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# *Villanova Journal of Social Sciences, Arts and Humanities*

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**AN APPRAISAL OF THE PLACE OF AFRICAN CULTURES IN ENGLISH AS A FOREIGN LANGUAGE CURRICULAR REFORMS FROM INDEPENDENCE TO DEMOCRACY IN BENIN REPUBLIC**

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**Abstract:**

*This paper examines the value granted to African cultures by different curricular reforms in Benin Republic from the early Independence EFL curricula to those of the period of democracy. Using a documentation review, the study reveals a neglect of African cultural aesthetics in EFL curricular reforms. School, as well as home, should promote the values and norms of learners' native cultures.*

**Keywords:** English as a Foreign Language, curricula, African cultures, independence, democracy

**Résumé:**

Cette étude se propose d'évaluer la place accordée à la culture africaine dans les curricula de l'anglais langue étrangère depuis la période des indépendances jusqu'à l'ère démocratique en République du Bénin. Une étude documentaire a été effectuée pour faciliter la dite évaluation. Il ressort que les valeurs culturelles africaines sont quasi absentes dans les dites réformes sur toutes les périodes de l'étude. L'école et la maison devraient promouvoir les valeurs et normes endogènes dans les curricula.

**Mots Clés:** Anglais Langue Etrangère, programmes d'études, cultures africaines, indépendance, démocratie

**1. Introduction**

Curriculum is central to any educational system. It represents the alpha and the omega of any single activity conducted in schools. Curriculum is to education what constitution represents for a country, its institutions and their functioning (Idiong 1994). Teaching, pedagogy, teacher training, teaching materials, teaching approach, etc would not exist without a curriculum (Glatthorn 1994). A curriculum wherever and whenever it is designed must fulfill a number of requirements as Dewey (1990) put it about curriculum planning in his book titled, "*The Definition of Curriculum*":



The definition of curriculum focuses on the short term needs of individuals and society. Subjects under study are those most useful for securing employment or addressing immediate community problems in the labor force, in economies, in society and so forth. Schools are encouraged to accommodate themselves to society as it exists rather than change society. Thus, the curriculum should turn out a well-trained work force (p.89).

This definition ignores such questions as these: what is “useful” knowledge or “gainful” employment? If we focus only on short-term needs, technical preparation and job skills, what happens to long-term vision, intellectual development and individual creativity? Is living in the world simply a matter of functional expediency, or should other aesthetic, spiritual, cultural, psychological and political issues guide curriculum and schooling for the long term benefit of individuals and society? In reality, a curriculum should include everything students learn under the guidance of school, planned or not: Personal questions, extracurricular activities, spiritual activities, team sporting events, creative insights, library research, peer-group interaction, ethnic and cultural heritage and playground relationship. All of these provide important sources for learning. Garvey (1925) defines education as the medium by which a people are prepared for the creation of their own particular civilization, and the advancement and glory of their own race. Morison (1984) added that education is the base of social progress, the passport to the future, for tomorrow belongs to the people who prepare for it today. Education is not only for the acquisition of bookish knowledge. Education opens one’s eyes and mostly enhances values and only through curriculum that this can be realized. Since the 1960s, many educational researchers have shown interest in the importance of the culture in foreign language learning, with some language specialists being among those who have considered ways of integrating culture into language teaching (Gross 1998). As Nekpo (1999) observed, linguistic competence is not enough for learners of a language to be competent in that language; they also need to be aware of the culturally appropriate ways of addressing people, of greeting, of expressing needs, agreement or disagreement. Therefore, culture started receiving increased attention in the language classroom. In foreign language learning, it is considered as the fifth skill; the one that enables foreign language learners to become familiar with the history and life of the target language community. However, the way it has been dealt with in EFL classes differs from one period to another. In the pre-communicative language teaching period, the aim of culture teaching was confined to translating literary texts. It was through reading that students learned the target language civilization. In the heyday of the audiolingual era in language teaching, the importance of culture was emphasized not for the study of literature but for language learning (Agbayahoun et al, 2017)

This, however, does not imply that EFL learners will simply shake off their own culture and step into another. As social beings, learners are themselves part of a culture which defines their own identity (Adaskou et al, (1990). The curriculum needs to include relevant cultural information from a variety of African cultures. Learners also need to be able to talk about their own culture and cultural values in English. Local contexts familiar and relevant to students' lives should be used rather than unfamiliar and irrelevant contexts from the English speaking world (Alptekin 1984). Given the crucial role curriculum plays in education, this study takes us through various curricular reforms in a French speaking country, Benin from the neocolonial era to the period of democracy and look at their implications on the learners as regards the specific field of TEFL. This study is not suggesting to go back to the past but to go forward by taking into account the positive values of the past. The paper appraises the extent to which different curricular reforms have valued the development of African cultures in Benin Republic from the early Independence EFL Curricula to the period of democracy.

## **2. Purpose of the Study**

This study examines the value granted to African cultures by different curricular reforms in Benin Republic from the early Independence EFL Curricula to those of the period of democracy. To reach this purpose, the following research question has been considered:

- How **are** African cultures valued in the different curricular reforms from the early Independence EFL Curricula to the period of democracy?

## **3. Methodology**

This study has used documentation to review EFL curricular reforms in Benin Republic. The documentation includes both primary sources and secondary sources. It is real that written and official EFL curricula in the Benin context are non-existent, making instruction material-oriented. Like teachers, the current research has resorted to didactic materials instead of written curricula. A global syllabi review of secondary school from the neocolonial time to the democratic area was done to analyze the basic driving-wheels supporting language teaching in the country.

## **4. Results**

### **4.1 The Early Independence EFL Curricula**

The neocolonial school materials focus completely on western culture and only include a very small focus on African civilization (Dovonou 2008). One of the books used in Benin republic for instance was *Say What You Mean* which deals solely with American culture and civilization. English curricula whether content, objective or learner-centered have had a strong desire and a manifest ambition of balancing both written and oral

communications even though these are only represented by tasks set in French. The reality shows that there is a genuine dichotomy between the written curriculum and the supported, the taught, the learnt and the evaluated curricula. It means that in theory, learners' needs are taken into account. All effort is focused on writing as shown by the different tests administered in class or on national standardized examinations on the continent and materials. As a consequence, learners do not realize how important it is to learn the language.

From the colonial period to the 60s, books like *Anglais Vivant* and *Anglais par Illustration* were materials that supported EFL curricula in French speaking countries. They prioritized English as a language that is living and spoken. Another feature of these materials was that learners learnt from what they could see by describing and interpreting them. That approach gave opportunities to learners to think and produce, thus making them active and innovative in teaching and learning situations.

From the 60s to the 70s, materials written by authors like Wendy Hall accompanied by audio support were used in EFL teaching in Benin revealing no change in curricula as English was still taught mostly by white teachers, including native speakers and a few black Africans. It was an era during which special attention was granted to oral skills development and material based on western cultures a prior goal in TEFL. The policy sustaining the curricula was clear that speaking should not be seen as an ultimate objective as expressed through the mode of organizing Brevet d'Etude du Premier Cycle BEPC and Baccalaureat in Benin. Indeed, a prerequisite for taking these examinations was passing an English oral examination. Such a policy reinforces the idea that "from the beginning was the speech" as failing English oral tests made it impossible for the candidates to sit for their written examinations.

Behind this educational decision were a number of measures to facilitate its application namely the reading of novels. The objective of that decision was to get learners used to extensive reading that would prepare them for oral communication, assuming that: books studied gave learners the necessary backgrounds to do so. The second reason for such a change was to learn through novels, African culture, civilization and traditions as regards the three great historic periods known by the black continent namely as the pre-colonial, colonial and post-colonial eras in terms of victories and tribulations. Therefore, novels like, *A Woman in her Prime* by Asare Konadu took over as the new material to be studied, *No Longer at Ease* by Chinua Achebe was brought in the program, *Mine Boy* by Peter Abrahams was introduced. The various books were sequenced in chapters and presented by different groups or individuals under the instructor's supervision. At the end of the presentation, a debate was engaged as both the audience and teacher were required to participate and to make the class the most

interactive possible with the teacher as a helping hand. For this purpose, teachers focused on both the form and content of the presentation. They worked on learners' pronunciation and lexical items as well. The plan of the presentation might be corrected before the whole class took the final examinations greed upon notes for their learning. The teacher might also choose to give further details about the chapter in question sum it up for the learners to facilitate their learning and revision pains before sitting for various tests.

#### **4.2 The Nineteen Eighties EFL Curricula**

From the 80s where régimes in Africa started showing financial hardships to face new challenges of education rose. Text-books did not favor oral activities as novels and novellas were removed from the curricula with the introduction of books like *Say what You Mean* and *English for Africa* as teaching materials. It was a period where many EFL African teachers would teach with no preparation or materials. Most of the time, they would tell their life stories in French and conclude with a few grammar points. National standardized examinations on BEPC, and Baccalauréat were reformed with oral tests at the bottom of the list. Zodéhougan and Tomalin were other authors and stakeholders that provided TEFL with materials, works that supported French speaking countries curricula were: Chinua Achebe's *No Longer At Ease*, *Things Fall Apart* and *A Man of the People*; Asare Konadu's. *A woman in her Prime*; Peter Abraham's *A Wreath for Udomo*; Elechi Amadi's *The Concubine* Kwame Nkruma's *Africa Must Unite*.

Further reforms occurred with the introduction of *I Want to Speak English* series by David Mills et al. covering JS. The objectives of this new series were to initiate the learners to the English phonology and to make them acquire the minimum vocabulary and practical and basic structures to practice reading comprehension.

*English for French Speaking Africa* by the same Mills David et al. (1984) came as ameliorated version of *I Want to Speak English*. In fact the latter lays too much emphasis on grammar and forcing students to do mechanical grammar exercises whereas language needs to be practiced naturally on a daily basis. *English for French speaking Africa* divided into thirty units lays more emphasis on places and proper names with typically African references like 'Bouaké', 'Yamoussokro', 'Porto-Novo', Mr. Okedan, Mr. Baloubi, Mrs. Assogba, etc. that are all names of Africans and African cities. There are as well many food items like kola, fried yam, pepper soup, etc. everything that favors learning, learners being close and familiar with contents. It appears however that the syllabus is too cumbersome and cannot be completed within the required amount of time or that there is too much to be done in a very short period of time.

A critical appraisal revealed that TEFL was failing in goal and that it was urgent to remedy any mismatch. The only one way to attain such goals was going to reforms.

That is how in 1987, new editions of *I Want to Speak English* were published and introduced to face appropriately inadequacies drawn from the first editions. Seven years implementation of the new text-books would no longer give the expected satisfaction, which took education authorities and specialists to rethink of reforming anew the educational System. As a matter of fact, *I Want to Speak English* just gives learners text-based topics for reading and comprehension through grammar and vocabulary study. It appears that teachers have no specific sub-elements to deal with in a formal way which causes some variations as regards the contents of what is taught and learnt, depending on the sensitiveness, aspirations and inspirations of the teacher. In fact, given the inexistence of 'set programs every teacher teaches what they think might the best for their students.

#### **4.3 From the Nineteen Nineties EFL Curricula**

From the 90s came the real collapse with the democratic era inducing reforms that are the most controversial ever. Today's African learners' performances have not improved whether on written or oral tests in English quite the contrary, judging from their various in-class evaluations output and national standardized examinations outcomes. Books like *Go for English* would gradually be introduced as supports to various curricula with no novellas, novels or over reading materials. There is void between two reforms that gives way to a variety of textbooks as has been for years now with both *Go for English* and new student materials and *keep in touch*, published and introduced in the program.

To summarise none of these syllabi has brought about any progress from the perspective of African cultures. The expectations of curriculum designers though great turned to failure as there was a big gap between the will and tangible results. Assogba's view (1999) is not contradictory when he said that the objectives sustaining the publication of *Go for English* have nothing in common with the factual realities, that is, the students' needs. It appears that *Go For English* is basically relevant to Côte d'Ivoire with some European culture and values but does not relate to the context of other African countries at all. *Go For English* however has had the merit of being well designed with very beautiful pictures. Unfortunately, the book was not available in on the market or when it was, it appeared a little expensive for many people.

To arouse students' commitment to learn, Nunan et al. (2010) suggests that TEFL should make use of the learners' environment, present language in natural chunks, use appropriate audio and visual aids, include cultural components, .... And adapt materials to local realities, conditions that *Go for English* fails to achieve. Assogba (1999) went further in that on many occasions, the material appears to be designed for SL and ESP students but not for comprehensive school students of EFL in that some texts are very hard or impossible for even teachers to grasp making the course so boring

that the learners began to resent it. When this occurs, there is no hope for interaction and acquisition per se.

As a matter of evidence, learners were unable to hear and say, read and write correctly even a single sentence in English. Some students' books like "*Document d'Accompagnement*" in Benin and *Keep in Touch* in Senegal are designed as complementary textbooks. However, they are neither available in most case for teachers nor for students. So, photocopies are used with the consequences of manuals losing their attractiveness as pictures to describe are not clear. Like in the earlier case, the document has no diversification which creates boredom for being in English class and learning situation. The student's books used in the French speaking in this period are very close to "*I Want to English*" in terms of grammar capacity development though at a very lesser degree. These books consider all the four skills needed in EFL class: listening, speaking, reading and contain more reading activities and writing than listening and speaking rising more listening and repeating activities than genuine listening and speaking. They contain only intensive reading against no extensive reading with the few activities. The listening and speaking activities are insufficient for a learner to learn English language successfully just as the materials are insufficient to get learners prepared to use English orally. Most realities in most materials are alien to the learner's context and backgrounds.

French Speaking countries like many nations around the globe have tried as much as they can to design, develop, and implement various EFL curricula. One might consider the teaching of English in French speaking countries being good however, the reality quite conflicts with such an idea. A close look and analysis of the English materials used or being used reveal huge issues: poor school outcomes, the skepticism clearly manifested at various levels concerning the efficiency of the materials, and the neglect of African cultural idiosyncrasies. The current chapter after defining curricula and raising some issues related to them has made a general overview of curricular review in French Speaking countries: from independence to the democratic era. Indeed, curricular reform always has something historical, social, economical and political. The ability to acquire, master one's culture through English learning will be a testimony of efficacy, efficiency and excellence of its educational system. School is a second family that protects learners from various counter values and bring up the younger generation up based on some specific and widely shared codes. School like home ought to promote values and norms. The next chapter shall explore some plans in order to re- awaken the authenticity of African Values, not neglecting the contributions of Western culture, especially in giving African culture a veritable value.

