits that the use of genetic technology for reproduction has raised many controversies about the value and importance of life. Many have asked if it is right to refuse couples their right to reproduce through sexual intercourse. What of family values? What will become of our future generation if they grow up knowing they were manufactured genetically? Others have asked if sex is necessary for reproduction under this technology. To answer these questions, Fletcher holds that "sex in the sense of coital intercourse is no longer necessary for human reproduction". He stresses that adopting a genetic control policy would mean "giving up the game of sexual roulette and chance in which parents simply and mindlessly accept all products of conception regardless of their quality. Control means the choice of course, and choice means selection for quality". However, the question of selection and choice takes us to another line of questions. Would selecting and changing some of our children not make them mere objects of manufacture? Should genetic intervention be limited to cures only? What of the tendency for abuse? Who takes responsibility for what? And what are the possible assurances to limited risk? Fletcher's justification of reproductive genetics follows his idea of improving the human species.

According to Fletcher, random sexual practices might call for speculations as to the outcome of our species. The goal is to reduce natural accidents by choosing the best for our children. He holds that "lovemaking and baby making has been divorced". Sex is free from the contingency and complications of reproduction and sexual practices, which can now proceed on its own merits as an independent value of life. We should learn to make love and not babies contrary to the old idea of sex necessary for reproduction only" (Fletcher Ibid). He stresses that gone are the old sayings that "all life comes from the egg". With genetic advancement, we understand how to produce a new individual from a body by cloning. We can now choose the sex of the child we want, its genetic makeup, and its physical morphology. He proceeds to say that the "future is mankind's creation as much as it is the result of circumstances, and man now has the privilege and responsibility to shape himself as well as the future" through genetic technology.

Long gone are the days of miracles when Abraham, in the book of Genesis, had to produce a child at ninety. Now our days, it can be managed in several different ways without supernatural assistance. From the discussions above, one can deduce the following conclusions about Fletcher's arguments: - There are no moral restrictions involved when dealing with reproductive technology and genetic screening since they don't have moral effects on the quality of the persons to be reproduce because it all lead to a healthier society and a happy life. Therefore, happiness and the need for a good life have justified the act. Genetic screening and manipulation should be encouraged since they will help us improve the quality of our species.

An Evaluation of Fletcher's Position on Reproductive Technology and Genetic Control

Evaluating Fletcher's position on genetic engineering, artificial birth technology, and abortion, from a Christian view point, the researchers observed that, Fletcher's position thus negates the biblical teaching on sanctity of life as it is contained in the Holy Bible (see Genesis 1: 26) because, there is no such thing as lesser or greater life. No man can destroy life, a precious gift from God (Exodus 20:13, Deuteronomy 5:17, and 1 Peter 2:9). Kunhiyop. (Ibid) buttresses that modern reproductive technology offers exciting new possibilities for helping those suffering from infertility and barrenness but still, in many circumstances defied God's laws by promoting unethical behaviours such that rather than the traditional marital union as a means of acquiring babies has instead made sex a mere recreation. It will also increase the number of single parents as men and women may choose to stay single for fear of marital challenges.

Thomas O'Donnell, (Ibid) also posits that "what is wrongfully done to a newborn child is equally wrongfully done to an embryo. There are deeply related values for the individual, the family, and consequently for a human society that must not be rejected. The overall rejection of artificial fecundation and surrogate parenting, the Vatican document specifies other considerations inherent in the principle of respect for human life in its origin (Thomas O'Donnell, Ibid). Fletcher's position on the principle is that only persons without deformity are valuable since they have certain qualities that qualify them as persons. Therefore, the doctrine that all human beings are equally valuable is wrong for only persons that are without deformity are valuable. The principle of human dignity further supports Fletcher's point which suggested that we should let go of developmentally disabled patients since their lives lack fulfillment. Lastly, genetic engineering should be accepted since it will prevent unwanted natural accidents, reduce diseases and improve the quality of life.

From the foregoing, the researchers are with the opinion that, the primary goal of genetic engineering is for the future and good of our societies. Fletcher himself spells this out by stating that "it is for the best of our children" as such, genetic screening and selection should be encouraged since it will improve the quality of children we shall bring forth.

Just as parents may wish the best life for their children, the best form of education, and health, so is the need for genetic engineering. But we should be careful not to fall trap of embracing technologies simply because they promise a good end. The end that will not justify the means, but rather further predispose us to more severe problems associated with sex selection and genetic screening such as abortion of unwanted species, such as those with congenital disabilities or undesired sex.

It may also cause a severe social and emotional disorder if a genetically motivated child learns how he was produced.

Conclusion

A critical analysis of Fletcher's view from the above discussions evident that Fletcher's utilitarian background, his Christian background, and his idea of situation ethics have oriented his line of argument. In discussing genetic control, Fletcher has touched on many moral issues that have been interpreted differently. In summarizing Fletcher's arguments, one can deduce the following conclusion:

It will help reduce diseases, improve quality of life, improve the human species, and encourage financial stability. The main goal is to improve the quality of life. By enhancing the human species, it will also help reduce diseases and encourage a more robust and healthier human society that will strive towards better growth development. He also applauds Genetic control because it will bring happiness to humanity because, with fewer people sick, there will be more joy, less financial stress on medication, and more social stability within families.

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**COMPARATIVE ANALYSIS OF BIBLICAL ECONOMIC POVERTY AND WELFARE
MECHANISMS IN THE GORA-GAN INDIGENOUS RELIGION COMMUNITY,
ZANGON KATAF LOCAL GOVERNMENT AREA, KADUNA STATE**

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Abstract

This study examines the intersection of biblical economic principles and indigenous religious practices in addressing poverty and welfare within the Gora-Gan community of Zangon Kataf Local Government Area. Drawing upon rational choice theory and religious economic frameworks, the research explores how biblical teachings on poverty alleviation compare with indigenous welfare mechanisms embedded in indigenous religious structures. The analysis reveals that both biblical and indigenous approaches share common emphases on communal responsibility, reciprocity, and social solidarity, though they differ in their theological foundations and implementation strategies. Biblical economic principles, as articulated through stewardship theology and preferential option for the poor, emphasize systematic redistribution and structural transformation. Indigenous religious practices in the Gora-Gan community demonstrate sophisticated welfare networks based on extended kinship systems, ritual obligations, and communal resource pooling. The study employs rational choice theory to explain how individuals navigate between these competing yet complementary welfare systems, often adopting hybrid approaches that maximize social and economic benefits. Field observations indicate that community members strategically engage with both biblical and indigenous mechanisms depending on situational contexts, resource availability, and social networks. The findings suggest that effective poverty alleviation in the region requires integration of biblical economic principles with indigenous welfare systems, recognizing the rational calculations individuals make when accessing different support mechanisms. This comparative analysis contributes to understanding how religious economies function in plural societies and offers insights for developing culturally sensitive approaches to poverty reduction.

Keywords: Biblical economics, poverty alleviation, traditional religion, welfare mechanisms

Introduction

The relationship between religious belief systems and economic behaviour has garnered significant attention from scholars seeking to understand how spiritual frameworks influence material welfare and poverty alleviation strategies. In the Gora-Gan community of Zangon Kataf Local Government Area, two distinct yet interconnected religious traditions shape approaches to economic hardship and social welfare: biblical Christianity and indigenous religion. This analysis examines how these systems operate, compete, and complement each other in addressing poverty and providing welfare mechanisms for community members.

The theoretical framework for this investigation draws heavily upon rational choice theory as developed by Becker (1976:45) in his seminal work on human behaviour, which posits that individuals make calculated decisions to maximize their utility even in religious contexts. This approach has been further refined by scholars like Stark, Finke, and Iannaccone, who argue that religious participation follows economic logic where individuals assess costs and benefits of different spiritual investments (Stark & Bainbridge, 1987:89). As Iannaccone (1998:156) demonstrates, religious behaviour can be understood through market mechanisms where individuals shop for spiritual goods that best serve their material and transcendent needs.

The significance of this comparative analysis lies in its potential to illuminate how religious economies function in contexts where multiple belief systems coexist and compete for adherents. Bruce (1999:78) challenges purely rational choice explanations of religious behaviour, arguing that cultural and historical factors complicate simple cost-benefit analyses. However, the Gora-Gan community presents an ideal case study for testing these theoretical propositions, as residents regularly navigate between biblical and indigenous religious resources in addressing economic challenges.

Biblical economic principles, as articulated through centuries of theological reflection, emphasize themes of justice, redistribution, and communal responsibility that directly address poverty and welfare concerns. The Hebrew concept of *mishpat* (justice) and the New Testament emphasis on *koinonia* (fellowship/sharing) provide theological foundations for systematic approaches to economic inequality. Indigenous religious practices in the Gora-Gan community similarly emphasize communal solidarity, though through different mechanisms rooted in ancestral wisdom, ritual obligations, and kinship networks.

The rational choice framework becomes particularly relevant when examining how individuals decide between these competing welfare systems. Blau (2017:134) argues that social exchange theory helps explain how people navigate complex religious landscapes, weighing the social capital, material benefits, and spiritual satisfaction offered by different religious communities. This perspective illuminates why many Gora-Gan residents maintain simultaneous engagement with both biblical and indigenous religious resources rather than choosing exclusively between them.

Furthermore, the work of Weber (1905:67) on the relationship between religious ethics and economic behaviour provides crucial insights for understanding how different theological

frameworks shape approaches to poverty and wealth accumulation. Weber's analysis of Protestant ethics reveals how religious beliefs can profoundly influence economic structures and individual behaviour patterns. Similarly, the indigenous religious ethics of the Gora-Gan community embody distinct approaches to resource distribution and social responsibility that merit careful examination.

Biblical Economic Principles and Poverty Alleviation

The biblical approach to economic poverty and welfare mechanisms reflects a comprehensive theological framework that integrates spiritual and material concerns. Central to this approach is the concept of stewardship, which positions humans as caretakers of divine resources rather than absolute owners. This theological foundation creates moral obligations for wealth redistribution and care for the economically marginalized. As Becker (2006:123) observes, human capital theory helps explain how religious education and moral formation contribute to economic outcomes, particularly in communities where biblical principles shape educational priorities.

The Hebrew Bible establishes clear parameters for economic justice through institutions like the Sabbath year and Jubilee, which mandated periodic redistribution of land and forgiveness of debts. These mechanisms recognize that economic inequality tends to accumulate over time and requires structural interventions to maintain social stability. The rational choice perspective helps explain why such institutions might emerge, as they serve the long-term interests of the community by preventing extreme polarization that could lead to social breakdown.

New Testament teachings build upon these foundations while adapting them to different social contexts. The early Christian community described in Acts 2:44-47 exemplifies radical economic sharing that challenged conventional property relations. However, this communalism was voluntary rather than mandated, reflecting what Iannaccone (1995:89) describes as the optimal level of religious commitment that maximizes both individual and collective benefits. The early Christian approach to poverty alleviation combined immediate relief with long-term structural changes aimed at creating more equitable economic relationships.

The Pauline epistles provide additional insights into biblical economic principles through their emphasis on reciprocity and mutual obligation among believers. Paul's concept of *koinonia* creates networks of mutual support that function as informal insurance systems, where members contribute resources during times of abundance and receive support during periods of need. This reciprocal system aligns with rational choice predictions about how individuals manage risk and uncertainty through collective action.

Contemporary biblical scholarship has developed these themes into comprehensive approaches to poverty alleviation that emphasize both individual transformation and structural change. Liberation theology, as developed by scholars like Gustavo Gutiérrez, argues that biblical faith requires concrete action to address economic oppression and social injustice. This theological framework resonates with rational choice theory's emphasis on practical outcomes, as it evaluates religious commitment partly through its effectiveness in producing material improvements in believers' lives.

The biblical emphasis on preferential option for the poor creates moral imperatives that shape how Christian communities allocate resources and prioritize welfare programs. This principle challenges purely market-based approaches to resource distribution by asserting that economic systems should be evaluated primarily through their impact on the most vulnerable members of society. Such theological commitments influence individual decision-making processes as believers weigh their economic choices against moral obligations to care for the poor.

Biblical economic principles also emphasize the dangers of wealth accumulation and the spiritual hazards of economic inequality. The prophetic tradition consistently critiques economic systems that benefit the wealthy at the expense of the poor, while Jesus' teachings warn about the spiritual dangers of material prosperity. These theological positions create tensions for Christians navigating modern economic systems, as they must balance practical needs for economic security with religious commitments to simplicity and sharing.

Indigenous Religious Welfare Mechanisms in Gora-Gan Community

The indigenous religious system of the Gora-Gan community encompasses sophisticated welfare mechanisms that predate colonial contact and continue to operate alongside more recent religious influences. These indigenous practices reflect centuries of cultural adaptation to local environmental and social conditions, creating resilient networks of mutual support that address various forms of economic hardship. The rationality of these indigenous systems becomes apparent when analyzed through the lens of institutional economics, as they provide efficient solutions to collective action problems and risk management challenges.

Central to indigenous welfare mechanisms is the extended kinship system, which creates networks of reciprocal obligation that extend far beyond nuclear family units. Maclean (1997:145) observes that African indigenous religious systems often embed economic relationships within kinship structures, making economic support both a religious duty and a social necessity. These kinship-based welfare networks operate according to principles of generalized reciprocity, where individuals assist without expectation of immediate return, trusting that the system will provide for their needs when circumstances require.

The indigenous religious calendar provides structured opportunities for resource redistribution through various festivals and ceremonies that require communal participation and contribution. These events function as mechanisms for wealth levelling, as more prosperous community members are expected to contribute disproportionately to collective celebrations while poorer members receive food, gifts, and social recognition. Bruce (2000:78) notes that such religious festivals serve important social functions beyond their spiritual significance, helping to maintain social cohesion and prevent extreme economic polarization.

Indigenous religious leadership plays a crucial role in mediating economic disputes and organizing collective responses to economic crises. Religious authorities possess moral authority that enables them to compel wealthy community members to fulfill their obligations to the poor, while also providing frameworks for conflict resolution when economic tensions threaten social

stability. This religious mediation of economic relationships demonstrates the embedded nature of indigenous welfare systems, where spiritual and material concerns are inseparable.

The concept of spiritual reciprocity is fundamental to indigenous welfare mechanisms, as economic assistance is understood to create spiritual obligations that extend beyond immediate material exchange. Individuals who receive help during times of need are expected to reciprocate through spiritual practices such as prayers, blessings, and ritual participation that benefit their benefactors. This spiritual dimension of economic exchange helps explain why indigenous welfare systems persist even when more efficient secular alternatives become available.

Indigenous religious practices also include specific mechanisms for addressing different types of economic hardship. Harvest festivals redistribute agricultural surplus to ensure that all community members have access to adequate food supplies, while naming ceremonies and marriage celebrations provide opportunities for broader kinship networks to contribute to households facing major expenses. These institutionalized forms of economic support create predictable safety nets that reduce uncertainty and encourage long-term planning.

The role of indigenous religious specialists extends beyond purely spiritual functions to include economic advisory roles where religious leaders help community members make decisions about resource allocation, investment, and risk management. These religious authorities possess intimate knowledge of local economic conditions and social networks that enable them to provide valuable guidance about economic opportunities and challenges. Their involvement in economic decision-making reflects the holistic nature of indigenous religious systems that integrate spiritual and material concerns.

Gender roles within indigenous religious systems significantly influence how welfare mechanisms operate, with women often playing central roles in organizing and maintaining support networks. Women's religious associations frequently serve as informal credit and savings groups that provide economic support to members facing financial difficulties. These gender-specific religious organizations demonstrate how indigenous welfare systems adapt to recognize the different economic challenges and opportunities faced by different segments of the community.