## **5. Conclusion**

This study set out to examine the value granted to African cultures by different curricular reforms in Benin Republic from the early Independence EFL Curricula to

those of the period of democracy. It resorts that EFL curriculum reforms is based on the principles and objectives of the colonial type that aimed at glorifying western culture and 'creating' Africans who would serve the interests of the masters. The use of home culture in language learning has been overlooked for far too long in EFL curricula. Just as a history class based on facts, names, dates, and places can be boring, so can English class which presents the language in a structural, impersonal, formal way. Students need awareness not only for the language itself, but also for their own culture since students are themselves part of a culture which defines their own identity. Effective education for Africans today calls for EFL teachers to provide opportunities for African students learning about global issues but learning also about their own culture. An ideal method of African pedagogy ought to be harmonized to meet the yearnings of many African students.

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**CLIMATE CHANGE AND MIGRATION: DRAWING THE LINES AND MAKING  
THE CONNECTIONS**

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**Abstract**

*This paper has argued that there is a relationship between climate change and migration. It was discovered that most times, climate change results in migration at both local, regional and internationally levels. It may result into temporal or permanent migration. While it is important for local communities to come together to work out modalities of solving climate change problems, there is need on the part of the government to systematically align climate and development policies, aiming at poverty reduction, food security as well as effective structures dealing with climate change. This will go a long way in the aspect of climate-migration relationship. This paper finally suggested that local communities need to come together to alleviate climate change problems; not constantly waiting for the regional and international levels all the time. In some cases, help from the government may not come very fast, while affected communities continue to suffer.*

**Key words:** Climate change, Migration, Droughts, Flood, Environment, Hunger, Greener Pasture.

**Introduction**

Migration encompasses people, who are forced to leave their homes because of natural or human-made disasters. In some cases however, people move willingly in search of greener pasture. The decision to migrate or to stay is then furthermore dependent on personal and household characteristics as well as other contextual factors like cost of moving and existing networks. Migration in relation to climate change is as old as man as Barrett (2012) opines. "Climate-related human migration has a long history, with

droughts, floods, food shortages, and other climate-related changes forcing the resettlement of populations since early hominids first spread out from Africa nearly two million years ago. Climate vulnerability increases with people's inability to cope with extreme weather events, which can affect infrastructure and the availability of ecosystem services, creating socioeconomic and geopolitical pressures. These factors, in turn, can influence people's mobility. Waldinger and Fankhauser (2015) share this view as they opine that "Migration has been a frequent response to climate variability and change in the past."

Martin (2010) pays attention to forms of migration when he says that it can be planned or spontaneous, involving individuals and households or entire communities. It can be internal, with people moving shorter or longer distances to find new homes and livelihoods within their own countries, or it can be international, with people seeking to relocate to other countries. It can proceed as an orderly movement of people from one location to another, or it can occur under emergency circumstances. It can be temporary, with most migrants expecting to return home when conditions permit, or it can be permanent, with most migrants unable or unwilling to return.

Climate change has an impact on migration decisions for people, especially if their livelihoods are resource dependent. Robert (2015) contributes to this by saying that Climate change can force people to travel across international borders in unprecedented numbers. Therefore there can be "climate migrants," or "environmental refugees," or "climate refugees," which are totally different from economic migrants or political refugees.

### **Relationship between Climate Change and Migration**

Climate change is related to migration in the sense that one leads to the other. It seems that migration is a solution to climate change because when the environment is becoming uncondusive, movement must materialize. In a case where drought is affecting farmers, they migrate temporarily and over short distances within the country and many affected people will move with them. Supporting this assertion, Waldinger and Fankhauser (2015) affirm that the effect of climate change on migration depends crucially on socio-economic, political, and institutional conditions. These conditions affect both vulnerability to climate change and how important climate change is in determining migration decisions. People working in the agricultural sector are particularly affected by short-term climate shocks (droughts, flooding etc.) and long-term climate change.

In the mind of Martin (2010) however, "Climate change is associated with migration, conflict, and violence". He went further to explain this by saying that migration can have positive as well as negative consequences for the affected populations and the communities to which they migrate. The negative impacts stem particularly from emergency mass movements, generally those related to the rapid-onset natural disasters

and to competition for resources that may result in conflict. These movements most closely resemble refugee movements and often require large-scale humanitarian assistance. The negative impacts may also be more extreme if receiving communities, particularly urban areas, are unprepared to absorb large numbers of spontaneous migrants. The more positive impacts occur when migration is a voluntary coping strategy that allows people time to weigh alternatives and use migration as a way to reduce household risk. This is to lay emphasis on how far climate change can affect people's life.

In the mind of Waldinger and Fankhauser (2015) "The empirical evidence shows that people in developing countries are likely to respond to climatic change by migrating internally." Sharing this view, Robert (2015) asserts that there is growing recognition that the effects of climate change are likely to lead to more migration, both internally and internationally, in near future. These climate change-induced migrations are likely to pose new challenges to the international system, ranging from an increase in irregular migration, to strains on existing asylum systems, to protection gaps for certain migrants affected.

Referring to how climate change will affect developing countries, Kahn (2017) states that most vulnerable countries are those that are urbanizing but not rich enough to protect themselves through higher-quality infrastructure and housing. Rural areas are poor but spread out and thus diversified against spatial shocks. In contrast, poor cities are undiversified and can suffer greatly from natural disasters.

During climate change however, people do experience scarcity of food / water and of course increase in contagious deceases. To state how related climate change is to migration, Barrett (2012) maintains that even "migration often brings with it new challenges such as food shortages, lack of drinking water, and increased incidence and altered patterns of infectious disease." Although Herrera (2018) argued that apart from climate change, other factors are responsible for ecological changes. "Climate change will aggravate environmental degradation and toxic exposure from the wastewater sector, but the factors that contribute to wastewater contamination are not a result of climate change. Non-climate change factors such as aging infrastructure, industrialization and population growth will have similar levels of negative environmental impact in the short term even outside of climate change scenarios." This implies that other factors are responsible for environmental dilapidation especially in developing countries.

Although referring to the case of Asia in particular, Kahn (2017) stresses that climate change will increase the quantity and severity of heat waves in Asia. Those who work in nonair-conditioned buildings will face the greatest exposure from rising average temperatures. Poor people face challenges that richer people working and shopping in newer office buildings and malls do not face. This must lead to migration.

Davidson (2008) comes up with a suggestion on how to reduce carbon footprint, such as using energy more efficiently and by recycling and composting household waste using local efforts. To him, renewable energy generation will lead to wider community benefits and investment, and improve the lives of residents. This may come in form of installing solar panels to provide hot water or developing water turbine to produce electricity which can be sold to public electricity supplier.

Cinner (2012) is of the opinion that societies must choose how they wish to deal with climate change. Not doing anything or pursuing “business as usual” is a choice that will likely lead to devastating consequences for many people, especially the world’s poor. Therefore he is proposing that action must be at international, national, and local levels. In his words, “International action and coordination are needed both to mitigate climate change and to coordinate the funding and efforts required for adaptation at national and local levels. Regional collaborations will help to coordinate climate-related policies, research, and training. Likewise, addressing key transboundary issues at the regional scale may have important climate adaptation implications, such as fishers crossing international borders.” This idea is related to what Davidson (2008) suggested earlier. By implication, local communities need to come together to allay climate change problems; not constantly waiting for the regional and international levels all the time. However, Cinner suggests building local-scale adaptive capacity in societies by strengthening the most appropriate and needed aspects of a society’s assets, flexibility, learning, and social organizations. These can be achieved by using the existing local capacities and needs. This will improve the condition of the natural resources on which people depend for their livelihoods.

### **Conclusion**

Relationship between climate change and migration has been established by this paper. It was discovered that most times, climate change results in migration at both local, regional and internationally levels. It may result into temporal or permanent migration. While it is important for local communities to come together to work out modalities of solving climate change problems, there is need on the part of the government to systematically align climate and development policies, aiming at poverty reduction, food security as well as effective structures dealing with climate change. This will go a long way in the aspect of climate-migration relationship.

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**VARIABLES RELATED TO ADMINISTRATIVE EFFECTIVENESS IN HIGHER INSTITUTIONS IN EKITI STATE, NIGERIA**

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**ABSTRACT**

*The study examined Variables Related to Administrative Effectiveness in Higher Institutions in Ekiti State, Nigeria. The relationship between planning and administrative effectiveness, procrastination and administrative effectiveness were discussed. The sample for the study was 150 administrators and 300 academic and non-academic staff, who rated the administrators. They were selected using simple random and purposive random sampling techniques. An instrument tagged 'Questionnaire on Variables Related to Administrative Effectiveness in Higher Institutions in Ekiti State, Nigeria (QVR) (For Administrators)' and 'Questionnaire on Administrative Effectiveness in Higher Institutions in Ekiti State, Nigeria (For Academic and Non - Academic staff)' (QAE) was used. The data collected were analyzed using percentage, mean, standard deviation and Pearson's product moment correlation analysis. All the hypotheses were tested at 0.05 level of significance. Face and content were used to establish the validity of the Instrument. To ascertain the reliability of the instruments, the split half method was used. They were found to be 0.84 and 0.87 for (QVR) and (QAE) respectively. The findings revealed that there were relationships planning and procrastination were greatly related to administrative effectiveness. Based on the findings of the study, it was recommended that administrators of higher institutions like Vice Chancellors, Rectors, Provosts, Registrars, Bursars, Librarians, Directors of Programme, Assistant Director of Programme and Heads of departments should be more conscious of deadlines to avoid piling up of administrative work.*

**Keywords:** *Planning, Procrastination, Higher Institutions and Administrative Effectiveness.*

**INTRODUCTION**

Administrative effectiveness has a lot to do with achieving a set of goals. Roland (2010) defines administrative effectiveness as a way of monitoring the performance of academic deans and directors for the purpose of promotion, salary augmentation, contract renewal or dismissal. However, Adeniyi (2001) discusses administration in relation to difficulties that prevent educational effectiveness as poor management and control of teacher education programmes, teacher training and retraining, the selection and organisation of curriculum implementation and evaluation. The development, distribution and use of teaching materials, also the relevance of the curriculum to the needs of the society were analysed. To Adeniyi, administrative effectiveness means that teachers should be properly attended to so that through them, students would be impacted positively with the society without wasting time.

For an administrator to be effective, Ukeje, Okorie and Nwagbara (1992) say they must have the following characteristics: Capacity, Emotional Capacity, Spirituality, Behaviours, and Sequence. Capacity: Administrator must be physically, intellectually, emotionally and spiritually capable for the office. His physical fitness will enable him to possess good health and enough energy to cope with strains of the work. This is a reasonable assertion to the mind of the researcher because without this effectiveness will sag. These days, leaders are accustomed to having peptic ulcers, hypertension and heart failure due to stress of administrative job. Intellectually, an administrator must be superior. They added that evidence has shown that academic achievement has often been used as a yardstick in choosing administrators which to them is not enough. The researcher supports this view as intelligence will be used to attend to the day- to- day activities apart from academic work.

### **Planning and Administrative effectiveness**

Planning is greatly needed in administration. It makes execution easy as Greenwait (2007) observes that “every moment spent planning saves three or four in execution” Heller and Hindle (1998) describe planning as a way to improve the use of time. This idea in the mind of the researcher stresses the importance of time management to planning which involves every aspect of human life, not only educational planning. The study conducted by Wang (2009) to provide recommendations on information technology in school system showed that it is by true planning that administrators will improve the quality of school education.

Another way of working towards effectiveness in education is what Akinlua (2002) calls curriculum planning. Educational planning includes curriculum planning (preparation of curricula, time table and norms for assessment), technical planning (formulating quantitative targets for the educational system) and manpower planning (determining the need for qualified manpower). To him, all the educational objectives are clearly specified through the curriculum and the means, procedure and methods of achieving education objectives are provided through the curriculum. He added that curriculum gives direction, spells out day to day activities of a school and makes the school to be organised and properly managed, time wise. Also, all the important cultural aspects of a society are passed on through the curriculum. Therefore, the researcher feels that educational curricula have to be planned by administrators as one of their primary assignments. This is not only to save time, but because, “education is not sure of occurring as wanted” as he said. This indicates that education must not be left to chances but adequately planned within the space of time for effectiveness.

Ajayi and Ayodele (2002) describe planning as one of the elements of management and it is seen as a process of deciding in advance what to be done in such a manner that programmes are executed at minimum risk of failure or problem. To them, it deals with Men, Money, Machine, Material and Methods. It entails that if the five “Ms” are carefully considered with much forecasting; administrators have a high chance of

succeeding. Edem (1987) quoting Henri Fayol buttresses this idea as he affirms that planning is a process of studying the future and preparing it for action. He sees planning as important part of administration especially in education where a number of pupils, number of teachers and classrooms should be focused on. From this assertion, one can infer that Edem is also interested in educational projects and others that will enhance beneficial learning style. But good planning is usually difficult to reach in education, because of the problem like knowing the correct number of pupils. Therefore, educational planning will be excellent if accurate data of student population census and forecast are made available to the planners. If not, it results in dissipated effort, wasted resources, poor results and inadequate administrative effectiveness.

The need for qualified manpower for proper planning in any organisation is a pressing issue in the mind of Graham (1974) because this is a resource that should be utilised to its fullest to produce the uttermost benefit. This claim is very general and directed to all organisations according to the mind of the researcher. Notwithstanding, educational sector as well, will use qualified personnel as its brain for achieving effectiveness. Cole (2002) argues this view by defining human resource planning as a strategy for the acquisition, utilisation, improvement and retention of any enterprise. One can figure out from this that organisations should not only employ workers but make maximum use of them and find means of improving their competence in order to improve the productivity and efficiency of the organisation. To this, the researcher is of the opinion that training and re-training of lecturers through seminars, workshops, study leave and in-service training should be more emphasized.

Bickerstaff (1977) relates evaluation to educational effectiveness. He is of the opinion that achievement of aims can promote good evaluation and that if objectives are not fulfilled in education, there may be problem with either the curriculum, and there may even be poor organisation or wrong methods and approaches being used. It may also be that the aims have been badly thought out, either they do not lead on to what is intended or they are too large and cannot possibly be achieved with the resources available. This view holds merit only that evaluation can still be done without the objectives being fulfilled in education to aid better planning. Also, since the policy of Nigeria education has the aims like 'education for living, education for self-development, education for nation building, and education for self-realization, there may be a need to evaluate education beyond a number of people passing examination but also with the kind of person being produced which will become obvious through the lives and conduct of the pupils/students in the years after school (Ayeni 2001). By then, effectiveness of administrators will be visible to all in what they produce for the society in terms of refined manpower.