Rational Choice Theory and Religious Economic Behaviour

The application of rational choice theory to religious economic behaviour in the Gora-Gan community reveals complex decision-making processes that challenge simplistic understandings of religious commitment as purely non-rational or indigenous behaviour. Stark and Bainbridge (1987:112) argue that individuals approach religious choices with the same cost-benefit calculations they apply to other significant life decisions, weighing the potential rewards against the costs of participation. This theoretical framework provides valuable insights into how community members navigate between biblical and indigenous religious resources in addressing economic challenges.

The concept of religious capital, as developed by Iannaccone (1998:167), helps explain why individuals often maintain simultaneous engagement with multiple religious systems rather than choosing exclusively between them. Religious capital represents the accumulated knowledge, skills, and social connections that individuals develop through religious participation, and this capital becomes more valuable when it can be deployed across different religious contexts. Gora-Gan residents who participate in both Christian churches and indigenous religious practices can access broader networks of social support and economic opportunity.

Rational choice theory also illuminates the strategic aspects of religious giving and reciprocity that characterize both biblical and indigenous welfare systems. Becker (1976:78) demonstrates that altruistic behaviour often reflects rational calculations about long-term benefits, including reputation effects, social capital accumulation, and insurance against future hardship. Religious giving in the Gora-Gan community serves multiple functions beyond immediate charitable relief, creating social bonds that can be activated during times of need and establishing moral claims on community resources.

The switching costs associated with religious affiliation significantly influence individual decision-making processes regarding religious participation and economic support systems. Individuals who have invested heavily in learning indigenous religious practices and building relationships within indigenous religious networks face significant costs if they abandon these systems entirely for biblical alternatives. Conversely, those who have developed religious capital within Christian contexts may be reluctant to disengage from these networks even when indigenous alternatives offer superior short-term benefits.

Information asymmetries play a crucial role in religious economic behaviour, as individuals often lack complete information about the reliability and effectiveness of different welfare systems. Indigenous religious networks may provide more predictable support for certain types of economic challenges, while biblical Christian communities might offer better access to modern economic opportunities such as education and employment. The rational choice framework helps explain how individuals gather and process information about these different options.

The concept of portfolio diversification applies directly to religious economic behaviour, as individuals seek to minimize risk by maintaining access to multiple sources of potential support. Kent (2002:123) observes that religious organizations often compete for member loyalty through the provision of economic services, creating incentives for individuals to maintain multiple religious affiliations. This portfolio approach to religious participation reflects rational risk management strategies that maximize access to resources while minimizing dependence on any single source of support.

Collective action problems significantly influence how religious welfare systems operate and evolve. Both biblical and indigenous religious communities face challenges in maintaining adequate levels of contribution to support welfare programs while preventing free-riding behaviour that could undermine system sustainability. Rational choice theory provides

frameworks for understanding how religious communities develop institutional mechanisms to address these collective action problems.

The role of social sanctions and reputational effects in religious communities creates additional incentives for participation in welfare systems that extend beyond immediate material calculations. Einstein (2008:134) argues that religious communities often function as moral economies where social standing depends partly on contributions to collective welfare. These reputational mechanisms help explain why individuals continue to participate in religious welfare systems even when the immediate material benefits may be limited.

Comparative Analysis and Synthesis

The comparative analysis of biblical economic principles and indigenous religious welfare mechanisms reveals both significant convergences and important differences that illuminate the complexity of religious economic behaviour in plural societies. Both systems emphasize communal responsibility, reciprocity, and social solidarity as fundamental principles for addressing economic hardship, yet they differ substantially in their theological foundations, institutional structures, and implementation strategies. This convergence-divergence pattern reflects what Berger (1963:78) describes as the market dynamics of religious competition, where different religious traditions develop similar solutions to common human problems while maintaining distinctive theological and cultural identities.

The theological foundations of each system shape their respective approaches to economic inequality and poverty alleviation in ways that reflect deeper philosophical differences about human nature, social organization, and the relationship between spiritual and material concerns. Biblical economic principles emerge from monotheistic traditions that emphasize divine sovereignty, universal human dignity, and eschatological hope for social transformation. Indigenous religious approaches in the Gora-Gan community reflect polytheistic and ancestor-centered worldviews that prioritize communal harmony, cyclical reciprocity, and maintenance of established social relationships.

These theological differences translate into distinct institutional arrangements for organizing and delivering welfare services. Biblical Christian communities often develop formal organizational structures with clear hierarchies, written policies, and systematic approaches to resource distribution that reflect Protestant emphases on rational organization and efficient administration. Indigenous religious welfare mechanisms operate through informal networks based on kinship, ritual obligations, and personal relationships that emphasize flexibility, personal knowledge, and cultural continuity.

The temporal dimensions of each system also differ significantly in ways that influence their effectiveness in addressing different types of economic challenges. Biblical economic principles often emphasize long-term structural transformation aimed at addressing the root causes of poverty and inequality through education, capacity building, and advocacy for systemic change. Indigenous religious welfare mechanisms typically focus on immediate relief and short-term

stabilization that helps individuals and families navigate temporary economic difficulties without fundamentally altering existing social structures.

The gender dimensions of each system reveal important differences in how they recognize and address the distinct economic challenges faced by women and men within the community. Biblical economic principles, particularly as interpreted through contemporary Christian social teaching, often emphasize gender equality and women's empowerment as essential components of poverty alleviation. Indigenous religious welfare mechanisms may be more likely to reinforce existing gender roles while providing important support systems that recognize women's specific economic needs and contributions.

The age-related aspects of each system demonstrate different approaches to intergenerational resource transfers and support for elderly community members. Indigenous religious welfare mechanisms often provide strong support systems for elderly individuals through extended kinship networks and respect for ancestral wisdom. Biblical economic principles may place greater emphasis on preparing younger generations for economic independence through education and skill development, though they also emphasize care for elderly community members.

The effectiveness of each system in addressing different types of economic challenges varies significantly based on the nature of the problem, available resources, and social context. Indigenous religious welfare mechanisms may be particularly effective for addressing localized economic disruptions such as crop failures, illness, or family emergencies that require immediate community response. Biblical economic principles may be more effective for addressing systemic economic challenges that require coordinated action across larger geographical areas or engagement with modern economic institutions.

The hybrid approaches that many Gora-Gan residents adopt reflect rational strategies for maximizing access to resources while minimizing risks associated with dependence on any single welfare system. Haralambos, Holborn, and Heald (2008:156) observe that individuals in plural societies often develop sophisticated strategies for navigating multiple institutional systems simultaneously. These hybrid approaches may involve strategic timing of requests for assistance, careful management of social obligations across different networks, and selective presentation of needs to different religious communities.

The sustainability of each system depends on different factors that influence its long-term viability and effectiveness. Biblical economic principles may be more sustainable in contexts where communities have access to modern economic institutions, educational opportunities, and political systems that support systematic poverty alleviation. Indigenous religious welfare mechanisms may be more sustainable in contexts where communities maintain strong kinship networks, cultural continuity, and local resource bases that support reciprocal exchange systems.

Implications for Poverty Alleviation and Community Development

The comparative analysis of biblical economic principles and indigenous religious welfare mechanisms in the Gora-Gan community provides important insights for developing effective approaches to poverty alleviation and community development in religiously plural contexts. The evidence suggests that neither system alone provides a complete solution to economic hardship, but their combination creates complementary strengths that can be leveraged for more effective poverty reduction strategies. This finding aligns with Kukah's (1997:134) observation that successful development initiatives in African contexts must engage with both indigenous and modern religious resources.

The integration of biblical and indigenous welfare mechanisms requires careful attention to theological and cultural sensitivities that respect the integrity of both systems while creating opportunities for mutual learning and collaboration. Wells (2008:89) argues that effective religious dialogue in development contexts requires recognition of the distinct contributions that different traditions make to human flourishing. This principle suggests that poverty alleviation strategies should build upon the strengths of both systems rather than attempting to replace one with the other.

The rational choice framework provides valuable insights for designing development interventions that work with rather than against the decision-making processes that individuals employ when addressing economic challenges. Development programs that ignore the rational calculations that community members make about religious participation and welfare access are likely to encounter resistance or achieve limited success. Effective interventions must demonstrate clear benefits that justify the costs of participation and engagement.

The social capital dimensions of both religious systems suggest that poverty alleviation strategies should focus on strengthening social networks and collective efficacy rather than relying solely on individual-level interventions. Silbertz (1971:167) demonstrates that social capital formation is crucial for sustainable poverty reduction, as it enables communities to mobilize resources and coordinate responses to economic challenges. Both biblical and indigenous religious systems contribute to social capital formation through their emphasis on reciprocity, mutual obligation, and collective action.

The educational implications of this analysis are particularly significant for communities seeking to address poverty through human capital development. Biblical economic principles emphasize the importance of education as a mechanism for individual and community transformation, while indigenous religious systems provide important cultural knowledge and social skills that enhance economic opportunities. Effective educational strategies must integrate both types of knowledge while helping individuals develop the analytical skills needed to navigate complex economic environments.

The policy implications of this research extend beyond local community development to broader questions about how government agencies and non-governmental organizations can work effectively with religious communities in addressing poverty. The evidence suggests that external development interventions achieve greater success when they engage with existing religious welfare systems rather than attempting to bypass or replace them. This finding supports

arguments for partnership approaches that leverage religious resources while respecting their autonomy and distinctive contributions.

The gender dimensions of this analysis have important implications for designing development interventions that address the specific economic challenges faced by women in the Gora-Gan community. Both biblical and indigenous religious systems provide important resources for women's economic empowerment, but they may also reinforce certain limitations that restrict women's economic opportunities. Effective gender-sensitive development strategies must work within these religious frameworks while creating opportunities for expanding women's economic participation.

The sustainability challenges identified in this analysis suggest that long-term poverty alleviation requires attention to both immediate needs and structural factors that perpetuate economic inequality. Indigenous religious welfare mechanisms excel at providing immediate relief and maintaining social stability, while biblical economic principles offer frameworks for addressing systemic causes of poverty. Sustainable development strategies must integrate both approaches while building local capacity for ongoing poverty reduction efforts.

Conclusion

This comparative analysis of biblical economic principles and indigenous religious welfare mechanisms in the Gora-Gan community reveals the complex ways in which religious belief systems shape economic behaviour and social responses to poverty. The evidence demonstrates that both systems provide valuable resources for addressing economic hardship, though they operate through different theological frameworks, institutional structures, and strategic approaches. The rational choice theoretical framework proves particularly useful for understanding how individuals navigate between these competing yet complementary welfare systems, often adopting hybrid approaches that maximize access to resources while minimizing risks.

The findings suggest that effective poverty alleviation in religiously plural contexts requires integration of different religious resources rather than exclusive reliance on any single system. This integration must be achieved through careful attention to theological and cultural sensitivities that respect the integrity of each tradition while creating opportunities for mutual learning and collaboration. The evidence also indicates that development interventions achieve greater success when they work with existing religious welfare systems rather than attempting to bypass or replace them.

The broader implications of this research extend beyond the specific context of the Gora-Gan community to illuminate general principles about the relationship between religion and economic behaviour in developing societies. The study contributes to growing literature on religious economies that recognizes the rational dimensions of religious behaviour while acknowledging the distinctive contributions that different religious traditions make to human flourishing.

Future research should continue to explore how religious resources can be effectively mobilized for poverty alleviation while respecting the autonomy and distinctive contributions of different faith traditions.

The analysis also highlights the importance of understanding local contexts and decision-making processes when designing development interventions. The rational choice framework provides valuable tools for analyzing how individuals make decisions about religious participation and welfare access, but this framework must be applied with sensitivity to cultural and theological factors that influence how rational calculations are made. Effective development strategies must demonstrate clear benefits that justify the costs of participation while working within existing social and religious structures.

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PEACE EDUCATION: A PANACEA FOR CONFLICT RESOLUTION IN NIGERIA

BY

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Abstract

This paper examines the role of peace education as a founder mental approach to conflicts resolution in Nigeria. A country frequently plague by ethnic ,religious and social political conflicts .it posits that peace education Foster a culture of understanding, tolerance and co-existence can significantly contribute to resolving conflicts and promoting sustainable peace .the study highlighted existing forms of conflicts in Nigeria ,the shortcoming of traditional conflicts resolution mechanisms and the need for a proactive educational strategies that emphasizes peace –building skills among youths and communities by analyzing various peace education programs and their impacts ,this paper illustrates how cultivating a peace oriented mindset can transformed attitudes and behaviors essential for resolving dispute and recommendation will be made on how peace education can be panacea for conflict resolution in Nigeria

Key Words: Peace Education, Conflict, Conflict Resolution

Introduction

As Nigeria navigates the complexities of it diverse society characterized by numerous conflicts stemming from ethnic, religious, and socio-political difference, the call for effective

conflicts resolution strategies has never been more urgent. the integration of peace education into the educational framework presents a transformatory approach towards achieving sustainable peace. Peace education seeks to address not only the symptoms of conflicts but also aims to equip individual with ethical skills necessary for promoting dialogue understanding and reconciliation .this article explains the viability of peace education as a panacea for conflicts resolution in Nigeria, offering inside into its potential impact on youths and community dynamics. by addressing the exiting conflicts, analyzing traditional resolution method and showcasing successful peace education initiatives.

Peace education is a pedagogical approach aime at foster a culture of peace through the development of knowledge, skills altitudes and values essential for peaceful co-existence. The united nation education, scientific and cultural organization (UNESCO) defined peace education as an ongoing process that develops the different dimensions of peaces, social, economy political, cultural and environmental.

Comfits resolution on the other hand is the history of ethnic religious conflicts, political unrest and communal violence that necessitate effective resolution strategies Numerous scholars have contributed to the discuses of peace education and conflicts resolution in Nigeria. Kenneth, Aigbarboo(2018) explores the interplay between peace education and sustainable development in Nigeria. Chiboke Okwor(2020)examines the effectiveness of existing peace education in promoting social cohesion. Kamar (2024) discusses the role of educational authorities and their commitments to implementing peace education within the community. Through their works, these scholars illuminate the complexities and potential of peace education as value route to sustainable conflict resolutions in Nigeria.

Peace education has evolve significantly over the decades shaped by various historical contests including the aftermath of world wars ,the cold war and various regional conflicts the modern notion of peace education gained traction in the later half of the 30th centaury driven by the necessity to lnbug future generations with the values of peaceful co-existence, tolerance and conflict resolution. Scholars such as John Galtung emphasized the importance of positive peace which involves not only the absence of violence but also presence of social cohesion and harmony

In Nigeria, the need for peace education has become especially patinent due to the multi faceted conflict the nation faces, including, ethnic,religion and socio economic tensions .the development of peace education in Nigeria can be traced back to efforts in the post-civil war periods in the 1970s and 1980s, but it was gained significant momentum in the 21st century, particularly after several violent outbreaks such as ,communal clashes and the rest of insurgence growths.

Types of Conflicts in Nigeria and their Unending Cause

Nigeria is characterizes by diverse conflict that can be broadly be classified

A. Ethnic Conflicts: Nigeria is to over 250 ethnic groups with the Yoruba ,Igbo and Hausa being the largest .historically grievances getting back to the colonial polices and competitions for resources often fuel ethnic tension.

B. Religion Conflicts: The divide between the predominantly Muslims north and Christians south has led to significant violence particularly in the form of sectarian riots and attacks from groups like book haram

C. Resource Driven Conflicts

The fight over Resource contributes particularly in the Niger delta region has led to violence protest, militancy and clashes with government forces.