### **Procrastination and Administrative effectiveness**

The influence of procrastination on administrative effectiveness is highlighted as Quek (2001) in his reflection proposes that procrastination is probably the single most common time management problem of administrators. To him, some students battle with procrastination due to lack of time management, especially when they cannot meet the deadline. Contesting this idea is Ferrari (1995) who insists that procrastination is not a problem to administrative effectiveness, that procrastinators are not different in their ability to estimate time and they are more optimistic than others. To the researcher, it appears that procrastination puts pressure on time management greatly or rather; they are overlapping even though Ferrari disagrees to some extent but his conclusion suggests that procrastinators plan and anticipate the best outcome with little action, which may be the influence of lack of proper time management.

Aaron in Knaus (1986) who claims to be a procrastinator says that everybody procrastinates, especially when people hit some mental wall which prevents them from doing a task. Some people work on a task that does not require a lot of creativity or they work on them with someone else. Similarly, Breznits (1986) says that procrastination is a universal problem and Dryden (1999) gives his consent to it that procrastination plagues people of all occupations and that we all procrastinate at one time or another in our life. He raised a question that: 'how many of us have not put off paying a bill until the very last moment when it would have been better for us to pay it earlier'? These authors contend that procrastination is everybody's problem which implies that, everybody delay in one way or the other. Dryden went further by giving a description of a procrastinator as a person lying in a hammock, repeatedly drinking a beer instead of mowing the lawn, having a desk so clustered that one can hardly see it beneath the rubble; imagining the faces of old friends meaning to write for years, having memories of school days that turned into distractions. The researcher notices that this type of experience may vary from one person to another. The truth is that everybody has a way of day - dreaming but some do it to the extent of abandoning official/urgent work. In the description of Pavlina (2001) a poster picture depicting a huge polar bear lying prone on a flue of ice was used. The caption under it reads "when I get the feeling to do something, I lie down until the feeling goes away." The researcher views that such a procrastinator will be broken by frustration, unable to catch up, chained by depression and sustained by the simple apathetic response, "I don't care anymore." Also, this type of procrastinator can be considered as lazy and undetermined. If administrators fall into this category, they will surely struggle with effectiveness.

Educational procrastinators are focused on as Aaron in Knaus (1986) argues that procrastination is very common among lecturers and students. In the same vein Ferrari (1995) is emphatic about this view that students are reputed for not tackling their assignments until the jaws of deadlines are closing on them. The researcher is of the same mind with this view since it is common among university and polytechnic

students and this affects the effectiveness of administrators since they may not be able to plan much until students are ready with their assignments and term papers. Likewise, Lay in Eric (2005) supports this position by saying that students are directly involved in academic procrastination since at the beginning of a semester, one in five students miss the first class, some sign up early but never show; while others attend sporadically. Not all students are conscious that academic procrastination raises students' anxiety and sinks their self-esteem in view of the fact that time wasted can hardly be regained.

Notwithstanding, Ferrari identifies the distinction between delaying as an act and as a lifestyle by saying that, 'not every student who ignores assignments until the last minutes is an across-the-board offender, they are known to psychologists as a "trait procrastinator"'. Many students who drag their feet on term papers might never delay other tasks, such as meeting friends for dinner, showing up for work, or going to the dentist. By implication, studying is very tasking for students while they prefer leisure/pleasure to it. No wonder Dada in Vaswani (2008) feels the same way when he says "Sit with a pretty girl for an hour, and it seems like a minute". This weakness may also affect such people in future when they are working; they may prefer pleasure to administrative work, which may affect effectiveness since as the saying goes "morning shows the day". Dryden (1999) subscribes to these ideas by saying that under the constant pressure of grades and other evaluations, a student puts off writing papers, studying for examinations, only to cram for days when time has finally run out. Cramming to the researcher is not the best way of studying.

Knaus (1986) in his view puts grading on procrastination as he asserts that 90% of college students procrastinate, 25% are chronic procrastinators and they are usually the ones who end up dropping out of college. This may imply that 90% of students waste time. Tuckman in Eric (2005) is in support as he observes that those who attended classes among lecturers and students have consistently outperformed those who did not. The researcher agrees but it is not always the case as, some lecturers may rush over their classes and still finish up. While some students may be smart, at the same time, some may engage in examination malpractices and still have higher marks than those who prepare. There is a great link between lecturers and students that procrastinate in the school system. Eventually, the influence is on both parties as it can cause anxiety to students, it will also affect the effectiveness of lecturers and administrators.

## **PURPOSE OF THE STUDY**

The purpose of this study was to investigate the relationship between planning, procrastination, and administrative effectiveness in higher institutions in Ekiti State universities. Besides the study made recommendations based on the findings.

## **Research Questions**

- 1) Is there any relationship between administrators' planning and administrative effectiveness in higher institutions?
- 2) Is there any relationship between how administrators' procrastinate and administrative effectiveness in higher institutions?

**Research Hypotheses**

- 1) There is no relationship between administrators' time planning and administrative effectiveness in higher institutions.
- 2) There is no relationship between how administrators' procrastinate and administrative effectiveness in higher institutions.

**METHODOLOGY**

The study adopted descriptive research of correlational type. The population consists of 260 Administrators and 595 staff working directly with them. The sample of this study was 450 respondents which comprised 150 administrators and 300 staff that rated the administrators from higher institutions in Ekiti State. The sample for the study was selected using simple sampling and purposive sampling techniques. A self-designed questionnaire titled 'Questionnaire on variables related to Administrative Effectiveness in Higher Institutions in Ekiti State, Nigeria (For Administrators)' (QVRAE) and 'Questionnaire on Administrative effectiveness in Higher Institutions in Ekiti State, Nigeria (For Academic and Non Academic staff)' (QAE) was used as instruments. Content validity of the instruments was ascertained through the corrections and comments of the experts in Educational Management and Tests and Measurement. It was certified that the instruments could be used for the study. To ascertain the reliability of the instrument, the split half method was used. The instrument was administered once to the respondents who were outside the sampled institutions. The set of even numbered items were correlated with the set of the odd numbered items to get the reliability of half of the length of the test. Spearman Brown prophecy formula was applied to obtain the full length reliability co-efficient of the instrument. They were found to be 0.84 and 0.87 for QVRAE and QAE respectively. The data collected were analysed using multiple regression and Pearson Product Moment Correlation. All the hypotheses were tested at 0.05 level of significance.

**RESULTS**

**Hypothesis 1**

There is no relationship between administrators' planning and administrative effectiveness in higher institutions.

**Table 1:** Pearson correlation of administrators' time planning and administrative effectiveness in higher institutions

Variable	N	r-cal	r-table
Planning	116		

Administrative effectiveness	116	0.883*	0.195
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p < 0.05

Table 1 shows that r-cal is 0.883\* and r-table 0.195 at 0.05 level of significance. This reflects that r-cal is greater than r-table. Then the, null hypothesis is rejected. It implies that there is significant relationship between planning and administrative effectiveness.

### **Hypothesis 2**

There is no relationship between how administrators' procrastinate and administrative effectiveness in higher institutions.

**Table 2:** Pearson correlation of how administrators' procrastinate and administrative effectiveness in higher institutions

Variable	N	r-cal	r-table
Procrastination	116	0.698*	0.195
Administrative effectiveness	116		

p < 0.05

Table 2 reveals that r-cal is 0.698\* and r-table is 0.195. It implies that r-cal is greater than r-table at 0.05 level of significance. The null hypothesis is rejected. Therefore, there is significant relationship between procrastination and administrative effectiveness.

### **DISCUSSION**

The study proved that, there was a relationship between planning and administrative effectiveness. This shows that planning is pertinent to administrative effectiveness as proper planning and forecasting of educational activities bring a lot of fulfillment and achievement to the administrators. Most times however, the fruits it yields in terms of personnel development for the nation are numerous. This finding may be due to the fact that administrators do not make solid plans ahead but do it when the work to be performed is near. In view of this, Edem (1987), Hendle and Hindle (1998) describe planning as a way to improve the use of time. Ajayi and Ayodele (2001) observed that "failure to plan gives rise to in- effectiveness, undirected action and waste of resources." The finding equally reflects the minds of Stoner, Freeman and Gulbert (2002), Lay (2005), Fiore (2006) they are of the opinion that planning is highly relevant to administrative effectiveness.

The study revealed that there was significant relationship between procrastination and administrative effectiveness. This implies that administrators must be wary of regular postponement of actions or events that can make their work difficult since this can affect their effectiveness. The result may be due to the fact that some administrators do not meet the deadline in administration because of the feelings that time is always available for their use, not keeping in mind some issues that can suddenly come up.

The findings contradict the views of Brezitz (1986), Knaus (1986), Ferarri (1995), and Dryden (1999) which may not be far from the fact that they have common minds that everybody procrastinates and it is not only common to administrators and also it is not only a problem of time management. The study supports the contributions of Quek (2001) that procrastination plagues people of all occupations.

## **RECOMMENDATIONS**

Based on the findings of this study, the following recommendations were made: Educational stakeholders, especially those in higher institutions like Vice Chancellors, Rectors, Provosts, Registrars, Bursars, Librarians, Directors of Programme, Assistant director of Programme and Heads of departments need to know the importance of planning and procrastination to their effectiveness. They have to be conscious of deadline to avoid piling up of administrative work.

## **CONCLUSION**

Based on the findings of this study, the following conclusions are drawn: Lack of proper planning and regular procrastination of Administrators can have serious effect on Administrative effectiveness of Administrators.

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**HUMANITIES AND OTHER KNOWLEDGE DOMAINS: A DEVELOPMENTAL  
PATHWAY TO EXCELLENCE**

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**Abstract**

*The success of any discipline depends on one or two fields in the humanities, as it covers every part of the society from the past, present to the future for efficiency and development. In fact, humanities itself is life, as it revolves around the world and people therein. The paper aimed at finding out the synergy that exists between humanities and other fields (Science, Engineering, Technology and Social Sciences), so as to demonstrate the importance of humanities as a passage to other discipline's excellence which can be illustrated as 'The oesophagus that carries the food to its destination; the stomach.' It is evident that in one way or the other, language has been a tool for transmitting knowledge to other domains. More so, history and critical reasoning play a foremost role in any experiment, innovation, or research as these will act as the chain to be connected for the sustainability and development of the result aimed at. Therefore, for a machine to be built, an ailment to get a cure, an application to be designed and implemented, or an account to be calculated, one must understand the origin, do a critical thinking and correctly interpret every detail, to avoid disaster and futility of efforts. SPSS was used to analyse the data gotten from 60 respondents, where six variables (Communication Skills, Critical Thinking, Personal and Spiritual Development, Cultural Heritage, Social Values and Virtues, Aesthetic Appreciation) were listed to be arranged in hierarchy of importance to their field. The result showed that Communication Skills has the highest value followed by Critical Thinking. This paper has made known that humanities are the backbone of other discipline. Consequently, other domains should be serious with the infusion of humanities courses to their curricula for better output.*

**Keywords:** Humanities, Communication Skills, Language, Critical and Creative Thinking, Society.

**Introduction**

Humanities originated from the Latin word *Humanitas* to describe good people i.e. 'Civilised' human beings, and it was first used by writer Cicero. It later gained entry into English in the 14<sup>th</sup> Century. The field of humanities include ancient and modern languages, literature, philosophy, history, human geography, law, politics, religion, art, anthropology, rhetoric, global studies etc. These subjects are based on the study of human culture and ideas. It is pertinent to note that from this field, we study and learn about people and their way of life and how this way of life shapes their being and existence. It is crucial to add that humanities is credited to the acquisition of the literary

skill (writing and speaking correctly, appropriately, clearly and properly). In which most employers of labour look out for i.e. fluency and right usage of means of communication.

Furthermore, it provides an insightful understanding into moral, ethical, political and ideological forces, in which a successful society depends upon such as selflessness, charity, courtesy, compassion, and generosity, and these are what humanities evaluates and emphasize, that is, the importance of these aforementioned features.

Through humanities, values, norms and cultures of different ethnic groups have been understood, preserved and learnt from through reading, hearing and researching human experiences from which we are motivated, guided and directed on our knowledge in and about the world. Thereby, guiding and helping us to understand the world we inhabit as a fundamental foundation for exploring and understanding the world and the people living in it. It covers all aspects of the society from past events and achievements, to human behavior and relationships among people. It also exposes us to different people and how to live amicably with them and be humane and good to everyone we come across.

The below lines of Michelle Obama capture humanities in a concise statement;

The arts and humanities define who we are as a people. That is their power- to remind us of what we each have to offer, and what we all have in common. To help us understand our history and imagine our future. To give us hope in the moments of struggle and to bring us together when nothing else will.

### **Do you Know? You Need to Know**

- Even as a qualified candidate or applicant, you may not get that job for non-mastery of the company's historical background?
- A promotion may elude a person because of bad usage of language?
- That deal/contract may not be successful due to poor human relation?
- There may be a miscalculation for poor or lack of critical reasoning which can result to wrong interpretation?
- If you fail to study that particular person's autobiography or biography, you may lose their relationship/friendship for life because you do not understand his/her human nature and psychology?
- Your negligence of language learning and acquisition may result into earning a meager pay and losing opportunities either in the country you reside or in a foreign land?
- "Just to let you know that it is not all about your skills or field of study but humanities is the compass that leads to a successful attainment in any area of study and a peaceful co-existence among people in the society."



**Importance of some Courses in the Humanities**

- i. Philosophy- It will get you thinking about ethical question and a thorough critical thinking.
- ii. Language learning and acquisition- learning another language will help in gaining appreciation for the similarities in different cultures and open different opportunities and expand friendship coast.
- iii. Going through a book (Literature) from another region of the universe helps think about colonization, slave trades, apartheid, independence, democracy etc.
- iv. History opens you to the past, in relation to the present and with a picture of a clearer future and how it will look like.

**Table 1: Humanities courses and their Importance**

S/N	Subjects	Importance/ Usage
1.	Language	It helps with the literary/ communication skills
2.	Literature	It reflects and teaches human about life
3.	Philosophy	It arouses critical reasoning/ thinking
4.	Religious Studies	It helps with morals and virtues
5.	Civic Education	It teaches us civic duties
6.	History	It records the past, present and future experiences/ references

Sequel to this is a rhetorical question thus: “which knowledge domains do not need one, two or all of these factors for its development and direction?’ Before giving an answer, remember that the first thing needed by any knowledge domain before exploring its field proper is language; the medium/tool of communication for dissemination of information; which is a sub of humanities. Through the exploration of the humanities we all learn how to think afresh, creatively and critically, to reason, express and ask questions because these skills allow us to gain insight into everything around us.

**Why you Need to Take Humanities Seriously:**

Dalbert (2011) highlighted ten reasons why we study humanities and why students pursuing other careers should augment their education with a strong foundation in the humanities as follow:

- i. Humanities prepare us to fulfil our civic and cultural responsibilities.
- ii. It helps to get familiar with and use the creative ideas from great minds outside of science through biography, literature and history which serve as window into life.
- iii. Mastering the humanities provide tools such as tool of communication for scientific knowledge and techniques learnt in college.

- iv. It strengthens ability to communicate and work with others.
- v. You will gain knowledge of foreign languages and cultures.
- vi. The walls that exist among disciplines have been lowered and students can move across disciplines more freely.
- vii. Students can benefit from advice on which courses to take.
- viii. It helps to understand the impact that science, technology and medicine have had on society and understand the future scientific needs of society.
- ix. Interdisciplinary learning adds value to one's degree.
- x. It teaches that the supposedly sharp dichotomies that separate science from humanities do not exist. Scientists believe they deal with fact while humanities deal with values.

In order to add to these points of his are the implant of humanities identified within other field of study as listed below;

- Science traces **history** of a disease/ailment in order to get a way out i.e. the cure/solution.
- Engineering must study, **understand and do a critical reasoning** of a system/machine before carrying out a design and implementation on it.
- Social Sciences such as Economics must use **Language** for their analyses and derivations.

The rhetorical question now is which domain can succeed without the input of the humanities?

Humanities necessity and desirability in other fields are evident in our colleges and tertiary institutions where general courses in the humanities especially English Language is compulsory for all students to offer and a must pass at both secondary and tertiary levels. Failure to be effective and efficient in this language is detrimental to the progress of the individual and the society at large. No wonder it was stated by Nicholas Kristof that "... the humanities should be part of our repertory. They may not enrich our wallets, but they do enrich our lives. They civilize us. They provide context."

### **Relationship of Humanities with Other Knowledge Domains**

Humanities Scientific Committee Opinion Paper (2015: 9-10) describes that the interdisciplinary collaborations of humanities with the field of sciences give birth to courses such as Archaeology (i.e. History plus the use of natural resources), Botany, Geology, Agronomy, Hydrology, Ethnology, Medicine etc. The cordial relationship which exists between medicine and literature is evident in the birth of department in the literature which is referred to as medicine literature where we have the infusion of both medicine and literature as a therapy to medical situations such as depression.

Humanities together with the social sciences produce Geography, Urban Studies, Psychiatry, Sociology, Political Sciences etc.

The importance of humanities was reinforced by Humanities Scientific Committee Opinion Paper (2015: 15) where it was posited that:

Europe is now being overtaken by other nations who seek to transform their cultures of reproduction through innovation-driven progress. They are doing this by bringing the humanities to the centre of technological and scientific developments.

This is an astute move and decision by these other nations because nothing and no country moves or works without humanities in place as emphasised by Lyndon B. Johnson that 'Art is a nation's most precious heritage. For it is in our works of art that we reveal to ourselves and to others the inner vision which guides us as a nation. And where there is no vision, the people perish.'

Have you ever wondered how some protocols were being broken for your sake? – I will simply say the answer is in the humanities. How?- What I know is that those with the knowledge of the humanities and who can as well apply it into their way of life are being helped by the field of humanities because it opens door of opportunities before your field does as buttresses by Ellen Ullman, "Humanities break into the closed society where code gets written: invade it." Why and how you may ask? The answer cannot be far-fetched, let us consider this simple analogy, where protocols can be exempted and you simply hear responses such as 'I cannot really explain why, but I just naturally like you that was why you were being hired ( I have heard this a couple of times).' I can boldly say it is the power of humanities at work due to **virtues, good command of language usage and confidence** as a result of the outward implementation of critical reasoning all which are credited to the field of humanities.

In sum, good exploration of humanities can single one for favour and success and its negligence can lead to failure and rejection because the calling of the humanities is to makes us truly human in the best sense of the word (Irwin Miller) and as we cannot do anything correctly without wisdom that is why Jean Bodin connection of wisdom, learning and history has been encompassed into this simple statement, 'The study of history is the beginning of wisdom'.

### **Findings and Result**

In regards to Holm *et al* (2015:12-13), the impacts of humanities have been summarized into six;

1. Communication/ Literary Skill – Languages
2. Critical thinking/ innovation – Philosophy
3. Personal and Spiritual Development – Religious Studies
4. Cultural Heritage - History
5. Social Values and Virtues (Ethics, civic duties, social cohesion, morals) – Religious Studies, Civic Education etc
6. Aesthetic Appreciation – Music, Theatre Arts, History, Arts etc

60 respondents, which include students and workers from other fields other than the humanities such as sciences (17), engineering (14), social sciences (25), and technology

(4) were interviewed on how effective they perceive humanities on the progress of their career. Their responses are being summarized below;

**Summary of Result**

**SCIENCE :**

	CS	CT	PSD	CH	SVV	AA	=	TOTAL
1 -	10	7	0	0	0	0	=	17
2 -	6	9	0	0	1	1	=	17
3 -	0	1	3	5	5	3	=	17
4 -	0	0	7	2	3	5	=	17
5 -	0	0	4	4	6	3	=	17
6 -	1	0	3	6	2	5	=	17

**ENGINEERING:**

	CS	CT	PSD	CH	SVV	AA	=	TOTAL
1 -	3	4	2	5	0	0	=	14
2 -	6	2	5	1	0	0	=	14
3 -	2	3	0	1	4	4	=	14
4 -	2	2	3	3	3	1	=	14
5 -	0	3	1	3	3	4	=	14
6 -	1	0	3	1	4	5	=	14

**SOCIAL SCIENCE:**

	CS	CT	PSD	CH	SVV	AA	=	TOTAL
1 -	14	6	2	1	0	2	=	25
2 -	8	4	9	1	2	1	=	25
3 -	0	6	8	6	4	1	=	25
4 -	2	2	4	5	9	3	=	25
5 -	1	5	1	6	6	6	=	25
6 -	0	2	1	6	4	12	=	25

**TECHNOLOGY:**

	CS	CT	PSD	CH	SVV	AA	=	TOTAL
1 -	4	0	0	0	0	0	=	04
2 -	0	1	1	1	1	0	=	04
3 -	0	0	1	1	1	1	=	04
4 -	0	3	0	0	1	0	=	04
5 -	0	1	0	1	1	1	=	04
6 -	0	0	0	2	0	2	=	04

CS - Communication Skill

CT - Critical Thinking

PSD - Personal and Spiritual Development

CH - Cultural Heritage  
 SVV - Social Value and Virtues  
 AA - Aesthetic Appreciation

**Representation of Results on Statistical Package for Social Science (SPSS) 23**  
**Table 2** **Statistics for Sciences**

Values	No	Minimum	Maximum	Mean	Std. Deviation
Cultural Heritage	17	1.00	4.00	2.3529	1.27187
Aesthetic Appreciation	17	1.00	5.00	2.5294	1.28051
Personal and Spiritual Development	17	1.00	4.00	2.5882	1.00367
Social Values and Virtues	17	1.00	5.00	2.8235	1.18508
Critical Thinking	17	4.00	6.00	5.3529	.60634
Communication Skills	17	1.00	6.00	5.3529	1.22174

**Table 3** **Statistics for Engineering**

	CSrev	CTrev	PSDrev	CHrev	SVVrev	AArev
N (Valid)	14	14	14	14	14	14
(Missing)	0	0	0	0	0	0
Mean	4.5000	4.1429	3.6429	3.9286	2.5000	2.2857
Std. Error of Mean	.37431	.41744	.49843	.49685	.32733	.33853
Std. Deviation	1.40055	1.56191	1.86495	1.85904	1.22474	1.26665
Minimum	1.00	2.00	1.00	1.00	1.00	1.00
Maximum	6.00	6.00	6.00	6.00	4.00	4.00

**Table 4: Statistics for Social Sciences**

		Communication Skills	Critical Thinking	Personal and Spiritual Development	Cultural Heritage	Social Values and Virtues	Aesthetic Appreciation
N	(Valid)	25	25	25	25	25	25
	(Missing)	0	0	0	0	0	0
Mean		5.2800	3.9200	4.1600	2.7200	2.7600	2.1600
Std. Error of Mean		.22000	.33625	.23580	.28000	.23295	.31454
Std. Deviation		1.10000	1.68127	1.17898	1.40000	1.16476	1.57268
Minimum		2.00	1.00	1.00	1.00	1.00	1.00
Maximum		6.00	6.00	6.00	6.00	5.00	6.00

**Table 5 Statistics for Technology**

		Communication Skills	Critical Thinking	Personal and Spiritual Development	Cultural Heritage	Social Values and Virtues	Aesthetic Appreciation
N	(Valid)	4	4	4	4	4	4
	(Missing)	0	0	0	0	0	0
Mean		6.0000	3.2500	3.5000	2.7500	3.5000	2.0000
Std. Error of Mean		.00000	.62915	.64550	1.03078	.64550	.70711
Std. Deviation		.00000	1.25831	1.29099	2.06155	1.29099	1.41421
Minimum		6.00	2.00	2.00	1.00	2.00	1.00
Maximum		6.00	5.00	5.00	5.00	5.00	4.00

**Discussion**

In order to get the average point for these values, the Likert Scale which is based on degree and variation has been considered as follows; Number of values + 1= 7 (i.e. 7-6=1 and 7-1=6).

$$\frac{6+1(7)}{2} = 3.5$$

This implies that any value greater than 3.5 will be seen to be relevant and crucial, while any value lesser than the average grade is not important to the field of study under consideration.

**Sciences** - It has been concluded from this result that CT and CS were perceived to be the most important values for this field, with the mean result of 5.3529 for each value.

**Engineering** - CS, CT, PSD and CH were chosen to be useful in this field with the mean of 4.5000, 4.1429, 3.6429 and 3.9286 respectively. With CS being the most useful, followed by CT, CH and PSD.

**Social Science** - In this field, CS (5.2800), CT (3.9200) and PSD (4.1600) were concluded to be valuable to them. Whereby, CS has the highest value, then PSD and CT.

**Technology** - The technologists on their part believed that CS, PSD and SVV are considered in their field. Such that the most relevant is CS with 6.0000 and then PSD and SVV with 3.5000 each.

The SPSS shows that CS is perceived to be the most preferred to CT, before CH, PSD and SVV and this also buttresses one of my tutors point as he once asked his students this question, 'In which language do we think?' That means a language must be in place before engaging in our thoughts. Therefore, CS has been assigned the work of "a vehicle transporting a passenger to its destination". That is, a means of information delivery and attainment of goal and the end result of any field of study, as well as a device or tool for thought.

Generally, humanities add value to other career and all facets of life as evident from the observation about people's way of life and the interview that was conducted. It was deduced from the conducted interview where the respondents approved that communication skill is the most important in this scale of preference, followed by critical thinking. No wonder most curriculum vitae do start with humanities qualities an applicant possesses, as an appraisal and introduction, which is why most do carry description such as; "I have excellent communication skills, good interpersonal relation and a good team player". All these are attributed to humanities and mostly being used by all applicants no matter their field of study, because they know the effect these aforementioned features can produce on an employer of labour. This shows that humanities is fundamental to all forms of education.

### **Conclusion and Recommendation**

The importance of humanities to other field can be alluded to the biblical verse of John 15:4-5 where it was stated that '... As the branch cannot bear fruit of itself, except it abide in the vine; ...without me ye can do nothing.' These verses capture the essence of this paper as humanities is the conveyor to other disciplines' destination.

Therefore, other fields of study are encouraged to take any of the humanities courses being offered seriously as these courses are not solely for the humanities but for the usefulness of an individual and the general public.

More so, every school and institution are to reinforce the importance of offering these general courses especially those pertaining to the humanities to their students, in order to disregard any negative feelings and nonchalant attitude expressed by students of other fields of study.

Conclusively, all the aforementioned values of the humanities were said to be important to other fields of study as evident from the respondents. Although, with different degrees and views, thereby showing the essential features of the humanities as not only noble but useful in all facets of life.

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**PORTRAYAL OF YORUBA TRADITIONAL RELIGION IN AWARI OMO  
ODUDUWA PROGRAMME OF MITV**

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**ABSTRACT**

*African culture intertwined with religion which makes religion permeates into all aspects of life, which made impossible to isolate. This study therefore examined how the television programmes has portrayed the Yoruba traditional belief system, and as well analyzed the controversies in the representation of Yoruba Traditional Religion on television and in tandem to the actual practice of Yoruba Traditional Religion. The study was anchored on Media-Society Theory of Functionalism. It explains that, mass communication can be considered as both a 'societal' and a 'cultural' phenomenon and also as part of the structure of society, and its technological infrastructure is part of the economic and power base, while the ideas, images and information disseminated by the media are evidently an important aspect of our culture. The Study also anchored on Culturalist Theory. The study adopted the ethnographic research design with the use of key-informants interview and content analysis to elicit in-depth information needed. A collection of some recorded episodes of the programme and interviews were analyzed to ascertain the extent it has portrayed the belief system of Yoruba traditional religion. The finding revealed that media owners have not seen relevance of promoting such programmes on their stations, the rites and ritual practices of the Yoruba traditional religion on which the belief system is anchored on are not permitted to be broadcast due to NBC law. The findings further revealed that presenters and producers of the Yoruba traditional religion programmes on Television are not core worshipers or traditionalist of the religion which pave way for misrepresentation. The researchers therefore recommend that National Broadcasting Cooperation (NBC) is to make better policies and laws that will make the african religion practices to be aired by media stations, which would have given opportunity to the audience to understand the belief system of Yoruba traditional religion. And also the core practitioners should be core producers and presenters of Yoruba traditional religion programmes.*

**Keywords:** Yoruba; Traditional Religion; Media; Rites and Rituals

## 1. INTRODUCTION

Religion can be described in various ways due to its diversity. Religion is people's beliefs and practices about existence, nature, and worship of a God or gods. It also provides a theistic code of morals for use in binding order in society and culture. William Padden (2012) opined that religion is an organized system of beliefs, ceremonies, practice and worship that centre on one supreme God, or the deity. In the views of McNamara (2005), in some religion, no particular God or gods are worshipped. According to Paul Tillich (2003), "Religion is the collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and, sometimes, to moral values." Whatever diversity it entails, the centrality of most forms of religion is predicated on a divine power that has absolute influence on the lives of adherents. To these submissions, certain universal themes cut across most religion; they include belief in God or deity, a code of conduct or ethics, the engagement of sacred stories and rituals or religious acts and ceremonies.

African Traditional Religion, (ATR) has long been in existence prior to colonial times. Idowu (1973), contends that African Traditional Religion is totally grounded in the culture and religious beliefs and practices of Africa. Therefore, with the submission of Idowu, it can be boldly affirmed that African Traditional religion is a lived tradition, rather than a faith tradition. Additionally, it can be deduced that in African Traditional Religion the customs and traditions of the people are sacrosanct. One of the genres of African Traditional Religion is Yoruba Traditional Religion. But their belief system and practices remains controversial as the earlier researchers submitted that, it could not be connected to the belief in the Supreme Being and its practices could not be connected to the same practices.