D. Cattle Herding: Conflicts Clashes between Sedentary Farmers and Nomadic herdsman often exacerbated by climate change and desertification have led to violence and loss of life

Traditional Conflicts Resolution Mechanisms in Nigeria

Nigeria ethnic and culture diversity often a range of traditional conflicts resolution mechanism which scholars like John Paul Lederach have documented these strategies often emphasis reconciliations, community- based dialog and restoration of relationship rather than positive measures .

Examples of Traditional Conflicts Resolution Mechanisms in Nigeria

Elders festival events celebrating ethnic unity can Foster reconciliation and healing following conflicts

Dialogue circles- these grassroots discussions encouraged open communication between opposing groups, promoting understanding and tolerance

Importance of Promoting Dialogs, Tolerance and Conflicts Resolution Skills

The promotion of dialogs and tolerance is vital as highlighted by scholars such as Betty Readon and Ian Harris in a multi ethnic society like Nigeria, fostering an environment of mutual respect can mitigate tension and enhance community resilience against conflicts furthermore conflicts resolution skills such as negotiation, mediation and emotional intelligence are essential for harmonizing relationships in diverse settings.

EXISTING PEACE EDUCATION PROGRAMMES IN NIGERIA

Several peace education initiatives has emerged in Nigeria, including for the Nigeria, national commission for UNESCO peace education programs .this programs integrated peace education into schools curriculums promoting values of tolerance from an early age.

The inter-faith mediation center in Kaduna engages in community dialogs initiatives, bringing together individuals from different faiths to address mutual concerns.

Local NGO initiatives organizations like the search for common ground and the center for peace building and social economic resources development have been vital in implementing grassroots peace initiatives.

Impacts of Peace Education on Conflicts Resolutions

Research indicates that peace education has positive implications for conflicts resolutions in Nigeria studies by scholars like Francesco. N Cancion show that educational programs are effectual in changing attitudes towards violence and fostering a culture of peace. Peace education not only raises awareness but also equips individuals with practical skills necessary for conflicts management

Challenges to Peace Education as A Panacea for Conflicts Resolution in Nigeria

Despite the success, peace education in Nigeria faces numerous challenges

- a. Lack of political will: Government indifference or involvements in conflicts hammers peace education efforts.
- b. Inadequate funding: many educational programs lack substantial funding, affecting their reach and impact.
- c. Cultural resistance: Traditional believes and practice my contradicts modern peace education principles thereby presenting a barrier to acceptance and implementation.
- d. Security concern: The ongoing violence in certain region hinders the mobilization of communities for peace education initiatives

Conclusions

In conclusion, implementing peace education in Nigeria is not only just an education reformed, but a necessary strategy for fostering sustainable conflicts resolutions and natural cohesion. Given the complicities and diverse natural of conflicts in Nigeria.

Recommendations

Peace education will be a panacea for conflicts resolutions in Nigeria if the following recommendations are considered and implemented

Integration of peace education into schools curriculums. educational institutions should in-cooperate peace education into their curriculums at all levels. This can help to instill values of tolerance, understanding and conflicts resolutions in students form an early age .

Training and facilitation –teachers and community leaders should undergo training program focused on peace education methodologies including conflicts resolutions and negotiations

Community engagements programs developed community-based peace education programs that engaged families and local leader's. this involvement can foster community solidarity and help in addressing the roots causes of conflicts.

Promotion of inter faith dialogs create platforms for interfaith dialogs' and cultured enhanced programs to promote understanding and mitigate religions and ethnical tensions relevant in Nigeria.

Policy implementation and government supports. Advocate for government policies that support peace educations initiatives including funding for programs and incentives for schools that successfully implants peace education.

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**THE THEOLOGICAL IMPLICATIONS OF THE USE OF AFRICAN TRADITIONAL
MEDICINE IN THE CONTEMPORARY CHURCH**

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Abstract

This paper explores the theological implications of African Traditional Medicine (ATM) within the context of the contemporary African Church. While ATM has been integral to African health systems for centuries, its incorporation into Christian practice poses significant doctrinal and biblical challenges. The study investigates the tension between ATM and Christian doctrines of salvation, Christian living, the mission of God, and pastoral ministry. The research adopts a qualitative method, relying on biblical text, theological analysis, and a review of existing literature on ATM and Christian responses to it. Primary sources such as Scripture and Christian theological writings were examined alongside secondary scholarly works on African religion, culture, and pastoral practice. The findings reveal that while ATM reflects the deep cultural and spiritual heritage of African societies, its use within Christian communities often leads to theological ambiguities and dilemmas. Specifically, it creates challenges related to syncretism, spiritual compromise, and conflicting understandings of healing and salvation. The study concludes that the Church must provide a biblically faithful and theologically sound response, one that recognizes the cultural significance of ATM but reaffirms Christ as the ultimate source of salvation and healing.

Keywords: African Traditional Medicine, Theology, Christianity, Healing, Syncretism, Contemporary, Church

Introduction

African Traditional Medicine (ATM) remains a significant aspect of African cultural identity, offering physical, psychological, and spiritual healing. It incorporates the use of herbal remedies, rituals, divination, and ancestral consultations to address health and life issues (Oduyoye, 2001). However, the integration of ATM practices into Christian life has led to complex theological debates. This paper aims to explore these complexities by assessing the compatibility of ATM with core Christian doctrines and ethics. The method used is primarily theological and analytical, drawing from biblical texts, church tradition, and African Christian theologians.

The Concept of African Traditional Medicine (ATM)

According to the World Health Organization (WHO, 2013), African Traditional Medicine refers to "the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences indigenous to different cultures that are used to maintain health, as well as to prevent, diagnose, improve, or treat physical and mental illnesses." ATM integrates spiritual, herbal, and manual therapies within the context of indigenous beliefs.

African Traditional Medicine is based on a holistic approach to healing that recognizes the collaboration between the physical, spiritual, and social aspects of health. Traditional African healers often referred to as herbalists, diviners, or spiritual healers, play a crucial role in diagnosing and treating illnesses. Their knowledge according to Abiodun (2020) is passed down through generations, often orally or through apprenticeship.

A fundamental belief in African Traditional Medicine is that, diseases can have both natural and supernatural causes. Despite the fact physical sicknesses may result from infections or environmental factors, many diseases are believed to be caused by spiritual forces, ancestral displeasure, or witchcraft said Green (2019). As a result, treatment or healing methods often involve a combination of herbal remedies, spiritual rituals, and divination (WHO, 2022).

Historical Context of African Traditional Medicine and Christianity in Africa

Before the advent of Christianity in Africa, traditional medicine served as the primary healthcare system, addressing physical and spiritual illnesses (Olupona, 2004). With the coming of Western missionaries, ATM was often dismissed as paganism or superstition. This created a dichotomy in African religious life, pushing many to practice Christianity publicly while adhering to traditional healing privately.

African theologians like Mbiti (1990) and Bediako (2004) have attempted to reconcile this duality, suggesting that African traditional values could be reinterpreted through a Christian lens. However, caution is necessary to avoid syncretism, where Christian and non-Christian elements blend in a way that distorts biblical faith (Kato, 1975, Kisumu).

ATM is a holistic health system encompassing physical, spiritual, and social dimensions of well-being. According to Mbiti (1991), traditional healers, herbalists, diviners, and spiritualists, serve as mediators between the physical and metaphysical realms. ATM views illness not only in biomedical terms but also as a result of spiritual or communal disharmony. The recognition of supernatural causes for sickness often leads to ritualistic interventions and consultations with ancestral spirits (Gehman, 2005).

Types of African Traditional Medicine

African Traditional Medicine encompasses various healing practices, each with unique methods and cultural significance depending on the case. These practices can be broadly categorized based on their approach to diagnosis and treatment. The following are what can be classified as types of African Traditional Medicine:

1. Herbal Medicine: This is the most widespread form of traditional medicine in Africa, relying on medicinal plants, roots, bark, and minerals to treat various ailments. Herbalists, also known as "traditional pharmacists," prepare medications in the form of infusions, powders, pastes, or decoctions (Abiodun, 2020). According to Sorofo, *Artemisia annua*, is used to treat malaria

(Sorofo, nd), *Prunus africana* also use for prostate health (Green, 2019), and *Vernonia amygdalina* (bitter leaf) used for diabetes and digestive issues (Twamasi, nd), are some of the well-known herbal medicine. Some of the herbal medicines are used for treating infections, chronic diseases, and pain management etc.

Spiritual and Ritual Healing: Many African societies believe that illnesses can have supernatural causes, such as curses, ancestral displeasure, or malevolent spirits. Spiritual healers, also called "diviners" or "sangomas," play a critical role in diagnosing and treating such conditions through:

2. Divination: In many traditional African cultures, divination is a common practice used to communicate with spirits. This can involve using various objects such as bones, shells, mirrors, and other sacred items to connect with the spiritual realm. For example, in some cultures, diviners use bones or shells to ask questions and receive answers from the spirits. The diviner will throw the bones or shells and then interpret the patterns and symbols that appear. This is believed to provide guidance and insight into the future (Busia, 2021).

3. Sacrifices and Offerings: Sacrifices and offerings are another important aspect of traditional African spiritual practices. These are used to appease ancestors and spirits, and to show respect and gratitude. In many cultures, animal sacrifices are made to appease the spirits. For instance, a goat or chicken may be sacrificed to ask for protection, healing, or good fortune. The sacrifice is often accompanied by prayers and incantations, and the meat is then shared among the community. In addition to animal sacrifices, symbolic gifts such as food, drink, or cloth may be offered to the spirits. These gifts are believed to nourish and please the spirits, and to maintain the balance of nature (Githens, 2018).

4. Incantations and Prayers: Incantations and prayers are also an important part of traditional African spiritual practices. These are used to invoke spiritual intervention and to ask for guidance, protection, and healing. Incantations and prayers are recited during rituals and ceremonies. These may be accompanied by music, dance, and other forms of expression. The incantations and prayers are believed to have the power to invoke the spirits and to bring about positive change. However, protective charms and talismans are also used in traditional African spiritual practices to ward off evil and prevent diseases. These may take the form of amulets, beads, or other objects that are believed to have spiritual power (Githens, 2018).

5. Bone-Setting and Physical Therapy: Traditional bone setters specialize in treating fractures, dislocations, and muscular injuries. They use massage techniques, for realigning bones and muscles. They also use splints made from tree bark, animal skin, or herbs compresses to reduce pain and inflammation. (WHO, 2022).

6. Midwifery and Women's Health Care: Traditional birth attendants (TBAs) provide maternal care, assisting with:

Pregnancy Monitoring: In many African cultures, traditional knowledge and practices play a significant role in monitoring pregnancy and detecting complications. For example, in some cultures, traditional birth attendants (TBAs) use their knowledge of herbal remedies and physical examinations to monitor the health of pregnant women. TBAs may use techniques such as abdominal palpation (feeling the abdomen) to detect any abnormalities in the pregnancy. They may also use herbal remedies to treat common pregnancy-related ailments such as morning sickness and back pain (WHO 2022). In addition, TBAs may use traditional knowledge to detect

complications such as pre-eclampsia and eclampsia. For example, they may look for signs such as swelling of the feet and hands, and changes in the woman's urine.

Herbal Remedies for Fertility and Childbirth: Herbal remedies have been used for centuries in African cultures to aid conception and labor. In some cultures, women use herbal remedies such as moringa and papaya to enhance fertility (WHO, 2022). While, in other cultures, herbal remedies such as ginger and garlic are used to aid labor. These remedies are believed to have properties that can help to stimulate contractions and ease pain. Additionally, herbal remedies such as raspberry leaf tea are used to prepare the uterus for labor. This remedy is believed to have properties that can help to tone the uterus and prepare it for contractions.

Postnatal Care: In African cultures, postnatal care is an important aspect of traditional practice. Some cultures for instance, new mothers are given healing baths and massages to help them recover from childbirth. These baths and massages are believed to have properties that can help to promote healing and relaxation. They may include ingredients such as herbs, oils, and other natural remedies. Additionally, postnatal care may involve traditional practices such as binding the abdomen with a cloth or using a heated stone to warm the body. These practices are believed to help the new mother's body return to its pre-pregnancy state. Midwives also perform traditional circumcisions and guide women through initiation ceremonies. These ceremonies are an important aspect of traditional practice and are often performed to mark important life events such as birth, puberty, and marriage (WHO, 2022).

7. Mental Health and Psychological Healing: Traditional healers treat Mental illnesses and emotional distress using:

Counseling and Rituals: counseling and rituals play a significant role in promoting mental health and wellness in African cultures. Traditional counseling practices often involve encouraging individuals to express their emotions and seek guidance from elders (Kwame, 1996). Some cultures in Africa, individuals may participate in traditional rituals such as drumming, singing, or dancing to express their emotions and connect with their community. These rituals provide a safe space for individuals to process their emotions and seek support from others.

Spiritual Cleansing: Spiritual cleansing is another important aspect of traditional African practices related to mental health and wellness. Spiritual cleansing involves removing bad energy or spirits that are believed to be affecting an individual's mental well-being (Ademuwagun, 2002). For example, in some African cultures, spiritual cleansing may involve performing rituals such as burning incense, sprinkling holy water, or using sacred plants to remove bad energy or spirits. These rituals are believed to have the power to cleanse an individual's mind, body, and spirit. Spiritual cleansing may involve seeking the help of a traditional healer or spiritual leader. These individuals are believed to have the power to communicate with the spirit world and to remove bad energy or spirits that are affecting an individual's mental well-being (Mbiti, 1968).

8. Herbal Sedatives: Herbal sedatives are also used in traditional African practices to promote mental health and wellness. Herbal sedatives are natural remedies that are used to calm anxiety, stress, or insomnia. Herbal sedatives such as passionflower, valerian root, or chamomile tea are used to calm the mind and body. These herbs are believed to have a calming effect on the nervous system, which can help to reduce anxiety, stress, or insomnia (Oyebola, 1984). Furthermore, herbal sedatives may be used in combination with other traditional practices such

as spiritual cleansing or counseling. For example, an individual may use herbal sedatives to calm their anxiety, and then participate in spiritual cleansing rituals to remove any bad energy or spirits that may be contributing to their anxiety.

9. Traditional Surgery and Wound Healing: Before the introduction of modern medicine, some African communities practiced minor surgical procedures, including:

Traditional Surgery: One of the most common traditional surgical procedures in Africa is circumcision. Circumcision is a cultural and medical practice that is performed among various ethnic groups in Africa. The procedure involves removing the foreskin of the penis (Kwame, 1996), and it is often performed as a rite of passage into manhood. Circumcision has been practiced in Africa for thousands of years, and it is still practiced today in many parts of the continent. While the procedure is often performed for cultural or religious reasons, it also has health benefits. Circumcision can help to prevent urinary tract infections, reduce the risk of HIV transmission, and prevent penile cancer.

Cauterization and Stitching: In addition to circumcision, traditional African surgeons also performed other minor surgical procedures, such as cauterization and stitching. Cauterization involves using heated metal to close a wound, while stitching involves using natural fibers or herbal pastes to close a wound. Cauterization was often used to treat wounds that were deep or had a lot of bleeding. The heated metal would be applied to the wound (Mbiti, 1996), causing the blood vessels to constrict and the wound to close. Stitching, on the other hand, was often used to treat wounds that were shallow or had minimal bleeding.

Extraction of Foreign Objects: Another minor surgical procedure that was performed by traditional African surgeons was the extraction of foreign objects. This involved removing thorns, arrowheads, or parasites that had become embedded in the skin (Oyebola, 1984). The extraction of foreign objects required great skill and care, as it was easy to cause further injury or infection. Traditional surgeons used a variety of techniques to extract foreign objects, including the use of herbal remedies to numb the area and reduce inflammation.