Against the backdrop of some western scholar's negative perception of African Traditional Religion, Omotoye (2011) argues, Africa Traditional Religion is perhaps the most important influence in the life of most Africans. Yet, according to him, its essential principles are often unknown to foreigners. In recent times, there has been a renewed vigour to give visibility and audibility to Yoruba Traditional Religion. It is noteworthy to mention that, with the liberalization of the electronic media in Nigeria, the drive to create more awareness of Indigenous Traditional religion has received a boost. To this end, television has been seen as one of the media genre as a principal medium for obtaining visual entertainment and information which are presented through various programme genres such as: News, Sports, Documentary, Interviews, Drama, Music, etc. It establishes a direct relationship which presents particular sets, values and attitudes to its mass audience.

Fiske (1987:37), defines television as a popular cultural medium, with programmes that are disseminated to a mass audience from numerous subcultures; who have a wide variety of social relations, socio-cultural experience, and discourse. Its content represents real life and fictional worlds to its viewers. Its visual and aural nature affords its viewer the opportunity to participate through call in programmes as

they watch and afterwards, as they are able to perceive, interpret, and accept or reject images as real or imaginary. However, beyond this, television content as likened by O'Donnell (2007:145), are strategies through which a society's cultural values, norms, practices, interest, and trends are developed.

Considering the functionality of television programmes, having considered various submission by scholars in African traditional religion study which has brought about divergence and convergence in the true nature of Yoruba traditional religion practices in respect to the existence of Yoruba Traditional Religion practice and their belief system, it is pertinent to note that, series of programmes have been aired on Nigerian Television Stations such as Odu Ifa, Irinkerido, Asa ati Ise, Ayelaba, etc trying to give a clearer picture of the various Yoruba traditional Religion practices and structure of belief system in connection to believe in Supreme Being. This remains a controversial issue as the way some of the television programmes portray the Yoruba Traditional Religion in mystifying every happening surrounding the Yoruba society as an act of God without any empirical evidence as proof to validate their claim.

It is on this note that, this work will try to x-ray the issues surrounding the matter through the programme "Awari Omo Oduduwa" of Muri International Television (MITV), in understanding Yoruba Traditional Religion practice and belief system This research tries to examine how Awari Omodudwa television programme has portrayed what Yoruba Traditional Religion belief system involves.

## **1.2 RESEARCH QUESTIONS**

This study shall seek to proffer answers to the following research questions:

1. How far has the Awari Omo Oduduwa television programme portrayed the belief system of Yoruba Traditional Religion?
2. To what extent has it influenced the understanding of Yoruba Traditional Religion?
3. What are the controversies in the representation of Yoruba Traditional Religion on television and in the actual practice of Yoruba Traditional Religion?
4. What are the challenges facing the Awari Omo Oduduwa Television?

## **2. LITERATURE REVIEW**

### **2.1 Definitions of Religion**

Immanuel Kant (1980) opined that Religion is the recognition of all our duties as divine commands. Also, Ludwig Feuerbach (1977) defined religion as a dream, in which our own conceptions and emotions appears to us as separate existence, being out of ourselves. Emile Durkeim (1976) sees it as a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden- beliefs and practices which unite into one single moral community called a Church all those who adhere to them. while James Frazer submitted that Religion is a propitiation or conciliation of powers superior to man which are believed to direct and control the

course of nature and human life. To this end, the submission of the scholars still centered on the supreme being, at the center of their belief system, but some other religion practices like Buddhism, Hinduism, does not even believe in any supreme being but rather nature, most Hindus worship one being of ultimate oneness (Brahama) through infinite representations of gods and goddess. These various manifestation of gods and goddesses become incarnate within idols, temples, gurus, rivers, animals. Hindus believe their position in this present life was determined by their actions in a previous life. Religion enters into every aspect of the life of the Africans and it cannot be studied in isolation. Its study has to go hand-in-hand with the study of the people who practice the religion.

## **2.2 Concepts of African Traditional Religion**

Therefore, African traditional religion expresses the religious beliefs, customs, norms, behaviour, ethics and pattern of administration of people in their various communities and societies at large. It is inclusive in its worldview because it incorporates other religious elements. African Traditional Religion means the indigenous religious beliefs and practices of the Africans. It is the religion which resulted from the sustaining faith held by the forebears of the present Africans, and which is being practiced today in various forms and various shades and intensities by a very large number of Africans, including individuals who claim to be Muslims or Christians.

Omotoye explains that African Traditional Religion has for a long time been misrepresented by the early European explorers, investigators and Christian missionaries. Many of them used obnoxious and unacceptable terminologies to describe the religion, such as “the high god of the primitive people”, “withdrawn god”, “polytheism”, “fetishism”, “idolatry”, “heathenism”, “paganism”, “animism”, and “ancestor worship”.

Therefore, African Traditional Religion is a fundamental, perhaps the most important, influence in the life of most Africans yet its essential principles are too often unknown to foreigners who thus make themselves constantly liable to misunderstand the African worldview and beliefs. To them they never see religion as integral part of culture of the Africans, and their lack of understanding of the African culture made them to conclude that Africans have no religion.

A French scholar, Banding in 1884 had this to say: “They think that God, after beginning the organization of the world charged Obatala to finish it and govern it, even withdrew and went into an eternal rest to look after his own happiness”. Bandings position on Yoruba Traditional Religion Belief system in the gods as emissaries of the Almighty God cannot be a true representation of Yoruba traditional religious worldview. Yoruba believed that the world was created by God. Obatala in Yoruba creation mythology was an arch-divinity. He could not function on his own.

Bouche (1999) also said that “A Yoruba man thinks that God is too great to deal with and that He has delegated the care of the blacks to the Orisa”. This scholar goofed in his submission because he did not understand the concept of God in Yoruba story of creation. It is true that God is omnipotent, transcendent, and at the same time He is immanent. He is worshipped everyday through sacrifices and prayers. Bouche went further to say that “God enjoys abundance and gentle rest, keeping his favour for the white man”. This statement could be seen as racially discriminatory between the whites and the blacks. God is universal as the creator of the universe.

Leo Frobenius, said: Before the introduction of a genuine faith and a higher standard of culture by the Arabs, the natives had no political organization, nor, strictly speaking, any religion... Therefore, it is necessary in examining the pre-Muhammedan conditions of the Negro races, to confine ourselves to the description of their crude fetishism, their vulgar and repulsive idols. None but the most primitive instinct determines the lives and conduct of the Negroes, who lack every kind of ethical inspiration. The above statement made use of some obnoxious and wrong terminologies like native, fetishism and idols. These terms have been consistently rejected by African scholars. Some of these scholars are Samuel Johnson, Olumide Lucas, E.G.Parrinder, Bolaji Idowu, John Mbiti, H.Sawyerr, E.G.Ilogu, Christian Gaba, Afolabi Ojo, P.C Lloyd, E.W Smith and Wande Abimbola, Dopamu, Awolalu and host of others. They try to re-write what the African Traditional Religion stands for against the account of the European scholars; Mbiti (1980), posited that African culture is intertwining with religion. Religion permeates into all the department of life so fully that it is not easy or possible always to isolate it. A study of these religious systems is therefore ultimately a study of the people themselves in all complexities of both traditional and modern life... Religion is the strongest element in traditional background, and exerts probably the greatest influence upon the thinking and living of the people concerned. In corroboration with Mbiti, Ezeanya(2003) agrees that in Africa life is religion, and religion is life. This means that religion could not be explained away in Africa. Whoever tries it will be seen as a stranger to Africa

Africans see the universe as created by the Supreme Being. This Being is the same as the Christian God and is known by various names in Africa. Omosade Awolalu, in his work “Sin and its Removal in African Traditional Religion” writes, when we speak of African Traditional Religion we mean the indigenous religion of the Africans. It is the religion that has been handed down from generation to generation by the forbears of the present generation of Africans. It is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature, yet it is “written” everywhere for those who care to see and read. It is largely written in the peoples’ myths and folktales, in their songs and dances, in their liturgies and shrines and in their proverbs and pithy sayings. It is a religion whose historical founder is neither known nor worshipped; it is

a religion that has no zeal for membership drive, yet it offers persistent fascination for Africans, young and old.

The above passage serves as a clear picture of the nature of African Traditional Religion.

Bolaji Idowu (1973:84), in African Traditional Religion submitted that in understanding the African Religion, one must understand the myths of the people for there-in lies their philosophy of origin of the universe. This is because a myth is a vehicle for conveying a certain fact or a certain basic truth about man's experiences in his encounter with the created order and with regard to man's relation to the supersensible world. It endeavors to probe and answer questions about origins and meanings and purposes. These answers are naturally clothed in stories which serve as means of keeping them in the memory as well as handing them down from generation to generation.

Awolalu and Dopamu explained further that, aside from myths, there are liturgies which prescribe forms of ritual for public worship. This serves as the vehicle of communication between man and the Divine Being. They stressed further that, studying this religion is through songs. As songs are so much in Africa which enrich African heritage; these songs are employed in worship, in naming ceremonies, in wedding, in funeral, in wrestling, during cultivation of farm, in working, in going to war, in praising the ruler, in rocking babies to sleep and so many other activities. They express joy, sorrow, assurances, hopes and fears of the future and life after death. Thus, in songs according to the peoples' doctrinal and philosophical outlook are expressed.

Awolalu and Dopamu (1979) further explain that these recitals "proffer material of immense value on the peoples' philosophy, theology and history. Other sources include pithy sayings, proverbs, adages, epigrams and riddles which are formulated from human experiences and reflections from time immemorial. These oral traditions can be found or preserved in "arts and crafts, symbols, shrines and sacred places. From the foregoing, it is clear that a study of African Traditional Religion is a study in the totality of the peoples' way of life. This therefore means that the philosophy of African Traditional Religion does not exist in well-articulated body of knowledge as it is in the Western Philosophy, but is interwoven in the religion and culture of Africans.

### **2.3 Elements of African Traditional Religion.**

In understanding the philosophical foundations of African traditional religion, Bolaji Idowu (in Olodumare, 1962: 137-202) has enunciated five component elements of African Traditional Religion. These five elements he called the structures of African Traditional Religion, while Awolalu and Dopamu see them as the features of West African Traditional Religion (1979) These are, *belief in God, belief in divinities, belief in spirits, belief in the ancestors and belief in the practice of magic and medicine*. These are the philosophical pillars on which the study of African Traditional Religion rest on.

Apart from the study of the nature of the religion of Africans, these five elements form the central tenets of African religion and philosophy, the understanding goes thus;

- (a) **Belief in God:** The concept of belief in God in Africa forms the bedrock of every religious worship and ceremony. It is an idea that is fundamental to African religion. Africans believe in the existence of a supreme primordial being, the Lord of the universe. He is the Supreme Primordial Being, the author and father of other gods. He is known in Africa by the names given to Him. Ekeopara(2005) explains that “the names by which God is called in Africa are descriptive of his character and the reality of his existence... to Africans and convey in clear terms the religious and philosophical thinking and experience of the Africans” The myths in Africa show his creative power, his ability to sustain, protect and guide his creation. His attributes are seen in the names given to their children such as Chidinma in Igbo meaning “God is good”, Olorunfemi in Yoruba means “God loves me”, Onyemachi meaning “Who knows God?” depicting God’s unknow ability. God cannot be fully known or explained.
- (b) **Belief in divinities:** These are divine beings that derive their being from the Supreme Being. They are created to serve God’s will and sometimes manifest his attributes. They are messengers of God and so serve him in the monarchic theocratic control and maintenance of the universe. They also serve as intermediaries between God and man.
- (c) **Belief in spirits:** Spirits usually make natural phenomena their place of habitation, though these things may be destroyed without destroying the spirits. This is because they have the power to incarnate into anything at will. They are separate and separable entities and the material objects they inhabit are but channels through which the spirits are approached. These spirits are ubiquitous and so are feared by people. So many channels can be used to appease them such as sacrifices, offerings, and others.
- (d) **Belief in the ancestors:** Ancestors are spirits of dead Africans especially those who died at ripe good old age and who lived a worthy life while on earth and left a legacy before their death. Mbiti calls them the “*living dead*” while others see them as our “dead fathers”, “dead forefathers”. Dopamu in Ekeopara explains that “belief in ancestor-ship depicts the African life as that of an unending fellowship in the community of one’s kit and kin who had gone before into the world beyond”.
- (e) **Belief in the practice of Magic and Medicine:** In African environment, there are certain forces that fight against man’s progress in life. This is why the use of magic and medicine became very expedient in order to help man conquer and subdue his environment. They are either used for good or for bad. The practice of magic and medicine enables an African to procure what cannot be obtained in the ordinary way. Among those who use their magical powers for harm include such people as the sorcerers and witchcrafts, while those who use their power for



good include medicine people who treat people for various ailments and those who exorcise spirits out from those who were possessed.

According to Olowola (1985) principles of African traditional religion has been created by a Supreme Being; the Supreme Being has created several divinities and spirits that will act as his functionaries to maintain the order of the world; life continues after death; although divinities and spirits live in the supernatural world, they are interested in human beings' life; the existence of mysterious forces brings fear to human life; for human beings it is possible to live peacefully only by following the directions of the Supreme Being and his functionaries

### **2.3 Worship System in African Traditional Religion**

Emeka (2000) submitted that the concepts of worship of God in African Traditional Religion is a way of understanding the true practice of African Traditional Religion and its practices, saying, the days when some scholars and early Christian Missionaries assumed that God is not worshipped in African Traditional Religion has gone. For Dierich Westerman (1996) stated that God to the Africans is not "the object of a religious cult and is of small or almost no significance in practical religion" (qtd in Offiong, 2001). Quoting Idowu, this impression is borne out of the fact that God is not worshipped directly by the Africans and there is no place of worship set aside for God.

African people respond in many and various ways to their spiritual world of which they are sharply aware. This response generally takes on the form of worship which is eternalized in different acts and sayings. These acts may be formal or informal, regular or extempore, communal or individual, ritual or unceremonial, through word or deed (Mbiti, *African Religions...*, 1969: 58). He also adds that African worship is being regulated by both immediate needs and inherited practice. Worship is offered rather than meditational, in the sense that it is expressed in external forms, the body speaking both for itself and the spirit. It is in this assertion that Quarcoopome in Offiong, has defined "Worship" as the spontaneous expression of man's experience of the divine being who is considered to be the ultimate reality (qtd Offiong, 2001: 14). Though in some African languages there is no word for worship as such, rather we find other words like „to 'pray', to 'sacrifice', 'to perform rituals', 'to make an offering, and so on. These words describe things and actions which are directed towards God and spiritual being.

Mbiti (1975:54) in introduction to African religion, defines worship as "a means of renewing contact between people and God, or between people and the invisible world". They (African people) perform acts of worship to keep alive the contact between the visible and invisible worlds, between men and God. He explains further that some of the many ways Africans worship the Supreme Being is through sacrifices and offerings. Sacrifices and offerings are important elements of worship and are the essence of every religion. Mbiti stressed further that, the practice of making sacrifices and offerings is found all over Africa. By this practice material or physical things are

given to God and other spiritual beings. This act marks the point where the visible and invisible worlds meet, and shows man's intention to project himself into the invisible world. People make sacrifices and offerings of almost any animal or object. Also, Mbiti (1962: 58). in his book *African Religions and Philosophy* explain further that, sacrifices and offerings constitute one of the commonest acts of worship among African people.

Similarly, Idowu (in *Olodumare*, 1962: 120) explains that sacrifices and offerings are means of contact or communion between man and the deity. Sacrifice and offering are the means by which man maintains established relationship with his object of worship making distinction between sacrifices and offerings, Mbiti writes further: "Sacrifices involve the shedding of the blood of human beings, animals or birds; offerings do not involve blood but concern the giving of all other things, such as foodstuffs, water, milk, honey or money. The kind of situation that calls for a sacrifice may include drought, epidemics, war, raids, calamity, insect pests, and destructive floods. For examples, the Akamba, and Gikuyu people of Kenya make sacrifices on great occasions, such as at the rites of passage, planting time, before crops ripen, at the harvest of the first fruits, at the ceremony of purifying a village after an epidemic, and most of all when the rains fail or delay. The Gikuyu use sheep of a particular colour; but the Akamba use oxen, sheep or goat of one colour. The Akan and Ashanti people of Ghana have altars in their homesteads at which they make offerings of food, especially eggs and wine. These are made to God, with prayers for the wellbeing of the people (Mbiti, *African Religions and Philosophy* 1969:59). Stressed more, Sacrifices and offerings are made by people in order to draw the attention of God to their needs. The major purpose of sacrifices and offerings is to maintain right relationship with God.

Nweke (2000) explained further that prayers, invocations, blessings and salutations are forms or means of worship in appreciating the beauty of African traditional religion practice, he pointed out that;

- a) **Prayer** is the most common act of worship among African people and most African prayers are short, extempore, and to the point, though there are also examples of long and formal prayers. It is also worth noting that majority of prayers and invocations are addressed to God, and it is also important to note that African prayers are not formally recorded. Few examples to illustrate the concepts and content of African prayers are as follows: the Bachwa Pygmies of the Republic of Congo prayer when there is sickness, and before undertaking a journey or going to hunt, asking God to heal the sick, prosper the traveler and give game to the hunter. The Bambuti Pygmies also of Republic of Congo also pray in difficulties, especially when there is a thunderstorm of which they are terrified. Prayer in the event of a thunderstorm goes like this:  
*"Grandfather, Great father, let matters go-well with me, for I am going into the forest; Or, if they are already in the forest when it arises:  
Father, Thy children are afraid; and behold, we shall die!"*

- b) **Invocations:** These are common versions of prayer used by Africans. Invocations are short and spontaneous form of prayer asking God to intervene for a particular purpose. They may be in the form of: God, give us rain, God give you fruit! Help me o God (Mbiti, *African Religions and Philosophy*, 1969: 65).
- c) **Blessing:** Pronouncing and requesting of formal blessings play an important role in the social and religious life of African peoples. Hence, formal blessing is another form of prayer. The person who gives the blessing is always older or higher in status than the one who receives the blessing. The blessings take such form as *“May God go with you”, “God preserve you and keep you until you see your childrens’ children”, “May God help you”, “May God bless you”*.
- d) **Salutations:** Greetings and farewells take on the form of prayer in a number of societies. For instance, among the Banyarwanda people of Rwanda and Barundi people of Burundi when two people are parting, one says, *“Go with God!”*, to which the other responds *“Stay with God”* (Mbiti, 1969: 66). All these are also peculiar to Yoruba believe of worship in God.

#### 2.4 Yoruba Belief System

Yorùbá religion, simply mean the indigenous faith of the Yorùbá passed down from the genesis of their generation through oral traditions, art, crafts, liturgies, pithy sayings, proverbs, folklores, stories, songs and wise sayings to this contemporary age, (Ogunade, 2010). Yorùbá practiced this traditional religion, before the introduction of Christianity and each community worshipped individual deity (or deities) in accordance to its devotional needs, for instance: in Ile-Ife -Ọlójó; Ìbàdàn- Òkè; Ọyọ-Sàngó; Ìjẹ̀bú- Agemọ; Èjìgbò- Ògìyán;Ìwó- Pópó.

The Yoruba traditional society is a corporate and religious society. Ogunbile (1998: 125) identifies two major forms of identity in Nigeria-religious identity and ethnic identity. To be human therefore, is to belong to the whole community and to do so involves participating in the beliefs, ceremonies, rituals and festivals of that community (Mbiti 1970:80). Religion is the focal point of Yoruba culture as pointed out by Idowu (1970), *“the keynote of their life is their religion. In all things they are religious, religion forms the foundation and the all governing principle of life for them”*. Religious festivals usually serve as a package containing many aspects of the Yoruba culture, such as their beliefs, family life, dress, language, music and dance.

The religious ethics, myths and ideas are clearly expressed through the songs the adherents sing during the festivals. Oyetade (2003) asserts that Yoruba religious festivals have welfare objectives, during a festival the divinity is appeased to in order that the adherents and the entire community may enjoy another year of safety, plenty and happiness. Every member of the society is therefore expected to show support for the occasion by joining the crowd or by partaking in the rituals. The annual Yoruba religion festivals, such as Ifa festival in Abeokuta, Sango festival in Oyo, Ogun festival in Ondo and Ijesa land, Agemo festival in Ijebu land, Gelede festival in Yewa land, Oro

festival, Egungun festival and so on among various groups in Yoruba land, are very important events. They are occasions for re-union of the people with their gods and for renewal of religious and social values.

## **2.5 Rites and Rituals in Yoruba Traditional Religion**

Diedrich Westermann, wrote on African belief system when he probably had little access to the proper sources of African beliefs and practices or when he had little more than 'a chance opportunity of a cursory glimpse of a gargantuan continent. Thus, in connection with the African concept of God, he declares: the high-god is, as a rule, not the object of a religious cult and is of small or almost no significance in practical religion. People acknowledge him but neither fear nor love nor serve him. It is to be noted that a good number of such scholars had over the years taken appearance for reality, symbol for the symbolised, means for the end with regard to the religious situation in Africa. Reasons for this step are not far-fetched. A lot of them were staying behind the garden and at the same time trying to pontificate on the items in the garden. Some had not even touched the African soil. Rather, they relied on the reports of traders and missionaries in dishing out information on the religious situation in Africa. Whatever their motives, they came, observed and wrote their memoirs, which testified to the glamour of the ancient Yoruba kingdom.

Adelowo (2011) expressed further that, rituals and rites are a means of bringing into the limelight the religious experience of a group of people, rituals and rites thus constitute some kind of religious expression. They are a means of concretizing one's belief system. They are a means of expressing one's experience of the supersensible world and the supernatural beings. In short and simple terms, they are acts of forms of worship or communion and communication between one and one's objects of worship.

Pointing out the roles of ritual leaders in practice of Yoruba traditional religion he asserted; rituals in Yoruba traditional religion are not usually administered by the uninitiated or the untrained (Yoruba: *ogberi*), rituals are usually administered by the priests known as *aworo* or *iworo*. They are specialists in leading the others in worship. They are devotees of *orisa*; that is, there is something of the divinity in them and it belongs to their position not only that they should offer worship to the *orisa*, but also that they should absorb the *orisa* into their being and manifest it. Traditionally, specialists in ritual administration followed the craft from father to son; through several or even many generations, handing down their techniques and forms of training, their quintessential experience and habitual shrines where application could be made to the gods and spirit. It is to be noted that it was an attempt to resolve the need for an adequate *link* between the object of worship and man that the idea of ritual leaders emerged in Yoruba religious thought and since man felt that he had to deal not with a vague abstraction but a reality with the attributes of *person*, he naturally thought of a *means* which would be a person - a person sufficiently "human" to make intimate

contact with man and not harm him. In short, the need for a personal mediator, a priest, a ritual leader, a specialist in ritual administration, arose.

In the cultic activities of a town the Oba is usually the head of the ritual leaders. He is the priest-king. In Ile-Ife, for example, the Ooni of Ife, *Alase Ekeji Orisa* is usually the *Pointifex Maximus*, he is the head of all the priests "*olori Awon aworo*". He assumes this office in consequence of his sceptre (*are*) which is derived from the divinity to whom he is vicegerent. The office still stands even though the Ooni does not now officiate directly at any particular shrine and only performs certain customary rituals as tradition decrees.

Talking of Rituals and rites abound in Yoruba traditional religion. In understanding the ritual in connection with the worship of God - Olodumare and gods - *Orisa*. There is a specific cult of Olodumare in Yorubaland. This may baffle those foreign arm-chair investigators who hold the thesis that Olodumare is not an object of worship in Yoruba religion. The point here is because Olodumare cannot be confined into space (the Yoruba described Him as *A-te-rere-K'aye*) One who occupies the whole extent of the world); the ritualistic worship offered to Him takes place in the open and not in building like temples and mosques. The worshipper makes a circle of ashes (Yoruba: *eeru*) or white chalk (Yoruba: *efun*); within the circle, which is a symbol of eternity, he pours a libation of cold water, and in the centre he places his kolanut (Yoruba: *obi* on cotton wool- Yoruba: *owu etutu*). He then takes the kolanut, splits it and holding the valves within the circle. Often, a white fowl (Yoruba: *adie funfun*) is offered in the same way. In Ile-Ife, the ancestral home of the Yoruba, there is a priest-chief whose duty is to offer this ritual every morning in the name of the Ooni and of all the people. However, it is unfortunate to note that the direct ritualistic worship of Olodumare, as a regular aspect of cultic activities in Yorubaland, is dying out. In some places, according to Bolaji Idowu, it is no longer known; in some, it has become the cult of women.

### **3. RESEARCH METHODOLOGY**

This study is a qualitative, designed in a way to understand the people from their own perspective. the study would rely on the content analysis and in-depth interviews for its execution. The rationale for this is to allow for much richer information as the methods complement each other. The content analysis will provide basic background information on the subject at large and the in-depth interview will provide information on specific areas of the study. The sampling procedure used for the study was non-probability techniques of purposive method in selecting the study location, respondents for in-depth interview and snowballing in selecting key informants for interviews. The primary methods of data collection used for the study were in-depth interview guide and non-participants observation method while the method of data analysis was descriptive analysis of the information given by the respondents. The technique was adopted, because the selected media stations possess the data that was needed for this

study. Also, random sampling was considered for the analysis from responses through phone calls discussion from the viewers of the programme to avoid bias.

### 3.1 Data Presentation

This section presents the results and analysis of the data elicited from respondents from the field work through In-Depth, Key Informant interview, Non Participant and content analysis. Discussions were also presented based on the research questions. Again, the primary aim of the research is to examine how Awari Omo Oduduwa Television Programme has portrayed Yoruba traditional belief system.

**Table 4.1 Distribution of Participants Interviewed for The Study**

<b>Category of Participants/ Respondents</b>	<b>Number of Respondents</b>	<b>Types of Instrument of Data Collection</b>	<b>Maximum Minute of Interview Session</b>	<b>Location</b>
Ifa Traditionalists	Ten respondents	In-depth Interview	25 Minutes for each respondent	Ire-Akari, Inalende, Agala,Oja-Oba,Moniya,Beer e.
Ogun Traditionalists	Five respondents	In-depth Interview	15 Minutes for each respondent	Elelede,
Osun Traditionalists	Six respondents	In-depth Interview	15 Minutes for each respondent	Agala,Opo
Egungun Traditionalists	Ten respondents	In-depth Interview	15 Minutes for each respondent	Beere, Oje, Mapo, Opo,Oke padi,Sapaati
Sango Traditionalist	Three respondents	In-depth Interview	15 Minutes for each respondent	Oja Oba
Obataala Traditionalist	Two respondents	In-depth Interview	15 Minutes for each respondent	Moniya
Producer/Presenter	Two respondents	Key Informants Interview	25 Minutes for each respondent	

**Table 4.1: Distribution of Participants Interviewed for The Study**

<b>Category of Participants/ Respondents</b>	<b>Number of Respondents</b>	<b>Types of Instrument of Data Collection</b>	<b>Maximum Minute of Interview Session</b>	<b>Location</b>
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Ifa Traditionalists	Five respondents	In-depth Interview	25 Minutes for each respondent	Ire-Akari, Inalende, Agala, Oja-Oba, Moniya, Beer e.
Ogun Traditionalists	Two respondents	In-depth Interview	15 Minutes for each respondent	Elelede,
Osun Traditionalists	Two respondents	In-depth Interview	15 Minutes for each respondent	Agala, Opo
Egungun Traditionalists	Four respondents	In-depth Interview	15 Minutes for each respondent	Beere, Oje, Mapo, Opo, Okepadi, Sapaati
Sango Traditionalist	Three respondents	In-depth Interview	15 Minutes for each respondent	Oja Oba
Obataala Traditionalist	One respondent	In-depth Interview	15 Minutes for each respondent	Moniya

**Fieldwork 2015**

**Table 4.3: Socio- Demographic Characteristics of Respondents for In-depth Interview**

<b>Gender</b>	Ifa Traditionalists	Ogun Traditionalists	Osun Traditionalists	Sango Traditionalist	Egungun Traditionalists	Obataala Traditionalist
Male	Eight(8)	Four(4)	Four(4)	(Two)2	Seven(7)	Two (2)
Female	Two( 2)	One(1)	Two(2)	(One)1	Three (3)	One(1)

**Table 4.4: Socio- Demographic Characteristics of Respondents for In-depth Interview**

<b>Gender</b>	Ifa Worshipers	Ogun Worshipers	Osun Worshipers	Sango Worshipers	Egungun Worshipers	Obataala Worshipers	Producer/Presenter
Male	Three(3)	One(1)	One(1)	Two(1)	Two(2)	One (1)	Two(2)
Female	Two(2)	One(1)	One(1)	One(1)	Two(2)		

**4.1. Research Question 1 (RQ 1): How far has the Awari Omo Oduduwa television programme portrayed the belief system of Yoruba Traditional Religion.**

Findings from the in-depth interview revealed the belief system in Yoruba traditional religion is entrenched in the dressing, deities, religious festivals, songs, chants symbols, shrines, rituals, worship system and rites. Asking this question revealed how all these characteristics are hold to the esteem values of the traditionalists and worshippers of Yoruba traditional religion. In the view of respondent 1 on this, he expressed that:

*“ our belief system are the deities, Ifa divination, because, is the source of the wisdom and what ever we did not understand, of having a sort of problems, we make consultation to ifa, and you will be guided, he never misled us, and the deities, we believe in them because, they are in communion with olodumare, in which they serve as intermediaries. That is why you will never see any traditionalist that will never make consultation every day he wakes up*

*(Awofisayo, Ibadan, 2015)*

In the view of Respondent 2, he put forward that the belief system of the Yoruba system is being guided by our relationship with the gods, which we have faith in and make necessary sacrifices for all our intentions. We traditionalist believe in Olomumare, and all the deities are just messenger of God, we believe in them because we always felt their impacts in whatever we asked for ,they guided us from dangers, they are more in spirit world and have constant relationship with Olodumare since it's not possible for us to see Olodumare. (God) that is our belief system

**4.2 Research Question II (RQ 1): To what extent has it influenced the understanding of Yoruba Traditional Religion?**

Responses sampled from respondents through analysis of the phone calls from the audience, the advantage of the portrayal of Yoruba traditional religion was a clear reflection of the understanding of some Yoruba people in respect to belief system of African traditional religion. This was really affirmed in some of the callers that called in during the programme.