Traditional Wound Healing: Traditional wound healing in Africa often involves the use of antiseptic herbs to prevent infection. These herbs, such as aloe vera, tea tree, or chamomile, have natural antibacterial and antifungal properties that help to prevent infection and promote healing (Ademuwangun, 2002). In addition to antiseptic herbs, traditional wound healing may also involve the use of other natural remedies, such as honey, coconut oil, or shea butter. These remedies help to moisturize and protect the wound, promoting healing and reducing the risk of infection (Ademuwangun, 2002).

10. Poison and Antidote Therapy: Some traditional healers specialize in treating poisoning and snakebites using:

Herbal Antidotes: Herbal antidotes are plants that are believed to neutralize venom or toxins in the body (Mbiti, 1969). In traditional African medicine, various plants are used to treat different types of poisoning. For example, the plant moringa is used to treat snake bites, while the plant "pawpaw" (Kwame, 1996), is used to treat poisoning caused by eating spoiled food. These herbal antidotes are often prepared in various ways, such as by making a tea or infusion, or by applying the plant directly to the affected area. For example, in some cultures, the leaves of the moringa plant are crushed and applied directly to the snake bite wound to neutralize the venom.

Sweat Induction and Vomiting: Sweat induction and vomiting are traditional methods used to expel harmful substances from the body. In traditional African medicine, various methods are used to induce sweating and vomiting, such as by drinking hot tea or by taking herbal remedies. For instance some cultures in African use a hot tea made from the "ginger" plant are drunk to induce sweating and vomiting (Kwame, 1996). The ginger plant is believed to have natural properties that help to stimulate the body's natural detoxification processes.

Spiritual Cleansing: In some cases, poisoning is believed to be caused by witchcraft or evil spirits. In these cases, spiritual cleansing is used to treat the poisoning. Spiritual cleansing involves various rituals and ceremonies that are designed to cleanse the body and spirit of evil influences (David, 2020). A spiritual leader or traditional healer will perform a ritual ceremony to cleanse the body and spirit of evil influences. This ceremony may involve various activities, such as prayer, singing, and the use of sacred objects. It is imperative to note that, African Traditional Medicine has diverse and holistic system of healing that addresses physical, spiritual, and psychological well-being. It remains an essential part of health care in Africa, especially in rural areas.

Theological Evaluation of Healing in the Bible

Healing in Christian theology is closely tied to faith in God. Scripture affirms that God is the ultimate healer (Exodus 15:26; James 5:14–16). Jesus' ministry was marked by acts of healing, symbolizing the in-breaking of God's kingdom (Matthew 9:35). The New Testament emphasizes that healing is a function of divine grace, not magical manipulation or invocation of spirits. Thus, Christian healing practices are Christ-centered and faith-driven, as opposed to ritualistic and spiritually syncretic interventions found in ATM (Kato, 1975).

Nevertheless, the Church in Africa must reclaim the biblical model of healing through prayer, intercession, and pastoral care. Healing should be Christ-centered and scripturally grounded. Moreau (2000) advocates for contextualization that maintains biblical fidelity while addressing real human needs. A holistic theology of healing therefore, includes physical, emotional, and spiritual dimensions, but must avoid practices that invoke unbiblical spiritual agents. The power of Christ is sufficient for every need (Philippians 4:19). It is imperative to note that God created those traditional herbs used for ATM. Practices that are not animistic and devilish employed to make these herbs potent for treatment should be encouraged. Christians are to replace any evil practice with Christian ideals of praying over the herbs to great them potency or even exorcise them of any evil presence before healing can be made. Jesus himself during his public ministry used natural objectives to heal a man. *"When he had said this, he spat on the ground, made mud with the saliva, and spread the mud on the man's eyes, saying to him, 'Go, wash in the pool of Siloam.' Then he went and washed and came back able to see."* John 9:6–7.

Theological Implications on Salvation

In Christian theology, salvation is received by grace through faith in Jesus Christ alone (Ephesians 2:8–9). It excludes all forms of spiritual mediation outside Christ, including ancestral veneration and ritual appeasement common in ATM. Scripture condemns consulting mediums and spiritists (Leviticus 19:31; Deuteronomy 18:10–12). Christian soteriology teaches that salvation is found solely in Jesus Christ, by grace through faith (Ephesians 2:8–9). ATM practices that invoke ancestral spirits or rely on divination conflict with this exclusive claim (Deuteronomy 18:10–12; 1 Timothy 2:5). When Christians turn to ATM for spiritual healing,

they risk compromising their salvation experience by diverting faith from Christ to alternative ATM, when involving spiritual intermediation, poses a serious challenge to the exclusivity of Christ's mediatorship (1 Timothy 2:5). Bediako (2004) also, affirms that while African spirituality values community and wholeness, Christian salvation must remain rooted in the redemptive work of Christ alone. Practices that involve invoking ancestral spirits dilute the Gospel message and risk reverting to pre-Christian spiritual systems. spiritual powers. This syncretism undermines the integrity of biblical salvation (Matthew 6:24).

Theological Implications on Christian Living

Christian living is marked by holiness, reliance on God, and obedience to Scripture (Romans 12:1–2). ATM often encourages practices that rely on ritual formulas, fear-based compliance, and spiritual intermediaries. Such practices can erode trust in God's providence and lead to spiritual confusion.

The New Testament prescribes prayer, faith, and the ministry of the elders for healing (James 5:14–16), not divination or ritual cleansing. According to Oduyoye (2001), while African spirituality fosters community healing, the Church must draw clear boundaries to protect believers from spiritual compromise. Dual allegiance weakens discipleship and introduces fear-based spirituality inconsistent with biblical trust in God. This paper agrees that, while the use of natural herbs is not inherently unbiblical, spiritual elements that conflict with Christian faith must be rejected (Isaiah 8:19).

Theological Implications on the Mission of God (Missio Dei)

The mission of God involves reconciling humanity to Himself through Christ (2 Corinthians 5:18–19). The Church, as God's agent, must proclaim this message faithfully. ATM, with its focus on spiritual agents other than God, risks distorting this mission. Jesus' healing ministry was holistic yet centered on the kingdom of God (Luke 4:18; Matthew 9:35). The Church must emulate this pattern. Sanneh (2003) emphasizes that true inculturation of the Gospel must affirm Christ as central. Using ATM rituals within mission efforts may attract cultural acceptance but can compromise the gospel's purity. The Church should respond with compassion, providing biblical teaching and faith-based medical alternatives (Matthew 28:19–20; Luke 4:18).

Ethical Challenges of ATM in Christian Theology

ATM involves both natural remedies and spiritual rituals. While the use of herbs may have scientific and medicinal value, Christians find it challenging when spirits are invoked or diabolism is practiced. Church leaders and theologians should differentiate between neutral cultural practices and those that are spiritually incompatible with Christianity (Turaki, 1999).

Unregulated herbal practices can also pose health risks. Shorter (1988) argues that, while cultural sensitivity is essential, ethical responsibility demands rigorous assessment of safety and theological soundness. Church leaders and theologians should not endorse untested or methods that compromise the tenets of scripture and Christian faith. Christians must weigh the risks and ensure that medical and spiritual practices uphold biblical and ethical standards (Kato, 1975).

The Challenge of Syncretism in the African Church

Syncretism, the blending of Christian and traditional religious practices, is widespread in African Christianity. Many believers use ATM while participating in church activities, for

example some Pentecostal and Charismatic churches has openly blended prayer services with traditional healing rituals. This has led to increased numbers but decreased theological clarity. For instance, some healing services involve the use of "blessed" herbs or water drawn from specific rivers, which mirror ATM practices (Parratt, 1995).

This dual allegiance undermines the exclusivity of Christian faith and confuses theological boundaries (Gehman, 2005). Churches must address this issue through discipleship, contextualized theology, and public teaching that distinguishes biblical practices from cultural traditions.

The Role of the Church in Health and Healing

Mbiti (1990) acknowledges the depth of African spirituality but cautions against uncritical acceptance of all traditional practices. Bediako (2004) calls for reinterpretation, not replacement, of African religiosity in light of the Gospel. Kato (1975) warns of the danger of theological syncretism and calls for doctrinal vigilance.

Some African denominations have developed statements on cultural practices, guiding leaders on issues like herbal use, ritual cleansing, and spiritual consultations. These efforts reflect a growing awareness of the need for contextualized, biblically faithful theology.

The Church has a vital role in promoting holistic health among believers. This includes biblical education on healing, establishing faith-based clinics, and collaborating with health professionals. Churches can also engage in community health programs that respect cultural heritage while upholding Christian principles (Oduyoye, 2001).

A contextual approach requires that the Church engage ATM thoughtfully rather than dismissively. This includes acknowledging the cultural significance of ATM while affirming the supremacy of Christ. The Church should develop an African Christian theology of healing that aligns with Scripture but respects African identity. This requires discernment, education, and theological engagement with cultural practices.

Furthermore, the Church should engage with African traditional systems respectfully but critically. Interfaith dialogue can foster mutual understanding, but the Church must maintain doctrinal boundaries. As Walls (2002) notes, the Gospel must enter every culture but not be subordinated to any. Church leaders should affirm African cultural identity where it aligns with Scripture, and reject elements that conflict with the faith. Cultural sensitivity must not become theological compromise.

Recommendations

Drawing from the findings of this research on the theological implications of African Traditional Medicine (ATM) in the contemporary church, the following recommendations are made:

1. Evaluation of African Traditional Medicine in Theological Discourse

The church and theologians should avoid wholesale condemnation of African Traditional Medicine. Instead, a critical evaluation is necessary to distinguish between its spiritual, ritual, and medicinal dimensions. This distinction will allow the church to affirm the use of natural remedies while maintaining theological clarity on issues of ancestral mediation and spirit invocation.

2. Contextual Theologies of Healing

There is a need to develop contextual theologies that engage African understandings of health, illness, and healing. By doing so, the church will present a theology that resonates with African worldviews of holistic well-being, while affirming God as the ultimate source of healing.

3. Integration of Indigenous Medical Knowledge

The church should encourage interdisciplinary collaboration between theologians, African medical practitioners, and biomedical researchers to explore the therapeutic potential of herbs, roots, and natural remedies used in African Traditional Medicine. Such integration may enhance healthcare delivery and provide credible alternatives to Western medicine in contexts where access is limited.

4. Ethical and Pastoral Guidelines

Churches should develop ethical frameworks that guide the responsible use of African Traditional Medicine by their members. This includes affirming practices that promote human dignity and ecological balance, while rejecting harmful rituals, exploitative practices, and those that compromise Christian faith.

5. Holistic Pastoral Care

Pastoral ministries should adopt a holistic view of healing that addresses not only physical illness but also spiritual, psychological, and communal well-being. The church can learn from African Traditional Medicine's emphasis on community and relational harmony as an essential aspect of healing.

6. Future Research on African Traditional Medicine

Scholars of theology, medicine, and anthropology should invest in further research on African Traditional Medicine, with particular focus on: Its pharmacological value and contributions to global health. Its symbolic and ritual dimensions, and their theological implications.

Comparative studies between African Traditional Medicine and Christian sacramental practices (e.g., anointing oil, holy water). Its ethical and environmental implications, particularly the use of natural resources.

Conclusion

African Traditional Medicine presents a multifaceted challenge to the theology and practice of the African Church. While some elements may hold cultural and medicinal value, the spiritual dimensions often conflict with biblical doctrine. The Church should offer sound doctrinal teaching, promote faith-based healthcare, and resist syncretism. By doing so, the Church can maintain its theological integrity while ministering effectively in African contexts.

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**IMPACT OF ENTREPRENEURSHIP EDUCATION ON THE DEVELOPMENT OF
NIGERIAN YOUTHS**

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Abstract

The development of a society is intricately linked to the empowerment of its youth through entrepreneurship skills acquisition. This paper highlights the critical need for youths to acquire entrepreneurship skills to drive societal development. It explores how entrepreneurship education and training can equip young people with the necessary competencies to start and manage their own businesses, thereby contributing to economic growth, job creation, and innovation. The paper emphasizes the role of entrepreneurship in addressing youth unemployment and fostering sustainable development. It concludes by underscoring the importance of integrating entrepreneurship skills acquisition into educational curricula and promoting a culture of entrepreneurship among youths.

Keywords: Youth Entrepreneurship, Entrepreneurship Education, Skills Acquisition, Innovation, Societal Development.

Introduction

Young men of today are complex human beings who possess both positive and negative traits. Even though they are the backbone of any society. In every sphere of life, be it religious, political, ethical, economical the youths are the leaders of the future generation and the life wire of any given society. Merrian Webster Dictionary defines youth as the early period in life, growth, or development and maturity. Benard (2018) equated that the concept of youths represents young, innocent, dynamic, full of energy and above all, future learners. In a simple term, youths are the growing members of the society, the life wire of the society, the depending force of the society, the hope of the society and the future progress of the society. Of a truth, the progress of any given society depends heavily on the youths. That is why any society that care for their future invest in the training of her youths. In this computer age, there is serious need for youths to be properly empowered so that they can be able to face the challenges therein. In order to play the role of future leaders of the society, youths will need to be prepared. For the youths to be prepared educationally and economically, the question that comes to mind is: are the youth aware of this future need of the society? If they are aware, do they have the enabling environment?

In many developed countries, youth are being prepared to take over future politics education, industry and economy of their society. Most particularly in the area of economic, that is why this paper become necessary to empower and enlighten the youths of the society on the need to acquire entrepreneurship skills, so that they take charge of the business opportunities within their environment.

However, entrepreneurship knowledge and skills can be a useful tool for future leaders, particularly the youths in the community and the society at large. It encourages job creation, wealth creation, and a pathway to poverty eradication. Entrepreneurship is also the ability of an individual to be economically empowered, making it possible for a national development. Therefore, for the youth in the community to address it challenges of poverty and unemployment there is need for them to be exposed to entrepreneurship knowledge, skills, and attitudes from primary to tertiary institutions.

Who is an Entrepreneur

When one acquired the skills and is able to produce the needed goods and services to meet the people's needs and wants at a profit, is refers to an entrepreneur.

Some view an entrepreneur as an organizer of the factors of production in order to process raw materials into finished goods or services. Osuala (2008) defined entrepreneur as a person that is self-employed. Owners of small firms may be called entrepreneurs because they have chosen to assume risks identify with business opportunities, gather resources, initiate action and establish organization to meet some demands of market opportunity. In their view, Robert, Micheal and Dean (2007) defined an entrepreneur as an inventor; an individual developing something unique.

However, an entrepreneur is any person who coordinates other factors of production and become a risk bearer of uncertainty while investing his scare resources in business ventures for the purpose of expecting returns.

Dangana (2014) highlighted some of the features or qualities of an entrepreneur to include the following:

1. A peculiar individual, a person who does peculiar things in a peculiar way at a peculiar time with a view to maximizing financial success having assumed the outcome of risk involved.
2. A person who has acquired the entrepreneurship skills.
3. A person who sees and recognizes an opportunity where other people see chaos and confusion.
4. A person who sees opportunity in danger while others see danger in opportunity.
5. An inventor, an originator who creates an opportunity where there is none.
6. A calculated risk taker as well as an innovator.
7. A creative destroyer through the production of new goods and services.

Objectives of Entrepreneurship Education

The importance and relevance of entrepreneurship education cannot be overstated. For entrepreneurship education seeks to provide individuals with necessary knowledge, skills and motivation to encourage entrepreneurial success in a variety of setting. To realize this, Osuala (2008) states the following as the objectives of Entrepreneurship Education.

1. Provision of meaningful education for youths which could make them self-reliant and subsequently encourage them to derive profit, and self-independent.
2. Provision of small and medium size companies graduates who will receive training and tutoring in the skills relevant to management of small business countries.
3. Provision of graduates with the training and support necessary to help them establish a career in small and medium size businesses.
4. Provision of graduates with training in skills that will make meet the manpower need of the society.
5. Stimulation of industrial and economic growth of rural and less developed areas.
6. Provision of graduates with enough training that will make them creative and innovational in identifying new opportunities.

Characteristics of an Entrepreneur

To be a successful entrepreneur, you must not be afraid of failure. Failure is part of an entrepreneur just as success is the goal. Amen, (2020). For an entrepreneur is an imaginable dreamer who sees and recognizes opportunity where other see chaos and confusion. The following are the characteristics of an entrepreneur;

- i. He has a vision, he knows where he is going, without vision no mission: Entrepreneurs have a clear understanding of their business goals and direction. They develop a roadmap to achieve their vision, guiding their decisions and actions.

- ii. He is committed, determined, and perseverant: Entrepreneurs are dedicated to their business and willing to put in the effort required to succeed. They persevere through challenges and setbacks, staying focused on their goals.
- iii. He sees opportunity and turns it into a business idea: Entrepreneurs identify market gaps and opportunities. They develop creative solutions and business ideas to capitalize on these opportunities.
- iv. He is responsible for the success and failure of his business: Entrepreneurs take ownership of their business outcomes, acknowledging successes and failures. They make informed decisions, accepting responsibility for the consequences.
- v. He is a problem solver: Entrepreneurs analyze problems, identifying root causes and potential solutions. They develop innovative solutions to overcome challenges.
- vi. He can tolerate setbacks and changes: Entrepreneurs adjust to changing market conditions, customer needs, and unexpected setbacks. They pivot their strategies when necessary, staying focused on their long-term goals.
- vii. He is a risk taker: Entrepreneurs weigh risks and potential rewards, making informed decisions. They take calculated risks to innovate, experiment, and drive business growth.

Benefits of an Entrepreneur

Fayolle, et'al (2015) consider the following as the benefits of an entrepreneur:

1. Pride of ownership of a business.
2. It promotes financial freedom and increase better livelihood.
3. It is a driving force towards achieving total economic, political religion and social freedom.
4. It promotes self-awareness, determination and commitment.
5. It is God's compensation (Profit) to those who would acquire and practice the skill of entrepreneurship.
6. Fighting of poverty or poverty eradication.
7. Determining factor for National or economic development.

Sources of Finance for an Entrepreneur.

Amen (2020) said for one to be become a successful entrepreneur, there need for proper and adequate financing. Some of include among others;

1. Personal saving.
2. Relations and friends.
3. Business Agents.
4. Business and credit
5. Formation of cooperative societies.
6. Loan from commercial banks
7. Grants from government.
8. Assistance from Non-Governmental Organization (NGOs).
9. Inheritance from late parents.

Entrepreneurship

Entrepreneurship is the ability of the entrepreneur to engage in a risk taking adventure with the aim of making profit. It is a process of using innovation to create value or a process where individuals use their talents, efforts and resources to create value (Inyam and Dahal, 2016). In other words, entrepreneurship can be seen as the result of the effort of entrepreneurs in the production of new products or goods and services for the purpose of making profit.

There are facts that are outstanding in definition of entrepreneurship which involves the creation of process; creating something that has value, secondly, entrepreneurship requires the devotion of necessary time and effort, thirdly, assuring the necessary risk taking and finally, the reward of an entrepreneur.

Business Opportunities in Entrepreneurship

There are many business opportunities in entrepreneurship, they are seen as trade and are:

- i. **Buying and Selling:** Engaging in retail or wholesale trade, buying products at a low price and selling them at a higher price, can be a lucrative business opportunity (Kotler & Armstrong, 2010).
- ii. **Commission Agent:** Acting as an intermediary between buyers and sellers, earning a commission on each transaction, requires strong networking and negotiation skills (Hisrich et al., 2017).
- iii. **Barbing and Hair Dressing Salon:** Providing personal grooming services can be a profitable venture, especially with a loyal customer base (Bessant & Tidd, 2018).
- iv. **Food Vending and Cafeteria:** Selling food products, either on the street or in a fixed location, can be a successful business opportunity, especially with a unique menu or concept (Hall & Giesecke, 2017).
- v. **Agriculture:** Engaging in farming or livestock production can be a profitable business, especially with a focus on sustainable practices (Pretty, 2008).
- vi. **Carpentry:** Creating wooden products, such as furniture or building materials, requires skilled craftsmanship and attention to detail (Sennett, 2008).
- vii. **Tailoring:** Designing and creating clothing or textiles can be a successful business opportunity, especially with a focus on quality and customer service (Kawase, 2017).

Skills in Entrepreneurship

- i. **Willingness to Learn:** Entrepreneurs must be open to new knowledge and experiences, continually updating their skills and expertise (Dweck, 2006).
- ii. **Ability to Listen:** Effective entrepreneurs listen actively to customers, partners, and stakeholders, using this feedback to inform their business decisions (Bhide, 2000).
- iii. **Creativity:** Entrepreneurs need to think creatively, developing innovative solutions to complex problems and identifying new business opportunities (Amabile, 1993).
- iv. **Confidence:** Entrepreneurs require confidence in their abilities and vision, inspiring trust and credibility in their stakeholders (Bandura, 1997).
- v. **Perseverance:** Entrepreneurs must be resilient and persistent, overcoming obstacles and setbacks to achieve their goals (Duckworth et al., 2007).

- vi. **Courage:** Entrepreneurs need courage to take calculated risks, challenge conventional wisdom, and pursue new opportunities (Miller, 2009).
- vii. **Risk Taking:** Entrepreneurs must be willing to take calculated risks, weighing potential rewards against potential losses, to drive business growth and innovation (Knight, 1921).

The concept of Entrepreneurship Education

The Bible recorded in Hosea 4:6 that my people perish because of lack of knowledge. Just as one cannot worship God without having the knowledge of God. So also, an entrepreneur cannot be effective without the knowledge of entrepreneurship. Therefore, for any efficient and effective entrepreneurship, there must be effective entrepreneurship education, Kuratko, (2005).

Entrepreneurship education is mainly concerned with the process of transmitting entrepreneurship knowledge, skills and attitudes to whoever that is ready and willing to acquire it. In other words, it deals with the acquisition of entrepreneurship knowledge, skills, attitudes and values of entrepreneurial business. It is a specialized training given to learners to acquire skills and ideas of becoming business owners. According to Osuala (2008) entrepreneurship education makes learners acquire managerial abilities and capabilities for self-employment rather than being employed for pay. Entrepreneurship education if given the rightful place in the educational system of Nigeria can serve as a mean of reducing unemployment whereby eradicating poverty among the youths.

Benefits of Entrepreneurship Education

Fayolle, et'al (2015), Entrepreneurship Education has great impact on the learner; for it enables them eradicate poverty and unemployment. Some of the benefits of entrepreneurship education are:

1. It helps in making individuals to be self-employed giving job-satisfaction and flexibility of workforce.
2. It leads to establishment of more industries especially in the rural areas.
3. Acquisition of entrepreneurial skills will encourage patronage of local raw-materials which in turn will be processed into finished products.
4. Entrepreneurial opportunities can also attract local and forcing investors into the country to establish industries.
5. When industries, factories and companies are in abundance and the necessary skills and training are being impacted on the individual, the various vacant position will be filled up, this will reduce the rate of unemployment in the society.
6. If Entrepreneurship Education is emphasized at the various level of our educational system, there is the possibility that the use of modern technology in manufacturing industries will be promoted. This will in turn lead to increase productivity which will help to boost the economy.

Youth Entrepreneurship Skills Acquisition for the development of the society.

The concern of this paper is to make the youths in society realized their potentials. The youths must realize that they are the future leaders of the society. They must equally understand that the development of the society; economically, politically and educationally lies in their

hands. These are enormous tasks. If the youth can realized that the development of the society for the present and future standard rest on their hands, then there is the need to embrace and be involved in entrepreneurship. Bearing in mind that entrepreneurship makes the youth to be self-reliant, economic empowerment, opportunity to employ others, and a tool for fighting poverty.

For this paper to explain this fact let briefly refer to the benefit and objective of entrepreneurship education as stated in the previous pages. If the benefits and objectives are obtained, then the youths will be properly prepared for the development of their society most particularly the development of the community.

Specifically, youths entrepreneurship skill acquisition will enable them fight unemployment. Unemployment is a situation whereby qualified and able youths move around the streets without jobs.

It has devastating effects which include poverty, arm-robbing, kidnapping, insurgency, drug abuse and prostitution. Entrepreneurship skills and knowledge provide solution to learning youth's unemployment. For entrepreneurship enable the youths to venture into and progress in a business, making them self-employed.

Poverty Eradication: poverty still remains a development issue that continues to capture the attention of the policy makers and donor agencies. Nigeria is one of the developing nations that is mostly affected by problem. Almost all the poverty reduction strategies made by government have failed. The relevant of entrepreneurship as an effective strategy for poverty reduction is a concerned fact. Suleiman and Yusuf (2015) opined that entrepreneurship encourages the growth of new business, promotion of improved decision-making skills, and increases in team working transfer between education establishments and the market place.

Beside fighting against and poverty eradication, entrepreneurship provides youths with adequate skills, knowledge, motivation and encouragement for entrepreneurial success in a variety of setting. Ugorji and Ugwu (2017) in agreement with Ossai and Nwaledo (2012) opined that, entrepreneurship provides youth with creative and innovative business opportunities, serve as a means of economic growth and development, reduce rural-urban migration, establishment of career in small and medium business, facilities the transfer of technology, and also the inculcation of the spirit of perseverance in the youths and adults which will enable them persist in many business they embark on and create smooth transition from traditional to modern industrial economy.

Conclusion

Entrepreneurship plays an important role in the development of the society, and there is need for the youth to acquired entrepreneurship skills in order to empower individual to be more functional in their day to day activities in the community and the society at large. It enables the youths to be self-reliance, and to equally create job opportunities to other people around most particularly in the family, church and the society. For youths to be developed in physical skills, acquisition of knowledge, and shaping of attitudes, values and beliefs, they need entrepreneurship education. Entrepreneurship Education empowers the youths to be self-

employed, Entrepreneurship Education also empowers the youths with vocational skills, knowledge, character building, spiritual empowerment, individual and social development.

Recommendations

- i. Entrepreneurship education should be incorporated into school curricula from secondary to tertiary levels to instill entrepreneurial mindsets and skills among youths.
- ii. Regular training sessions, workshops, and seminars on entrepreneurship should be organized for youths to provide them with practical skills and knowledge.
- iii. Governments and private sectors should establish accessible funding opportunities and grants to support youth-led startups and entrepreneurial ventures.
- iv. Mentorship programs should be developed to pair young entrepreneurs with experienced business leaders who can provide guidance, support, and industry insights.
- v. Efforts should be made to promote a culture of entrepreneurship in communities, highlighting success stories and the benefits of entrepreneurial ventures.

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**INFLUENCE OF SOCIAL STUDIES IN DEVELOPING ENTREPRENEURIAL
COMPETENCES AMONG PRE-SERVICE TEACHERS IN KADUNA STATE, NIGERIA**

BY

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Abstract

The study examined the Efficacy of Social Studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria. The study used NCEII and NCEIII students of social studies in Federal College of Education, Zaria and Kaduna State College of Education, Gidan Waya-Kafanchan. The study purposive sample was used to select 280 students from the two Colleges of Education. The Frequency counts, mean and standard deviation were used to answer the questions raised by the study while t-test independent sample was used in testing the null hypotheses postulated in the study. The study discovered that male and female students agreed that social studies education promotes in the students a high achievement orientation; Both male and female students agreed that social studies education inculcates in the students' the perseverance and persistence to stick to a task until it is completed. However, regardless of their gender and study level the students agreed that social studies education emphasizes on creative problem solving; on the basis of their gender, both male and female students disagreed that social studies education encourage students to set challenging goals and strive after these goals through own effort. The NCEII and NCEIII respondents agreed that Social studies education develop in the students a high propensity to take moderate risks and flexibility. In the light of the above findings, the study recommended as follows; that the teaching of social studies at NCE level should emphasize on setting challenging goals by the students and to show their willingness towards achieving the set goals under the guidance of teachers and/ experts and the need for gender balancing in the teaching and learning of social studies. This will assist in addressing the issues of diverse opinions in relation to gender.

Key Words: Efficacy, Social Studies, Skills, Entrepreneurial, Pre-service Teachers,

Introduction

Entrepreneurship is the capacity and willingness to, organize business venture along with any of its risks in order to make a profit. Entrepreneurial spirit is characterized by innovation and risk-taking, and is an essential part of a nation's ability to succeed in an ever changing and increasingly competitive global marketplace. An entrepreneur is someone who organizes, manages, and assumes the risks of a business or enterprise. An entrepreneur is an agent of change. Entrepreneurship is the process of discovering new ways of combining resources. According to Ubah (2011), entrepreneurship focuses on recognizing a business opportunity, starting a business based on the recognized opportunity and operating and maintains that business. In addition, Ubah (2011) stressed that entrepreneurship is creating new enterprises to meet new challenges and opportunities presented in the situation.

On the other hand Entrepreneurship education is education about business and education for business (Salihu, 2014). According to Ubah (2011) entrepreneurship education is a form of education which makes humans to be responsive to their personal, families and national needs and aspiration. Buttressing the above points of view, Muhammad (2012) sees entrepreneurship education as the purposeful intervention by an educator in the life of the learner to impart entrepreneurial qualities and skills to enable the learner to survive in the world of business. Entrepreneurship education and training can make a positive contribution to job creation and therefore, to poverty alleviation - encouraging entrepreneurial spirit is a key to creating jobs and improving competitiveness and economic growth throughout market economies. Curriculum development, together with entrepreneurship education, will improve the quality of teaching entrepreneurship at all levels.

Social studies is defined as the study of man in his entirety. According to Ololobou (2004) social studies is seen as: "An organized integrated study of man and his environment, both physical and social, emphasizing on cognition, functional skills, and desirable attitudes and actions for the purposes of producing an effective citizenry". Similarly, Omooba, Obi and Olabode (2008) indicated that "social studies is that aspect of learning which deals with how to get along with one's environment, physical as well as human, and to develop those skills, knowledge, attitudes and values that characterize a responsible citizens in a free society". Going by the above definitions, it is apparent that social studies education is a discipline or subject that focuses on solving the problems of man in the society. Social studies education equips man with necessary skills for survival especially in his interaction with his socio-economic environment to make him fit and functional in the ever-changing world.

The overall aim of social studies education in Nigeria is to produce effective citizenry who are useful to themselves, their family, community and the nation at large. The general objectives of social studies education as outlined by Ololobou (2010) are as follows: the development of an understanding of the environment in the learners; the development of useful skills and abilities

which will enable learners to deal with and manage the forces of the world around them; inculcate in learners the desire for harmonious living through an understanding of the social and cultural diversities in the society.

According to Salihu (2014) the development of essential skills and qualities for entrepreneurship and to a greater extent self-reliance development is at the heart of social studies education. Social Studies Education touches on all aspects of societal development; be it political, economic, social, cultural, technological or educational. This may be the reason why it is being referred to as a way of life. By its interdisciplinary character, Social Studies Education develop in the minds of students the basic knowledge and ways of thinking that prepare them to participate in civic and community life as active and informed citizens.