According to caller 1 and 2

*Hello..... my position on today programme has never changed, it has been said in the though shall not create or worship any idol, but I know is every understanding of Yoruba religion belief system is surrounded on idol worship but not of God. (Olusola Babajide, Idi-Ose, Moniya 2015)*

*I greet you presenter, for the work you are doing, but my position on the Yoruba religion belief system is that, it is very occult and idol worshiping, I have been to many places, I tried many place but all are nothing but deceit and exploration by the custodian, you only encounter God within yourself. (Agboluaje Sade,2015)*



It was a clear indication that, through the programme, viewers are getting better understanding of what the Yoruba traditional religion stands for. Notwithstanding some callers still owns the views of the religion is still subjected to idol worshipping which might have resulted to the civilization and westernization of African religion. Caller 3 has this to say:

*As much as I appreciate the effort of the presenter to promote this Yoruba religion through your programme, there are salient issues you have to unravel to convince me that , the so call religion is not idolatory, talk of the shrines, or the egungun festival, and the rest, are they not idols. it is better we begin to celebrate the other culture of Yoruba race that the religion, nothing to prove it that they are serving one God  
(Babatope, Bodija, 2015).*

The position of the caller 3 could be supported by the position of Gbenda (2010) posited that Westernism and colonialism has been the factor mitigating the declination of African Religion, expressed through art, science, technology, learning and social contact. Christianity was part of the European's civilizing mission cloth in European culture and philosophy. The studies by foreign scholars and Africans especially those influenced by the colonial mentality, were never from within approach but suffered from presuppositions, ignorance, biases, and linguistic difficulties as well as social misgivings.

With the above responses from the audiences who participated in the programme through call-in session, they have really in tandem with the position of Gbenga (2010) that the civilization and introduction of western religion both Christianity and Islam were a factor to the declination of acceptance of Yoruba traditional religion among its people.

It is noteworthy to know that there has been a renewed vigor to give visibility and audibility to Yoruba Traditional Religion. The liberalization of the electronic media in Nigeria, the drive to create more awareness of Indigenous Traditional religion has received a boost. To this end, television has been seen as one of the media genre as a principal medium for obtaining visual entertainment and information which are presented through various programme genres.

It establishes a direct relationship which presents particular sets, values and attitudes to its mass audience.

*Caller 4 has this to say:*

*I am pleased to have access to this kind of programme, that promote Yoruba cultural values and religion, this has collaborate what I used to read, hear, because the scene you shown us establish the reality of Yoruba religion practices, hope this programme will stay to continue to promote more values of Yoruba religion  
(Agbabiake Toyosi 2015)*

*Good programme presenter, this is a kind of programme , we love to be seeing in the media so as to delete the notion of the Yoruba people about the Yoruba religion being fetish and idolatry, as long as you continue to show this program, our people will understand the beauty of the Yoruba culture and religion, may God continue to protect you and guide you, it is a difficult one, travelling across West African in showcasing the reality of Yoruba religion and its promotion. (Akinriade Sanda 2015)*

*It is a great work you are doing, what am seeing, is absolutely different from what I have been told about Yoruba traditional religion, I hope that this will stay longer on air and the hours should be extended so that it will continue to propagate the Yoruba religion, I pray that more will have access to this kind of program especially those that are having bad impression about the religion, well done presenter. (Princess Atinuke 2015)*

The above submission of the audience, supports Fiske (1987:37) findings on what attracts most viewers and give better understanding of Yoruba traditional religion programme on television. The overall analysis of responses through phone calls that lasted for 30 minutes and people calling in from different location across the state reveals that airing of the Awari Omoduduwa on television has shaped the understanding of the people about the religion because it proffers them opportunity to see what is practice within the Yoruba religion system.

#### **4.4 Research Question III (RQ 3): What are the controversies in the representation of Yoruba Traditional Religion on television and in the actual practice of Yoruba Traditional Religion.**

Africans traditionally believe that “man is a product of a universe in which all energy and everything is interconnected, born out of a “primal force” which has spread a little of itself into all it has generated” (Barlet, 1996: 84-85). By this it is meant that Africans believe in a world that is unified between all beings, whether material, spiritual or metaphysical. Thus, “the world of Africans is one of inanimate, animate, and spiritual beings and there is the influence of each category of these beings in the universe in which they inhabit” (Onwubiko, 1991: 3). This inhabited universe according to Nwoga is a ‘space’ which is a field of action and not just a location made up of discrete physical distances and separate physical spaces. *Ala mmuo* (spirit world) and *ala mmadu* (human world) according to him, are the plains of spirit action and of human action, and these need not be physically separated. It is “the non-separation of these entities in physical terms that makes interaction between the various worlds possible so that spirits and

their activities impinge on realities that are seen in the human and the physical” (Nwoga, 1984: 36).

It is this view of the above scholars’ that has affirmed the Yoruba traditional religion actual practice which is almost the same practice shown or aired in Awari Omo Oduduwa, at every gathering of the traditionalist of Yoruba religion to make consultation through the divinities, This findings support the position of Onwubiko, 1991: 31) on reality of practices of Yoruba traditional religion, that says The ritual of faith and religion in African traditional worship is seen among Africans in almost every religion-social rituals. It enhances their identity as a people and offer clues to understanding their cosmological framework and thought patterns. Since people believe that God is a higher spiritual force that is involved in their affairs as a community and individuals, they reach out to him through a pantheon of other gods and minor deities like *Ala* or *Ani*, the earth goddess, *Amadioha*, the god of thunder; *Ajoku* the yam god and other clan deities.

The overall content analysis of the programmes reveals that most, there was no difference in the communication through ifa consultation, chants of making of Odun proverbs known as Odu Ifa, and the course of my observation, there are ritual rites that were performed that really established the reality of the Yoruba religion, but due to the policy of the media owners and the government, such evidence of reality about the belief system could allow the on air which has brought some controversy. But in real practice most of what that was showcase on the programme are reality of the true practice of Yoruba traditional religion.

#### **Research Question IV (RQ 4): What are the challenges facing the Awari Omo Oduduwa Television Programme and how are they being tackled?**

Sponsorship is part of communication mix that constantly attracts increasing focus among organisations and marketing communication professionals. It involves investment in events or causes for purpose of achieving various objectives such as increasing sales volume, enhancing a company’s reputation or brand image and increase awareness (Tripod 2001). Above scholar’s view was an evidence of the relevance of the sponsorship of a television programme for constant airing of a problem, and this has been identified as one the major factors affecting the propagating of African traditional religion activities on television especially the Yoruba traditional religion, both the presenter and producer are on the same page while responding to interviews on the challenges among which are;

##### **❖ Lack of sponsorship**

Airing of television programme of this nature , is a capital intensive one , most especially in a private station, and the presenter of the awari omo Oduduwa has been working tirelessly to get corporate sponsorship for the continuity of the programme, before there is a limit that media station can partner with such

programme, because the station is going to meet up with their own overhead expenses, payment of staff, fueling for 24hours, running cost and maintenance of equipment and office are there, and more so the programme does not has wider audience as well that can pull crowd for potential organisation like other sporting, or reality tv show programmes (Dr Oladejo , MITV 2015).

The major challenge of this programme is funding, this programme cut across Nigeria and western neighboring countries that we have Yoruba settlers and the Yoruba traditional religion is being promoted, I have been using my personal money that I got through personal donations from friends, associates of mine to travel to Abidjan, Togo, Benin Republic, Badagry and all Yoruba states, it is has not been easy to get corporate sponsorship for this kind of programme.(Akuko, MITV 2015)

❖ **Unavailability of needed materials**

Sometimes you know needed materials are not easy to get, for a particular episode, due to the nature of the programme, it might not be ready on time or even get, most times producers travel far and wide to get information on particular African belief system and he might have to travel if the town or people that are in practice of it are in Ekiti let us take for instant..... Issues like this always come up. (Dr Oladejo, MITV, 2015).

Talking of challenges, getting material for a particular episode might be difficult that sponsorship at times you know for this traditional religion we are talking about, to get real information on their belief system, it might take me to other state, which I might have the idea of the season the protocols of the custodians, most times to get the custodians of the deities take days, even at time for them to release information to you is another problem, getting materials on for the programme is a big challenge on its own but we thank God that, we are having a way out, (Akuko, MITV 2015).

❖ **NBC Policies/ Government Lack of Support**

When it comes to airing of religious programme, National Broadcasting Commission, has laid down many policies that will guide stations in airing religious programmes, and with one must be watchful and careful of what is been aired to the public, come to think of it, there are many rituals and rites that are sacred in Yoruba traditional religion that must be aired to the public, in Ogun celebration, Sango, and many others, if it were to show the whole reality of the belief system practices, definitely MITV we have been sanctioned with fines in many times. Presenters always want to show the reality of the Yoruba traditional religion practices, my presenter will go to the extent of recording the ritual or rite exercise but, when it brings them the clips, I always tell him, for NBC policies and management reason, some of the salient aspect will be edited, and the most painful is that, most time it is where the reality of Yoruba religion practices are

anchored on, but it cannot be on air because when we flout the rules, the NBC will not petition the presenter, but the media house, the consequence will not be funny. (Dr Oladejo 2015).

Acceptance and better understanding of Yoruba traditional religion would have been well appreciated, propagated and promoted if our government has given a strong backing as its being accorded to Christianity and Islam, but the case is other way round through its agency, NBC that gatekeeps so many findings on the religion which would have more been appreciated and accepted with the help of the visual aids. As for us that make research on the reality of Yoruba traditional religion, we keep on getting the facts, but one day, a government will come that will make the policies that will give room for the showcasing of the practices on television. It was not as if the media owners are willingly to edit better part of our findings but they are also afraid of the sanction that will be imposed on them, sincerely, government has not been given necessary support to promote the religion than what we are managing to show. (Akuko, MITV, 2015)

In the above responses, the presenter and producer revealed that promoting of the Yoruba traditional religion has not been prominent due to the above listed factors which has given the propagation of the religion a slim chance of expansion and more visible for better understanding of Yoruba people through television.

## **5. DISCUSSION OF FINDINGS**

- The findings showed that, few programmes were being aired through Television programmes to promote Yoruba traditional religion due to the lack of sponsorship from corporate bodies.
- Media owners have not seen the relevance of promoting such programmes on their stations and to society at large due to the strict policy of the regulatory body
- The rites and ritual practices of the Yoruba traditional religion on which the belief system is anchored on, are not permitted to be broadcasted due to NBC laws.
- Most times presenters and producers of the Yoruba traditional religion are not core worshipers or traditionalist of the religion but left for the professionals of media to promote the religion.
- The clips of the episodes of various activities of Yoruba traditional religion affirmed linkage of the belief system to almighty God.
- The findings showed also that, the mode of worship through songs and prayers is embedded in religion and cultural festival.

**6. RECOMMENDATIONS FOR FURTHER STUDIES**

1. The government should endeavour to formulate accommodating policies that will enable the presenters and producers of Yoruba traditional religion, to project the practices of the activities of the religion on television
2. The Yoruba traditional religion practitioners should also involve more in the presentation and production of the Yoruba traditional religion on television
3. The producers and presenters of Yoruba should encourage corporate bodies for more sponsorship, while the traditionalist and worshippers also should promote the religion through individual sponsorship on television

**7. CONCLUSION**

Based on the findings of this study, it is evident that as far as portrayal of Yoruba traditional religion is concerned through television programmes, the television station has been able to project the belief system of Yoruba traditional religion in a right perspective through its mode of worship, against the backdrop of earlier reports. The audio-visual impact and participatory of the audience have really increase the understanding of the people on the believe system. The portrayal of the religion could be better understood if only the government revisit her policies on such programme that would have qualified as local content that will promote the element of indigenous religion and culture. Sponsorship of such programmes and involvement of the real traditionalist in the production of Yoruba traditional religion program is a major hindering factor in portraying the Yoruba traditional religion on television and as such must be immediately tackled.

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**RISK MANAGEMENT: A PREVENTIVE MEASURE FOR NATIONAL DISASTER**

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**Abstract**

*Every developing and under-developing countries of the world in which Nigeria is not left out are aiming for a total transformation in order to lead to all round development. Natural transformation and development are essential factors needed for the growth of any individual, family, cooperate bodies and the society at large. Risks which take different forms and are numerous across all facets of life require proper planning and management for effectiveness and advancement in the society. The purpose of this write up is to identify risk management as an important means for national transformation and development against risk of any form. Due to inadequate distribution of resources and social vices across the nation, risk such as insecurity, ill-health issues, poverty, bribery and corruption etc abound at every level of the society. Therefore, risk management serves as a controlling factor against every type of risk. The paper is an exploratory review on risk management where it has been deduced that there is the need to revisit the way things are done in the country in which the solution rest in risk management so as to add value and quality to the citizens. It is advisable for every nation to request the help of risk management personnel for the growth of the nation's administration.*

**Keywords:** Risk, Risk Management, National Development, Strategic Tools, Risk Identification.

**INTRODUCTION**

Today the world is full of risks. The number of risks that exist increases as a result of both human and organizational, evolution and development. As organizations become larger and more complex, they tend to face an increasing array of complex and diverse risks.

Proper planning and management are important features for any nation's development. Risk Management is the process by which risks are managed alongside all other aspects of the business. It has already been established that risks are abundant and take numerous forms. Risks can be reduced and controlled up to a point but they cannot be entirely eliminated. The organization that is willing to take the risk may well be the one that succeed overall. Risk Management is the process that identifies risks and classifies them in some way so that they can be assessed and prioritized. The paper is an exploratory and systematic literature review on how risk can be managed for the transformation and development of any nation especially the under-developed and developing nations. According to Adeosun (2012:25), risk is ordinarily understood to be

associated with uncertainty, danger, fear of the unknown and subject matter of a potential loss etc.