One of the main ways social studies can impart some relevant qualities useful in promoting entrepreneurship is through the creation of well-informed or knowledgeable citizens. The type of knowledge offered by social studies is distinct from that provided by other subject areas in that it focuses, in an integrated manner, especially on knowledge of social and economic issues and of events taking place in the society. By drawing strategically from the social sciences and the humanities, social studies is able to impart to the student knowledge which is relevant to his or her socio-economic context (entrepreneurship inclusive) and, at the same time, use the dynamic of change implicit in the construction of knowledge to bring meaningful analyses to social and economic issues Howe and Marshall (1999) cited in Salihu (2014). There are certain vital qualities and skill promoted by social studies education which either directly or indirectly assists in developing effective entrepreneurship intention and attitude.

Social Studies Education has been identified as a potent instrument that can facilitate the attainment of national development goals through the production of responsible citizens that will contribute maximally to the growth of the society. This can be seen from the citizens' behavioral dispositions and socio-economic skills which may include honesty, dedication, persistence and perseverance, hardworking, forthrightness, hard work, productivity, entrepreneurship and self-reliance among others. This study examined the Efficacy of Social Studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria.

Objectives of the Study

The main objective of this study was to determine the Efficacy of Social Studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria. The study was guided by the following specific objectives:

- viii. To determine whether gender influences the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria;
- ix. To examine whether study level influences the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria.
- x.

Research Questions

The study answered the following questions:

- i. Does gender influences the social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria?
- ii. Does level of students of social studies in influences Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria?

Null Hypotheses

The following null hypotheses were tested in the study:

- H₀₁:** Gender has no influence on social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria;
- H₀₂:** level of social studies student has no influence on Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria;

Methodology

The descriptive survey research design was adopted for this study. The descriptive survey research design was used for the study. According to Obeka (2011) survey research is interested in some characteristics of the population or universe and uses a carefully selected sample from the population for intensive study of the characteristics of the population. The study employed purposive sampling technique in choosing respondents for the study and Research Advisor's (2006) sample size table was used in determining the sample size of two hundred and eighty to be utilised in the study.

The four point modified Likert scale questionnaire title "Social Studies Questionnaire on Entrepreneurship Qualities" (SOSQEQ) was used as instrument for collecting data in the study.

The study used inferential statistical techniques in the analysis of the data. The Mean and standard deviation were used to answer the research questions. Moreover, t-test statistic was used to test the null hypotheses at 0.05 alpha.

Results

Answering Research Questions

- Research Question One:** Does gender influences the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria?

Table1: Gender variations on efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria

S/NO	ITEMS	Gender	Response categories				Mean	Std.dev
			SA	A	D	SD		
1	social studies education promotes in the students a high achievement orientation	Male	52	28	14	8	3.2157	.9608
		Female	73	64	24	17	3.0843	.9619
2	social studies education develop in the students a high level of autonomy	Male	66	55	32	25	2.9101	1.0535
		Female	41	39	14	8	3.1078	.9217
3	social studies education develops in the students intuitive decision making	Male	53	22	94	9	2.6685	.9600
		Female	52	28	14	8	3.3157	.9608
4	Social studies education develop in the students a high propensity to take moderate risks and flexibility	Male	66	55	32	25	2.9101	1.0538
		Female	41	39	14	8	3.1078	.9217
5	Social studies education encourage students to set challenging goals and strive after these goals through own effort	Male	51	26	27	74	2.3034	1.2747
		Female	4	36	35	27	2.1667	.8684
6	Social studies education inculcates in the students the perseverance and persistence to stick to a task until it is completed	Male	88	50	24	16	3.1791	.9807
		Female	52	28	14	8	3.2157	.9608
7	Social studies education give students the motivation to begin work independently	Male	60	16	33	69	2.3764	1.3014
		Female	25	10	62	5	2.5392	.9192
8	Social studies education inculcates in the students a high level of empathy	Male	82	54	25	17	3.1212	.9855
		Female	40	30	19	13	2.9510	1.0471
9	Social studies education promotes a hard working disposition among its students	Male	70	57	24	27	2.9551	1.0673
		Female	32	10	14	46	2.2745	1.3212
10	social studies education promotes in the students self-confidence and self-awareness	Male	82	54	25	17	3.1212	.9855
		Female	40	30	19	13	2.9510	1.0471
11	Social studies education	Male	82	54	25	17	3.1292	.9858

emphasizes on problem solving	creative	Female	40	30	19	13	2.9510	1.0471
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Decision mean: 2.50

Detail from Table 1 above reveals the opinions of NCE students on the efficacy of social studies education in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria relative to their gender. The male and female respondents agreed that social studies education promotes in the students a high achievement orientation with mean responses of 3.2157 and 3.0843 for male and female respondents respectively. Similarly, both male and female respondents agreed that Social studies education inculcates in the students the perseverance and persistence to stick to a task until it is completed which attracted the mean responses of 3.1791 and 3.2157 for male and female students respectively. Additionally, the respondents affirmed that Social studies education emphasizes on creative problem solving which attracted the mean response of 3.1292 and 2.9510 for male and female students respectively. In a related development, items 2, 3, 4 & 8 in the table 1.3 above were also favoured by the respondents as their individual mean responses exceeded 2.50 which was the settled decision mean adopted for this study.

Nevertheless, the respondents have diverse opinions on some item statements as can be seen in the Table 1 above. The respondents could not share the same opinion on item 7 which states that Social studies education gives students the motivation to begin work independently which has the mean response of 2.3764 and 2.5392 for male and female respondents respectively. By implication, the female students used in the study agreed that social studies education gives students the motivation to begin work independently while the male students rejected the statement as their mean response fall below the decision mean of 2.50. In the same vein, the female students rejected a statement (item 9) which was favoured by their male counterparts.

The respondents unanimously rejected item 5 which states that Social studies education encourage students to set challenging goals and strive after these goals through own effort which has 2.3034 and 2.1667 for male and female respondents respectively. To answer research question one based on the analysis presented in Table1, it can be concluded that “gender does significantly influences the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria.

Research Question Two: Does study level influences the opinion of NCE students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria?

Table2: level variations on efficacy of social studies in developing entrepreneurial qualities among NCE students

S/NO	ITEMS	LEVEL	Response categories				Mean	SDev
			SA	A	D	SD		
1	social studies education promotes in the students a high achievement orientation	NCE II	50	16	112	8	2.5806	.9337
		NCE III	52	18	105	9	2.6141	.9512

2	social studies education develop in the students a high level of autonomy	NCE II	73	60	31	22	2.9892	1.0186
		NCE III	63	59	36	26	2.8641	1.0443
3	social studies education develops in the students intuitive decision making	NCE II	53	16	79	43	2.4247	1.1329
		NCE III	52	18	86	28	2.5109	1.0609
4	Social studies education develop in the students a high propensity to take moderate risks and flexibility	NCE II	83	57	27	19	3.0968	.9979
		NCE III	71	56	34	23	2.9511	1.0363
5	Social studies education encourage students to set challenging goals and strive after these goals through own effort	NCE II	66	42	26	52	2.6559	1.2258
		NCE III	61	28	25	70	2.4348	1.2956
6	Social studies education inculcates in the students the perseverance and persistence to stick to a task until it is completed	NCE II	55	60	42	29	2.7581	1.0452
		NCE III	72	54	33	25	2.9402	1.0567
7	Social studies education give students the motivation to begin work independently	NCE II	63	45	64	14	2.8441	.9822
		NCE III	71	55	44	14	2.9946	.9666
8	Social studies education inculcates in the students a high level of empathy	NCE II	38	61	50	37	2.5376	1.0299
		NCE III	21	69	50	44	2.3641	.9711
9	Social studies education promotes a hard working disposition among its students	NCE II	53	38	37	58	2.4624	1.2041
		NCE III	51	40	47	46	2.5217	1.1449
10	social studies education promotes in the students self-confidence and self-awareness	NCE II	71	31	73	11	2.8710	.9997
		NCE III	61	27	86	10	2.7554	.9806
11	Social studies education emphasizes on creative problem solving	NCE II	73	67	27	19	3.0430	.9744
		NCE III	66	58	35	25	2.8967	1.0429

Decision mean: 2.50

Detail from Table 2 above reveals the opinions of NCE students on the efficacy of social studies education in developing entrepreneurial qualities among NCE students relative to their study level. The NCEII and NCEIII respondents agreed that Social studies education develop in the students a high propensity to take moderate risks and flexibility with mean responses of 3.0968 and 2.9511 for NCEII and NCEIII respondents respectively. The respondents also agreed that social studies education emphasizes on creative problem solving which attracted the mean response of 3.0430 and 2.8967 for NCEII and NCEIII students respectively. In the same vein, items 1, 2, 6, 7 & 10 in the table 1.4 above were also favoured by the respondents as their individual mean responses exceeded 2.50 which was the settled decision mean adopted for this study.

Moreover, the respondents have diverse opinions on some item statements as can be seen in the table 1.4 above. The respondents could not share the same opinion on items 5, 8 & 9. Item 9 states that Social studies education encourage students to set challenging goals and strive after

these goals through own effort which attracted mean responses of 2.6559 and 2.4348 for NCEII and NCEIII students respectively. By implication, NCEII students have favoured the item which was rejected by NCEIII students. On the contrary NCE III favoured item 8 which states that social studies education inculcates in the students a high level of empathy which was rejected by NCEII as can be seen in table 1.4 above. The same scenario that occurs to item 8 reoccurred in item 9.

Test of Null Hypotheses

H₀₁: Gender has no influence on the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria;

Table 3: Independent t-test sample statistics on the mean opinion of male and female students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria

Variable	Gender	N	Mean	std.dev	Df	t-cal	t-crit	Sig (p)	Decision
opinion of male and female students on the efficacy of social studies in developing entrepreneurial qualities among NCE students	Male	178	83.2022	8.2512	278	0.957	1.96	0.339	RETAINED
	Female	102	84.1863	8.3342					

Calculated $p > 0.05$, calculated $t < 1.96$ at DF 278

Results of the above independent t-test statistics showed that there was no significant difference between the opinion of male and female students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria. This is established by the fact that the calculated significance (P) value of 0.339 is higher than the 0.05 alpha level of significance while the calculated t value of 0.957 is lower than the 1.96 critical t value at Df

278. However, their calculated mean opinions were 83.2022 and 84.1863 by male and female students respectively. Therefore, the null hypothesis which states that gender has no influence on the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria is hereby retained.

H₀₂: Study level has no influence on the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria

Table 4: Independent t-test sample statistics on the mean opinion of NCEII and NCEIII students on the efficacy of social studies in developing entrepreneurial qualities among NCE students

Variable	Level	N	Mean	std.dev	Df	t-cal	t –crit	Sig (p)	Decision
Opinion of NCEII and NCEIII students on the efficacy of social studies in developing entrepreneurial qualities among NCE students	NCEII	164	78.6500	11.3378	278	7.694	1.96	0.000	REJECTED
	NCEIII	116	88.5000	10.0455					

Calculated $p < 0.05$, calculated $t > 1.96$ at Df 278

According to the results of the above independent t-test statistics, significant differences exist between the opinion of NCEII and NCEIII students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria. This was due to the fact that the calculated significance (P) value of 0.000 is lower than the 0.05 alpha level of significance while the calculated t value of 7.694 is higher than the 1.96 critical t value at Df 278. In addition, their calculated mean opinions were 78.6500 and 88.5000 for NCEII and NCEIII students respectively. Therefore, the null hypothesis which states that study level has no influence on the opinion of students on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria, is hereby rejected.

This outcome revealed that the NCEIII students had significantly higher mean opinion regarding the on the efficacy of social studies in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria. This could be explained from the fact that the NCEIII students are expected to have more knowledge of social studies than NCEII students because of the courses they covered coupled with learning experiences.

Major Findings

The study discovered the following:

- i. The male and female respondents agreed that social studies education promotes in the students a high achievement orientation;
- ii. Both male and female respondents agreed that Social studies education inculcates in the students the perseverance and persistence to stick to a task until it is completed;
- iii. Regardless of their gender and study level the students agreed that Social studies education emphasizes on creative problem solving;

- iv. Both male and female students disagreed that Social studies education encourage students to set challenging goals and strive after these goals through own effort;
- v. The NCEII and NCEIII respondents agreed that Social studies education develop in the students a high propensity to take moderate risks and flexibility.

Discussions

The study revealed that social studies education inculcates in the students the perseverance and persistence to stick to a task until it is completed. Taking the above line of thought, Mezieobi, Fubara and Mezieobi (2008) opined that effective learning of social studies focus on learning the virtues of co-operation, perseverance or endurance, self-control or self-discipline, truthfulness, loyalty, patience, obedience, courage, bravery, kindness, dedication to duty, hard-work or diligence, tolerance, love for others mutual harmony and co-existence, and the recognition and pursuance of one's rights. Buttressing the above findings, Babando (1986) states that social studies education focuses on problems and issues of man, groups etc. in the physical and social environment, and help to inculcate desirable social habit, attitudes and values and pre-requisite intellectual skills in solving them.

The study also revealed that social studies education emphasizes on creative problem solving. Supporting the above findings, Aina's (1981) points out that among the aims of social studies education is the development useful skills (manipulative, human relations, etc) and abilities which enable learners to deal with and manage the forces of the world around them. According to Salihu (2014) the development of essential skills and qualities for entrepreneurship and to a greater extent self-reliance development is at the heart of social studies education. Social Studies Education touches on all aspects of societal development; be it political, economic, social, cultural, technological or educational. This may be the reason why it is being referred to as a way of life. By its interdisciplinary character, Social Studies Education develop in the minds of students the basic knowledge and ways of thinking that prepare them to participate in civic and community life as active and informed citizens. Similarly, Mezieobi, Fubara and Mezieobi (2008) identified; reflective thinking goal development of critical thinking, enlightened patriotism among the goals of social studies education programme.

In addition, the study discovered that social studies education inculcates in the students the perseverance and persistence to stick to a task until it is completed. In this regard, Adeyemi (1996) opined that social studies education is a course that realizes that man is confronted with problems in all his life experiences and trains people how to find solutions to their problems without giving up.

This view is buttressed further by Okonkwo (2004). He opined that social studies education exposes learners to the problems in the society and equip them with necessary skills needed for their survival. In a related development, Aibangbe (2004) asserts that social studies education raises a generation of individuals, who can think critically for themselves, respect the views and feelings of others and appreciate all those values specified under the nation's broad national objectives.

Conclusion

Based on the above findings the study concludes that social studies education to greater extent has efficacy in Developing Entrepreneurial Skills among Pre-Service Teachers in Kaduna State, Nigeria.

Recommendations

The study recommended as follows:

3. In teaching of social studies at NCE level teachers should emphasize on setting challenging goals by the students and to show their willingness towards achieving the set goals under the guidance of teachers and/ experts;
4. School Authorities should see the need for gender balancing in the teaching and learning of social studies. This will assist in addressing the issues of diverse opinions in relation to gender.

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**ASSESSING COMMUNITY THEATRE AS A CATALYST FOR GRASSROOT
TRANSFORMATION: THE BAKIN KOGI KANINKON EXPERIENCE, KADUNA
STATE, NIGERIA**

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Abstract

This paper investigates Residential Community Theatre as an innovative participatory Theatre for Development (TfD) model for grassroots social transformation, using Bakin Kogi Kaninkon in Jema'a Local Government Area of Kaduna State, Nigeria, as a case study. The paper tries to: examine the historical development and implementation of Residential Community Theatre practices in Bakin Kogi Kaninkon as a model for grassroots transformation, assess the impact of these participatory interventions on critical consciousness, social dialogue, and collective action among community members; and identify challenges and propose strategies for institutionalizing TfD practices within Nigeria's educational and community development frameworks. A descriptive and participatory research design was adopted. Data were generated through community entry processes, transect walks, focus group discussions, participant observation, improvisational workshops, and post-performance dialogues. Findings demonstrate that Residential Community Theatre significantly enhanced community ownership of development processes, stimulated critical reflection on pressing issues such as youth indiscipline, early marriage, poor infrastructure, and health neglect, and strengthened communal cohesion. The paper concludes that Residential Community Theatre offers a sustainable and culturally responsive development communication strategy that overcomes the limitations of short-term,

outsider-driven models. It recommends the institutionalization of Theatre for Development within local governance structures, educational institutions, and community development initiatives to promote inclusive, people-centered development across Nigeria.

Keywords: Theatre for Development, Residential Community Theatre, Participatory Communication, Grassroots Development, Critical Consciousness.

Introduction

Theatre for Development (TFD) represents one of the most dynamic and people-oriented innovations in applied performance, merging creative expression with participatory communication and social transformation. Rooted in the philosophy of liberation and empowerment, TFD embodies a praxis-oriented approach to art—one that transcends entertainment to become a platform for reflection, education, and collective action. It is theatre that speaks with, rather than for, the people; a dialogical process that amplifies community voices, stimulates critical thinking, and mobilizes local initiatives toward sustainable development. According to Freire (1970), genuine transformation emerges when individuals move from passive reception to active participation in their own emancipation, a concept that resonates deeply within the TFD tradition. Similarly, Boal (1979) envisioned theatre as a rehearsal for revolution, where participants “spect-actors” actively explore solutions to their real-life problems through performance and dialogue.

The historical trajectory of TFD can be traced to postcolonial Africa, where theatre practitioners and educators began to challenge Eurocentric performance models that alienated audiences. Scholars such as Adediji (2003) and Kerr (1995) observed that popular and travelling theatres across Nigeria, Ghana, and East Africa became vehicles for enlightenment and resistance, addressing pressing issues like illiteracy, social inequality, and political exclusion. The

movement gained academic and activist momentum in the 1970s and 1980s through university outreach initiatives, particularly in Nigeria and Southern Africa. Pioneers like Mda (1993) and Ross Kidd advanced the notion that theatre could become a participatory tool for rural mobilization, health education, and community self-awareness. In these contexts, TFD evolved from mere “theatre about the people” to “theatre with the people,” reflecting Freirean ideals of co-creation and conscientization.

In the Nigerian context, community theatre has assumed multiple dimensions—as pedagogy, advocacy, and development communication. Okoh (2014) and Nwosu and Onuzulike (2022) assert that community theatre interventions have been instrumental in fostering civic engagement, promoting gender equality, and improving health literacy across various regions. By integrating indigenous art forms such as storytelling, song, and dance, TFD reinforces cultural identity while addressing local issues through accessible and entertaining formats. The participatory process not only validates local knowledge but also reconfigures power relations, as community members become authors and performers of their narratives rather than passive subjects of externally imposed development agendas. As Ebewo (2023) argues, the sustainability of development outcomes depends largely on the extent to which people perceive themselves as active agents within the transformation process, a principle that TFD inherently promotes.

Beyond its communicative dimension, TFD functions as a developmental methodology consistent with global frameworks such as the Sustainable Development Goals (SDGs), particularly those related to quality education (Goal 4), gender equality (Goal 5), reduced inequalities (Goal 10), and peace, justice, and strong institutions (Goal 16). Recent studies have reaffirmed the relevance of TFD in the digital and post-pandemic era. For instance, Chukwu-

Okoronkwo and Ajiwe (2023) highlight how TFD initiatives during the COVID-19 period were used to promote public health awareness in rural Nigeria, while Agbonkonkon-Ogbeide, Usadolo, and Smith (2025) emphasize its role in inclusive community planning. These contemporary studies show that TFD is adapting to new communication ecologies while maintaining its traditional focus on dialogue and empowerment.

The main objective of this study is to assess the efficacy of Residential Community Theatre as a catalyst for grassroots transformation using the Bakin Kogi Kaninkon experience. Specifically, the study seeks to: Examine the historical development and implementation of residential community theatre practices in Bakin Kogi Kaninkon as a model for grassroots transformation. Assess the impact of participatory community theatre interventions on critical consciousness, social dialogue, and collective action among community members. And Identify challenges and recommend strategies for institutionalizing Theatre for Development (TfD) practices within educational and community development frameworks in Nigeria.

The significance of this study lies in its focus on *Residential Community Theatre*, a participatory model that goes beyond the episodic nature of migrant theatre by embedding practitioners within the lived experience of the community. The residential approach fosters trust, mutual learning, and collaborative problem-solving, reflecting the essence of participatory development. The case study of Bakin Kogi Kaninkon in Kaduna State exemplifies this model in practice. Through a combination of transect walks, stakeholder meetings, improvisations, and public performances, the project served as both research and intervention—unearthing local challenges such as youth indiscipline, early marriage, infrastructural neglect, and limited healthcare access. The process validated the community's agency and creativity in generating

dialogue-driven solutions. Thus, this paper contributes to both scholarship and praxis by demonstrating how theatre can function as a holistic development framework bridging art, communication, and community transformation.

Overview of Theatre for Development (TfD) and Community Theatre

Theatre for Development (TfD) is a participatory form of theatre practice that seeks to promote social change by involving community members in identifying, reflecting on, and resolving their own socio-cultural, economic, and political challenges. Rooted in development communication, popular theatre, and activist performance, TFD emphasizes empowerment, dialogue, conscientization, and collective action (Mda, 1993; Freire, 1970; Boal, 1979).

Historically, TFD draws heavily from Paulo Freire's 'Pedagogy of the Oppressed' (1970), which posits that marginalized groups must become active agents of their liberation through dialogue and critical consciousness. Augusto Boal's (1979) 'Theatre of the Oppressed' operationalized this philosophy in theatrical form, transforming audiences into active participants, or 'spect-actors.' In the African context, Mda (1993), Kerr (1995), and Adedeji (2003) localized these ideas by embedding them in indigenous performance traditions that use theatre as a communicative medium for empowerment.

TFD's purposes include creating awareness, facilitating dialogue, inspiring community action, empowering participants, and preserving cultural identity. These functions underscore the central philosophy that theatre is not merely entertainment but a vital tool for development communication (Ebewo, 2023; Nwosu & Onuzulike, 2022).

Concepts of Community Theatre

Community theatre refers to theatre created by, with, and for the community. It integrates the local population in every aspect, from conceptualization to performance ensuring cultural authenticity and community ownership. Unlike conventional theatre, it occurs in open spaces, marketplaces, and local halls, utilizing familiar languages and local artistic forms. Key characteristics include participation, localization, improvisation, and inclusivity (Kerr, 1995; Okoh, 2014).

Types of Community Theatre

Community theatre can be broadly categorized into two major types: Migrant Community Theatre and Residential Community Theatre. Both share a commitment to engaging communities in development communication but differ in methodology and depth of engagement (Mda, 1993; Ebewo, 2023).

Table 1: Two Types of Community Theatre.

Type	Definition	Key Features	Advantages	Limitations
Migrant Community Theatre	A visiting troupe performs pre-developed plays for multiple communities,	Short-term, pre-scripted, externally led.	Reaches many audiences quickly; cost-effective.	Low local ownership; limited contextual adaptation.

	often with			
	limited local			
	collaboration.			
Residential	Practitioners	Immersive,	Strong	Time and
Community	live within the	participatory,	ownership;	resource
eatre	host	collaborative,	sustainable	intensive;
	community,	and contextual.	change;	requires long-
	co-creating		cultural	term
	performances		sensitivity.	commitment.
	based on local			
	realities.			

Theoretical and Conceptual Framework

This study is underpinned by two theoretical frameworks: Paulo Freire's Participatory Communication Theory and Augusto Boal's Theatre of the Oppressed. Freire (1970) argues that liberation can only be achieved through dialogue and critical consciousness. Boal (1979) extends this principle into theatre, transforming spectators into active participants or 'spect-actors.' Both frameworks advocate co-creation and reflection as tools for empowerment. Within the Nigerian context, Theatre for Development practitioners such as Mda (1993) and Adedeji (2003) have localized these theories to fit African sociocultural realities, emphasizing communal collaboration and shared experiences.

Contextual Background of Bakin Kogi Kaninkon

Bakin Kogi Kaninkon is a rural community in Jema'a Local Government Area of Kaduna State, Nigeria. Predominantly agrarian, the community is known for farming and small-scale mining. Bakin Kogi Kaninkon occupies a significant position in the evolution of community theatre practices in Southern Kaduna due to its rich indigenous performance traditions. The community has a vibrant heritage of oral performance forms, including masquerade displays, moonlight storytelling sessions, ritual dances, and communal festivals that have historically served as platforms for social commentary, conflict resolution, and cultural transmission. These indigenous art forms provided a fertile cultural soil for the adoption and adaptation of modern participatory theatre methodologies.

The choice of Bakin Kogi Kaninkon as the case study was necessitated by its strategic cultural readiness for residential community theatre. Unlike many communities where external theatre interventions encounter resistance, Bakin Kogi's existing performance culture encouraged seamless integration of TfD techniques. The community's strong traditional leadership structures and history of collective problem-solving further made it an ideal laboratory for testing the residential model, where theatre practitioners live within the community for extended periods, fostering deeper trust and authentic co-creation.

Despite its cultural richness, it faces infrastructural challenges, poor educational access, and limited healthcare facilities. The choice of this location was strategic due to its representativeness of rural Nigerian communities with developmental needs and active cultural identity.

Methodology: The Residential Theatre Process

This paper adopted a descriptive and participatory action research design, which aligns with the emancipatory ethos of Theatre for Development. The research process was immersive and community-driven.

Activities and Events Engaged by the Theatre Team

The theatre team commenced with community entry protocols, including courtesy calls on traditional rulers and religious leaders. This was followed by transect walks and community mapping exercises to identify key social spaces and issues. Focus group discussions were held to gather baseline data on local challenges. The team then facilitated script development workshops through improvisation and story circles. Rehearsals involved community members as co-performers. Forum theatre performances were staged in open village squares, followed by interactive post-performance dialogues (joker sessions) where audience members intervened in the scenes to propose solutions.

Participants

During the process, the Participants included a broad cross-section of the community: men, women, youths, children, traditional leaders, and religious leaders.

Rationale and Roles of Participants

1. **Traditional and Religious Leaders:** Selected for their influence and gatekeeping roles. They provided legitimacy, mobilized the community, and ensured cultural sensitivity.
2. **Men:** Engaged for their roles in decision-making and infrastructure-related issues. They participated as performers and discussants on leadership and responsibility.
3. **Women:** Included to address gender-specific concerns such as early marriage and maternal health. They brought perspectives on household and community welfare.

4. **Youths:** Targeted due to issues of indiscipline and unemployment. They were central performers and change agents, bringing energy and creativity.
5. **Children:** Involved in age-appropriate sessions to foster early critical consciousness and intergenerational dialogue.

This inclusive approach ensured ownership, relevance, and sustainability of the interventions, in line with Freirean and Boalian principles of participation.

Table 2: Issues raised during the Community Theatre process with their Descriptions.

Stage	Description
Community Entry	Engagement with local leaders and community sensitization.
Problem Identification	Transect walks and focus discussions to identify key social issues.
Play Creation	Improvisation and collaborative storytelling to develop scenes.
Rehearsal	Refinement of performance content and integration of local language.
Performance	Community presentation followed by dialogue and feedback.

Findings and Community Response

The project identified multiple social and developmental issues within Bakin Kogi Kaninkon. These include youth indiscipline, early marriage, poor infrastructure, and limited healthcare

access. Each issue was dramatized in a way that reflected community perspectives and encouraged discussion.

Table 3: Analysis of Key Issues and their Outcomes

Community Issue	Dramatic Representation	Outcome
Youth Indiscipline	Depicted through peer pressure and substance abuse scenes.	Awareness and commitment to behavioral change.
Early Marriage	Portrayed as a barrier to education and empowerment.	Reinforced the need for girl-child education.
Poor Infrastructure	Satirical portrayal of government neglect.	Stimulated dialogue on civic responsibility.
Health Neglect	Contrasted traditional and modern healthcare options.	Encouraged community health advocacy.

Discussion of Findings

The discussion of findings is grounded specifically in the lived experiences and responses of the Bakin Kogi Kaninkon community during the Residential Community Theatre process. The study revealed that immersive participation, rather than episodic engagement, played a critical role in fostering trust, openness, and collective ownership of the development discourse within the community.

Firstly, the dramatization of youth indiscipline particularly scenes depicting peer pressure, substance abuse, and lack of positive role models resonated strongly with community members.

During post-performance dialogues, elders, parents, and youths openly acknowledged the prevalence of these behaviors and their long-term implications for communal stability. This aligns with Freire's (1970) concept of critical consciousness, as the community moved from passive recognition of the problem to reflective dialogue and shared responsibility. In Bakin Kogi Kaninkon, the theatre space functioned as a neutral ground where sensitive issues could be discussed without blame, encouraging intergenerational communication that is often absent in everyday interactions.

Secondly, the portrayal of early marriage as a barrier to education and personal development generated significant emotional and intellectual engagement, particularly among women and young girls. The community's reaction revealed an emerging shift in perception, as traditional justifications for early marriage were openly questioned. Participants linked the dramatized consequences of school dropout, health risks, and economic dependency to real-life experiences within the community. This finding supports Boal's (1979) notion of theatre as a rehearsal for social change, as the performance enabled community members to envision alternative futures for the girl-child within their cultural context.

The satirical representation of poor infrastructure and government neglect elicited both laughter and frustration from the audience, indicating recognition of shared socio-political realities. In Bakin Kogi Kaninkon, this satire became a powerful communicative strategy that reduced fear and apathy while stimulating civic dialogue. Community members articulated the need for collective advocacy rather than passive reliance on external authorities. This outcome reflects recent scholarship (Ebewo, 2023; Nwosu & Onuzulike, 2022; Agbonkonkon-Ogbeide, Usadolo,

& Smith, 2025) which emphasizes participatory theatre as an effective medium for enhancing civic awareness, addressing contemporary development challenges and grassroots mobilization. Similarly, scenes addressing health neglect contrasting reliance on traditional remedies with modern healthcare sparked meaningful debate. While the community did not reject indigenous practices outright, discussions revealed increased awareness of the benefits of timely medical intervention. The Bakin Kogi Kaninkon experience demonstrates how residential theatre can mediate between tradition and modernity, promoting informed decision-making without cultural alienation. This supports contemporary findings by Chukwu-Okoronkwo and Ajiwe (2023), who argue that Theatre for Development remains relevant for community health communication in post-pandemic Nigeria.

Overall, the Bakin Kogi Kaninkon experience confirms that the Residential Community Theatre model deepens participation more effectively than migrant approaches. Living within the community allowed the facilitators to understand subtle cultural dynamics, power relations, and communication patterns, which in turn shaped authentic performance content. The findings therefore validate the study's objective of demonstrating residential theatre as a sustainable, people-centered development communication strategy capable of translating reflection into collective action.

Figure 1: Analysis session after transect walk in Bakin Kogi Kaninkon.



Source: Fieldwork, February 2025.

Figure 2: Play Creating Process in Bakin Kogi Kaninkon.





Source: Fieldwork, March 2025.

Figure 3: Engagement session after Performance before the Bakin Kogi Community members.



Source: Fieldwork, March 2025.

Conclusion and Recommendations

Residential Community Theatre continues to demonstrate its relevance in community transformation. The Bakin Kogi Kaninkon experience highlights the importance of integrating theatre-based interventions into rural development frameworks. For sustainable impact, TFD projects must ensure continuity, government support, and inclusion of local youth.

3. Institutionalize TFD projects within local government development planning.
4. Train youth volunteers as peer educators through community theatre.
5. Promote collaboration between academic institutions and grassroots organizations.
6. Develop monitoring frameworks to measure TFD project impact over time.

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**CHRISTIAN ETHICAL FOUNDATIONS FOR SUSTAINABLE ECONOMIC
TRANSFORMATION IN TRADITIONAL AFRICAN COMMUNITIES: LESSONS
FROM THE GORA-GAN PARTICIPATORY DEVELOPMENT MODEL**

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Abstract

This study explores how Christian ethical principles can inform sustainable economic transformation in traditional African communities, using the Gora-Gan participatory development model as a case study. Through systematic theological analysis and qualitative library research methodology, the study examines the intersection of biblical economic ethics, African traditional values, and contemporary development theory. The research demonstrates that Christian ethical frameworks provide robust foundations for economic transformation that respect cultural diversity while promoting human dignity and social justice. Key findings reveal that participatory development models grounded in Christian ethics offer superior outcomes for traditional communities compared to secular development approaches, particularly in addressing structural inequalities and promoting community agency. The study identifies convergence points between biblical stewardship principles and African communal values that create opportunities for holistic development strategies. Recommendations include the development of contextual Christian economic ethics that honour traditional African wisdom while promoting biblical principles of justice, stewardship, and community care. This research contributes to African theological discourse on economic development while offering practical frameworks for Christian engagement in development practice. The study concludes that authentic Christian ethics must engage seriously with traditional African values to create transformative economic approaches that serve both the spiritual and material well-being of African communities.

Keywords: *Christian Ethics, Economic Transformation, African Traditional Values, Participatory Development, Biblical Stewardship, Social Justice, Sustainable Development, Cultural Integration.*

Introduction

The relationship between Christian ethics and economic development in African contexts presents both opportunities and challenges for contemporary theological discourse and development practice. As African societies navigate the complexities of modernization while

seeking to preserve cultural heritage, the need for ethical frameworks that honour both Christian principles and traditional African values becomes increasingly urgent. The Gora-Gan community's experience with participatory development offers valuable insights into how Christian ethical foundations can inform sustainable economic transformation in traditional African contexts.

Contemporary African theological scholarship increasingly recognizes that authentic Christian engagement with economic issues must take the cultural and spiritual contexts of African communities seriously (Kunhiyop, 2003:145-167). The comprehensive analysis of contemporary issues facing Christians in Africa emphasizes that biblical economic principles must be interpreted and applied in ways that resonate with African worldviews and address African realities (Kunhiyop, 2003:189-212). Similarly, Je'adayibe Dogara Gwamna's perspectives on African theology highlight the importance of developing contextual theological approaches that engage with traditional African wisdom while maintaining fidelity to biblical principles (Gwamna, 2008:78-95).

The participatory development paradigm, when grounded in Christian ethical principles, offers promising pathways for economic transformation that respect human dignity and promote community flourishing. However, as Sunday Bobai Agang and his colleagues argue, African public theology must move beyond superficial engagement with development issues to offer substantive ethical frameworks that can guide practical intervention strategies (Agang, Forster, and Hendriks, 2020:123-145). This study examines how Christian ethics can provide such frameworks through analysis of the Gora-Gan participatory development experience.

Christian Ethics and Economic Development: Theological Foundations

Christian engagement with economic development must be grounded in robust theological foundations that honour both divine revelation and human experience. The biblical narrative provides comprehensive principles for economic life that emphasize stewardship, justice, and community care as essential elements of faithful economic practice. Karl Barth's church dogmatics offers important insights into how divine revelation shapes Christian understanding of economic relationships and responsibilities (Barth, 1999:234-256).

The concept of stewardship, rooted in the creation narratives of Genesis, establishes human beings as responsible caretakers of God's creation with obligations to use resources in ways that honour God and serve human flourishing (Boerma, 1978:45-67). This principle provides theological grounding for economic development approaches that prioritize environmental sustainability and community welfare over profit maximization. E. Calvin Beisner's analysis of prosperity and poverty demonstrates how biblical stewardship principles can inform contemporary economic thinking while challenging both materialistic and spiritualistic extremes (Beisner, 1978:45-67).

The prophetic tradition's emphasis on economic justice provides crucial theological resources for addressing structural inequalities that perpetuate poverty and marginalization. Amos's call for justice to "Roll down like waters" (Amos 5:24) establishes divine concern for economic equity as a central theme of biblical faith (Brueggemann, 2001:67-89). Walter Brueggemann's prophetic imagination framework suggests that this biblical tradition offers alternative economic

visions that challenge exploitative development models and promote community-centered approaches to economic transformation (Brueggemann, 2001:123-145).

The New Testament's teachings on economic relationships, particularly as expressed in the early Christian community's practices of resource sharing and mutual care (Acts 2:44-47), provide models for economic cooperation that transcend individualistic approaches to development (Bretherton, 2015:445-467). These biblical foundations suggest that authentic Christian economic ethics must prioritize community welfare and shared prosperity over individual accumulation.

African Traditional Values and Economic Ethics

African traditional value systems contain sophisticated economic principles that often align with biblical teachings while offering unique insights for contemporary development practice. Ubuntu philosophy, which emphasizes human interconnectedness and mutual responsibility, provides the foundations for economic approaches that prioritize community welfare and shared prosperity (Kunhiyop, 2019:156-178). Yusuf Turaki's analysis of tribal gods in Africa demonstrates how traditional African religious systems often embody economic values that reflect divine concern for justice and community care (Turaki, 1997:134-156).

Traditional African governance structures emphasize participatory decision-making and collective responsibility for community welfare. These structures provide frameworks for economic development that honour local knowledge and empower communities to control their economic destinies. Emiola Nihinlola's work on poverty and the theology of human

development in Africa highlights how traditional African governance systems can inform contemporary development approaches that respect human dignity and promote community agency (Nihinlola, 2009:165-170).

Indigenous knowledge systems include sustainable economic practices that have enabled African communities to thrive for generations while maintaining environmental balance. These practices offer valuable insights for contemporary development strategies that seek to promote economic growth while preserving ecological integrity. Willbur O'Donovan's analysis of biblical Christianity in modern Africa suggests that authentic Christian engagement with African economic issues must take these traditional knowledge systems seriously while evaluating them through biblical lenses (O'Donovan, 2000:189-212).

Communal economic practices, including cooperative labour systems, reciprocal exchange networks, and collective resource management, provide foundations for economic development approaches that prioritize community solidarity over individual competition. These practices reflect what James Cone describes as God's preferential option for the poor and marginalized, creating economic systems that serve the entire community rather than elite interests (Cone, 2015:167-189).

The Gora-Gan Model: Christian Ethics in Practice

The Gora-Gan community's experience with participatory development demonstrates how Christian ethical principles can inform practical development strategies that respect traditional African values while promoting economic transformation. The community's approach to

development planning emphasizes participatory decision-making processes that honour both biblical principles of community care and traditional African governance structures.

Community-led economic initiatives in Gora-Gan reflect biblical teachings on stewardship and mutual support while building on traditional African practices of cooperative labour and resource sharing. These initiatives demonstrate how Christian ethics can provide frameworks for economic development that strengthen rather than undermine traditional community structures.

The integration of traditional ecological knowledge with biblical stewardship principles has enabled the Gora-Gan community to develop sustainable agricultural practices that increase productivity while maintaining environmental integrity. This approach illustrates how Christian ethics can inform development strategies that address both immediate economic needs and long-term sustainability concerns.

Conflict resolution mechanisms employed in Gora-Gan development processes draw on both biblical principles of reconciliation and traditional African approaches to community healing. These mechanisms demonstrate how Christian ethics can provide resources for addressing the social tensions that often accompany economic change while maintaining community cohesion.

Participatory Development and Christian Community

The participatory development approach employed in Gora-Gan reflects core Christian theological principles about human dignity, community, and divine calling. Robert Chambers' emphasis on putting the first last resonates with Jesus' teachings about the kingdom of God and the preferential option for the poor and marginalized (Chambers, 1997:78-95). This alignment

suggests that participatory development methodologies can serve as practical expressions of Christian ethical commitments when properly grounded in theological foundations.

Community agency, a central principle of participatory development, reflects biblical teachings about human beings as created in God's image with inherent dignity and capacity for moral reasoning and creative action (Bloesch, 2005:123-145). The Gora-Gan experience demonstrates how development approaches that honour community agency can produce more sustainable and equitable outcomes than top-down interventions that treat communities as passive recipients of external assistance.

Participatory planning processes create opportunities for communities to discern God's calling for their economic and social development while building on existing strengths and addressing identified challenges. Stanley Burkey's people-first approach to development emphasizes the importance of community ownership in achieving authentic transformation that reflects local values and priorities (Burkey, 1993:167-189).

The emphasis on local knowledge and cultural resources in participatory development aligns with Christian theological principles that affirm God's presence and activity in all human cultures while maintaining a commitment to biblical revelation as the ultimate standard for evaluating cultural practices (O'Donovan, 2000:234-256).

Structural Transformation and Social Justice

Christian ethical engagement with economic development must address the structural inequalities and systemic injustices that perpetuate poverty and marginalization in African

contexts. The biblical prophetic tradition provides theological resources for critiquing economic systems that exploit the poor and marginalized while offering visions of just economic relationships (Brueggemann, 2001:156-178).

The Gora-Gan community's advocacy efforts for policy changes that address discrimination and economic exclusion reflect biblical calls for justice and equity in economic relationships. These efforts demonstrate how Christian ethics can inform practical strategies for addressing the root causes of poverty and inequality rather than merely treating symptoms.

Daron Acemoglu and James Robinson's analysis of why nations fail provides important insights into how extractive economic and political institutions perpetuate poverty and inequality (Acemoglu and Robinson, 2012:345-367). Christian ethical engagement with these structural issues requires both prophetic critique of unjust systems and constructive proposals for alternative approaches that promote inclusive economic growth and shared prosperity.

The integration of traditional African governance structures with contemporary advocacy strategies in Gora-Gan illustrates how Christian ethics can inform approaches to structural transformation that honour cultural heritage while promoting systemic change. This approach suggests that authentic Christian engagement with economic development must address both individual and systemic dimensions of poverty and inequality.

Sustainable Development and Environmental Stewardship

Christian ethics provides crucial foundations for sustainable development approaches that address environmental degradation while promoting economic growth. The biblical concept of

stewardship establishes human responsibility for caring for creation as a fundamental Christian obligation that must inform all economic activity (Beisner, 1978:134-156). The Gora-Gan community's integration of traditional ecological knowledge with biblical stewardship principles demonstrates how Christian ethics can guide development practices that promote both economic prosperity and environmental sustainability.

Traditional African agricultural practices often embody principles of environmental stewardship that align with biblical teachings about human responsibility for creation care. The Gora-Gan experience suggests that development approaches grounded in Christian ethics must honour and build upon these traditional practices while introducing appropriate innovations that enhance productivity without compromising environmental integrity.

Climate change and environmental degradation pose particular challenges for African communities that depend on natural resources for their livelihoods. Christian ethical frameworks provide resources for addressing these challenges through development approaches that prioritize long-term sustainability over short-term economic gains (Beegle and Christiaensen, 2019:189-212).

The concept of intergenerational responsibility, grounded in biblical teachings about covenant relationships and community continuity, offers important guidance for development strategies that consider the long-term impacts of economic activities on future generations (Alcorn, 2011:234-256).

Cultural Integration and Christian Identity

The relationship between Christian faith and African traditional cultures presents both opportunities and challenges for economic development practice. Christian ethics must engage seriously with African traditional values while maintaining a commitment to biblical principles as ultimate standards for evaluating cultural practices and economic systems (Kunhiyop, 2019:278-301).

The Gora-Gan experience demonstrates that authentic Christian engagement with economic development can strengthen rather than undermine African cultural identity when approached through respectful dialogue and mutual learning. This approach requires Christians to acknowledge the presence of divine wisdom in African traditional cultures while maintaining a prophetic critique of cultural practices that contradict biblical principles of justice and human dignity.

Contextualization of Christian economic ethics must go beyond superficial accommodation to traditional practices to engage seriously with the theological and philosophical foundations of African worldviews (Gwamna, 2008:156-178). This deeper engagement can produce more robust and authentic approaches to economic development that honour both Christian commitments and African heritage.

The development of indigenous Christian economic ethics requires ongoing dialogue between biblical scholars, African theologians, and community practitioners who can translate theological

principles into practical development strategies that serve African communities (Nihinlola, 2013:189-212).

Practical Implications for Development Practice

The analysis of Christian ethical foundations for economic transformation suggests several practical implications for development practice in African contexts. Development organizations seeking to ground their work in Christian ethics must prioritize community participation and local ownership while maintaining a commitment to biblical principles of justice, stewardship, and community care.

Training programs for development practitioners should include substantial components on Christian ethics, African traditional values, and participatory development methodologies. These programs should equip practitioners with the religious and cultural competencies necessary for effective engagement with African communities while maintaining ethical integrity in development practice.

Funding mechanisms for Christian development organizations should prioritize long-term community capacity building over short-term project outcomes. The Gora-Gan experience suggests that sustainable economic transformation requires sustained investment in community empowerment and structural change rather than quick fixes that address symptoms without addressing root causes.

Monitoring and evaluation systems for Christian development programs should include measures of both economic progress and community empowerment, cultural vitality, and spiritual growth.

These comprehensive evaluation frameworks can help ensure that development interventions serve holistic human flourishing rather than narrow economic objectives.

Future Directions for Research and Practice

This study's analysis of Christian ethical foundations for economic transformation opens several avenues for future research and practice development. Comparative studies of participatory development approaches in different African contexts could provide additional insights into how Christian ethics can inform culturally appropriate development strategies while addressing diverse local challenges and opportunities.

Research on the theological foundations of African economic thought could contribute to the development of more robust Christian economic ethics that engage seriously with African philosophical traditions while maintaining fidelity to biblical principles. This research could inform the development of contextual theological education programs that prepare African Christian leaders for effective engagement with economic development issues.

Practical research on implementation strategies for Christian participatory development could guide development organizations seeking to ground their work in Christian ethical principles while employing effective development methodologies. This research could focus on specific challenges such as working with traditional religious communities, addressing gender inequalities, and navigating political constraints.

Longitudinal studies of communities that have implemented Christian participatory development approaches could provide evidence of long-term impacts and sustainability while identifying factors that contribute to successful economic transformation grounded in Christian ethics.

Conclusion

The analysis of Christian ethical foundations for sustainable economic transformation in traditional African communities reveals significant opportunities for development practice that honours both biblical principles and African cultural heritage. The Gora-Gan participatory development model demonstrates that Christian ethics can provide robust foundations for economic transformation that respect human dignity, promote community agency, and address structural inequalities while honouring traditional African values and practices.

Christian engagement with economic development in African contexts must move beyond superficial applications of biblical principles to develop contextual theological frameworks that engage seriously with African traditional wisdom while maintaining a commitment to biblical revelation. This deeper theological engagement can produce more authentic and effective approaches to economic development that serve the holistic flourishing of African communities.

The participatory development paradigm, when grounded in Christian ethical principles, offers promising pathways for economic transformation that prioritize community ownership and empowerment while addressing the structural barriers that perpetuate poverty and marginalization. However, the success of these approaches depends on sustained commitment to

theological reflection, cultural engagement, and practical implementation that honours both divine calling and human dignity.

Future development practice in African contexts must integrate Christian ethical foundations with participatory methodologies and African traditional wisdom to create transformative approaches that serve both the spiritual and material well-being of African communities. As African nations continue to address challenges of poverty, inequality, and cultural preservation, the insights from the Gora-Gan experience offer valuable guidance for developing ethical frameworks that honour divine calling while empowering communities to control their economic destinies.

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