If we must know more in order to live in a changed world; if we must know more in order to act with clear reason rather than with prejudice; with wisdom rather than with folly; with humanity rather than with inhumanity, all of us must undertake the task of learning in order to understand and undertake the task of understanding in order to learn.

'Necessity is the mother of invention' prompting a burning desire to reach millions of peoples with adequate vital information that will help to positively change our lives in terms of how we do things; relate with our environment; relate with other people and how we react to diverse circumstances.

By this dispensation on a viable platform for a very consistent and effective reading culture, we hope to create and foster an attitude of **risk avoidance** through ideas and learning that constitute new concepts; the goal is to limit the pain and agony of managing risks after they have happened. On the other hand, natural disasters which we often cannot avert except we plan ahead for their eventuality as a contingency or unforeseen circumstance.

In all perspective, prevention is better than cure; we should emphatically state that as much as we desire to inform and educate, we look forward to getting regular feedbacks because it is all about participatory forum for sensitization in anticipation of uncertainties.

An identifiable and notable characteristic of risk is that it changes with time as new risks emerge day-in day-out in the environment. Risks are not limited to businesses or corporate bodies, they abound almost at every phase, in different forms from individual, organizations, household etc. in order to avoid failure and disaster risk must be consistently managed for transformation, development and sustainability. Risk Management effectiveness has been reinforced by an interviewer as 'a surgical tool for dissecting and for treating the sick.'

### **Differentiating between Risk and Uncertainty**

A risk is a situation in which we do not know exactly the performance of future uncertain events but we can quantify the possibilities of such future event. The quantification of occurrence of such events is usually called "probability." However, for so long term decision making, such future events can be categorized into: cash flows, project lives and cost of capital.

An uncertainty is a situation we do not know the future event; hence we cannot quantify the probability or possibility of occurrence of such future event. Therefore, the inability to be able to quantify the possibility of occurrence may be as a result of lack of experience in that area of business or absence of research data in that area.

The above distinction between risks and uncertainty is purely theoretical and would not affect our method for adjusting or incorporating risks and uncertainties in long term

decisions. The reason is that most long-term projects will have elements of both risks and uncertainties.

### **Adjusting for Risk and Uncertainty**

Any of the following methods can be used to adjust for risks and uncertainties in long term projects:

- a) Accounting rate return adjustment
- b) Payback Adjustment
- c) Finite Horizon Method
- d) Risk Premium Method
- e) Expected Value Approach or Probability Theory
- f) Risk Analysis
- g) Sensitivity Analysis
- h) Simulation Analysis
- i) Decision Free

A discussion of the first four methods are as follows; however, a knowledge of capital budgeting is assumed for the first four methods.

**a.) Accounting Rate Return Adjustment:** Under this method, project that are considered risky are evaluated by using a higher accounting rate adjustment than the normal accounting rate return for the company especially, if a company usually evaluates project at an accounting rate return of 30%, it may evaluate risky projects at 40%.

**b.) Payback Adjustment:** Like in the method above, risky projects would require a more stringent condition i.e. risky projects would meet a payback period that is shorter than the company's normal payback period e.g. if a company usually evaluates projects may be required to pay back within two years.

**c.) Finite Horizon Method:** This method involves evaluating a project that is considered risky within a reduced number of years that the appraiser will be comfortable with. This reduced number of years is usually called the "finite horizon" or the foreseeable future. The assumptions for using this method are the following:

- a) Cash flows of future years for conventional projects would normally be net cash inflows.
- b) Our inability to forecast cash flows of distant future years is debatable.
- c) The present values of such distant future cash flows will be insignificant or immaterial since they will tend to zero e.g. a project with a ten year span may be evaluated with cash flows of only the first 5 years.

**d.) Risk Premium Method:** In this case, the adjustment for risk is done on the cost of capital. Risky projects will be evaluated at a cost of capital that will be

higher than the company's normal cost of capital e.g. if the company's normal cost is 10% per annum, then, a risky project may be evaluated at 15% per annum cost of capital. The difference between the company's normal cost of capital and the risk adjusted is known as the 'risk premium' which in case is 5% (15%-10%).

### **Forms of Risk**

Risks are too numerous to mention, only a handful example will be listed below; insecurity, terrorism, accident, fire outbreak, flood, vandalism, ill health, building collapse, earthquake, tsunami, riot, war, assassination, kidnapping, ritual killing, bombing, fraud, famine, pollution, apartheid, racism, weather and climate change etc.

### **Effects of Risk**

If all these risks are not constantly and properly managed, it may lead to divergence of business to another country or put many businesses at risk of running at loss, and at individual or family levels it may result into migration of people and lives and property which will drastically affect the growth and development of the nation at whole.

### **Disaster Risk Reduction Framework**

The purpose of risk management is to identify potential problems before they occur so that risk-handling activities may be planned and invoked as needed across the life of the product or project to mitigate adverse impacts on achieving objectives.

A number of authors have developed and applied specific industry risk management framework in which the value of their reports reside in the opportunity to explicitly attribute project success to the use of specific risk management activities such as risk identification, risk reporting, risk registration and risk allocation.

In this research, disaster risk reduction framework is considered with the possibilities to minimize vulnerabilities and disaster risks throughout a society, to avoid (prevention) or to limit (mitigation and preparedness) the adverse impacts of hazards, within the broad context of sustainable development. The framework is composed of the following fields of action (as described in ISDR's publication 2002 'Living with Risk: a global review of disaster reduction initiatives', page 23):

- Risk awareness and assessment including hazard analysis and vulnerability/capacity analysis.
- Knowledge development including education, training, research and information.
- Public commitment and institutional frameworks, including organizational policy, legislation and community action.
- Application of measures including environmental management, land-use and urban planning, protection of critical facilities, application of science and technology, partnership and networking and financial instruments.

### **Risk Reduction Measures**

These are various activities, projects and programs that the communities may identify assessing and analyzing the risks that they face. These measures are specifically intended to reduce the current and prevent future risks in the community.

#### **The Essential Points Adopted in this Policy Cover**

- a) A necessary shift in managing disaster from a traditional manner – emergency assistance or crisis management – to disaster, conflict and climate change risk reduction strategies.
- b) The general framework and activities of disaster risk management.
- c) Integration and mainstreaming of disaster, conflict, climate change and adaptability across all sectors through economic, social and environmental national recovery and development.
- d) A focus on strengthening community capacities and reducing vulnerabilities.
- e) Integration of gender perspectives.
- f) The need for attention to be given to children and youth in disaster in risk management.

### **Instruments for Disaster Risk Management**

In order to reduce the risk of disasters, numerous players at the local and national levels need to cooperate with one another. These players include the government, public authorities, the private sector, scientists and academics and civil society. It is better the different elements of disaster risk management are linked together to form a single system, the better a country is able to prepare for an immediate threat and to respond if and when disaster strikes.

The following instruments come into play as part of development cooperation in this context:

- Risk analysis
- Prevention, mitigation, adaptation
- Emergency preparedness
- Disaster- resilient recovery
- Risk transfer
- Avoiding new risks

### **Objectives of Risk Management**

- 1) To improve the achievement of corporate strategic objectives through the process of operational efficiency.
- 2) Enhancement of corporate knowledge
- 3) Keeping the image of the company and establishment of ideas and principles for continuous and systematic implementation of future events.
- 4) In order to showcase the understanding of a project change or danger in an activity opportunity and risk.

### **Importance of Risk Management**

- 1) In order to deal with an expected or unexpected change or difficulty against corporate failure, loss, disaster and debt
- 2) To combat with loss of lives and property
- 3) To prepare for crisis and emergency
- 4) To achieve unified success and result; and for financial profitability in business.
- 5) To ensure conformity with ethical directives and professional codes standards.

### **Benefits of Risk Management**

- 1) It improves corporate decision making through high visibility of risk exposures across the whole organization
- 2) It promotes achievement of corporate governance requirements and establishes clear ownership and accountability for risk and development
- 3) It enhances growth and development and tackles financial risks (fraud, credit, inflation etc.)
- 4) It also helps to uncover hidden costs and liabilities
- 5) It reduces or eliminates individual project and operational failure
- 6) Risk Management promotes teamwork and openness
- 7) It brings about fewer surprises, less panic, less firefighting.

### **Who are to Manage Risk?**

Structured brainstorming and evaluation is a proven technique for identifying risks and getting a clear view of the relative significance. It relies on a carefully planned and executed workmanship process. Every individual and every organization manages risk. President, governors, ministers, political office holders, school headmasters, parents, classroom teachers and captains of industry can manage risk as all facets of life require risk management. Couples who want to live a happy married life should take into cognizance what are likely to constitute hazards to their happy living or break their homes.

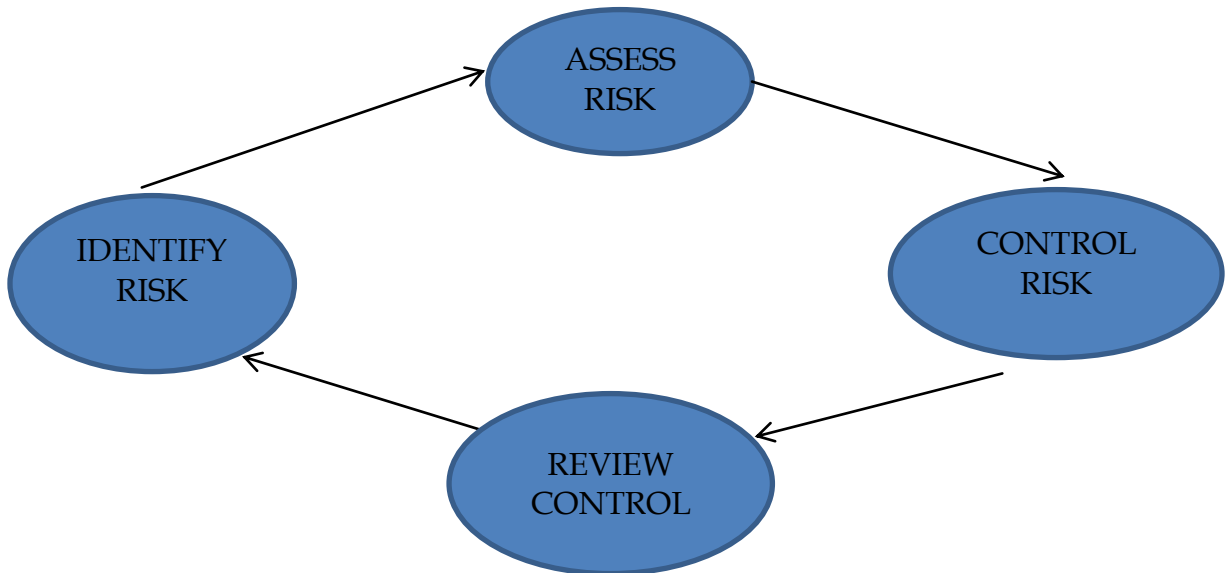
### **How to Control Risk**

- **For organization:** They are to request the help of risk managers for risk identification, minimization and control of the services and business.
- **For security issues/risks:** Risk managers must work hand-in-hand with security personnel to combat risk associated with crimes or terrorism as seen in the case of National Health Service.

It must be stated that to manage risk properly and adequately it must be handled by trained and qualified personnel as buttressed by Adeosun (2012:24). In several developed nations, RM is being embraced and embedded into the fabrics of their governmental machinery to drive the process of recovery, consolation and growth. RM is the restorative and salvation of every nations sector. This is the reason why "The Office of Government of Commerce of the United Kingdom applies risk management to governance, business and public life in general. To

achieve this, they view 'risk' as uncertainty of outcome, whether positive opportunity or negative threat".

### **Risk Management Process**



### **Recommendation/Conclusion**

Obviously, risk is a recurring factor at every facet of life, starting from the life of an individual to the national level. Therefore, risk management should be paid more attention to in our institution with a separate department/discipline as it helps in nation building so as to provide a more detailed method to the reduction of risks.

Government should as well provide, cultivate and use a proactive strategy so as to add great importance to the quality of life of every individual and help in the advancement of trade and commerce. Significantly, through maintenance and sustenance of the reading culture, we strive to desirably push for the institutionalization of the CULTURE OF RISK MANAGEMENT in education, health, politics, economy, trade and commerce, foreign affairs etc. The consequence of our neglect of proper risk management is the result of the state in the affairs of our national life.

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## **BUSINESS ETHICS AS A TOOL FOR ORGANISATIONAL GROWTH**

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### **Abstract**

*There is growing recognition that good ethics can have a positive economic impact on the performance of organizations. Many statistics support the premise that ethics, values, integrity and responsibility are required in the modern workplace. As a result of behavioral and financial scandals, corporate fraud and unethical issues, the importance of Business ethics in modern day business organization has been brought to light. The growth of business organization relies on its sound ethical code of conduct to guide both management and employees in its daily activities. The study, therefore, examined the relationship between business ethics and organizational growth. It also explains the concept of ethical code of conduct for a more productive workplace. The study was descriptive in nature. The result therefore showed that the application of ethical code of conduct is a by-product of organizational growth.*

**Keywords:** Business Ethics, organizational growth, code of conduct.

### **1. INTRODUCTION**

When the goal of commerce is profitability, there exists an inherent risk for business people to maximize their personal wealth, thus acting unethically. This moral hazard has been a permanent factor in business despite society's efforts to control or legislate the questionable behaviors of business organizations and individuals. Still, ethical lapses remain. As is the case with most things, only a small percentage of companies in the business world have been guilty of unethical behavior. The minority of unethical, dishonest and corrupt people have tarnished the reputation of the entire business sector, prompting the government to increase regulation and companies to develop comprehensive ethical programs and monitoring systems. Topics such as corporate governance, environmental sustainability and ethics officers are of ever-growing importance both within companies and the broader corporate environment.

Dombin (2012) states that some individuals and business are tempted to act unethically, particularly in the short run, where there is a one-shot opportunity to "make a killing". He further states that in such case, the unethical individuals or organization gains while other individuals, companies, societies or future generation lose. Where business ethics code of conduct is lacking, there seem to be crisis, corporate fraud, oppression and falsification or misrepresentation of financial records which may lead to adverse effect on the state of the economy. Therefore, business ethics is a panacea for organization growth, if well formulated and directed to the core value of the business entities.

## **2. CONCEPT OF BUSINESS ETHICS**

According to the Longman Dictionary, Ethics means as follows:

1. The study of the nature of moral principles, provisions and its foundations.
2. A set of principles and moral values.
3. Principles of behavior or literature that govern the individual or the group.
4. Straightness of actions Literature and judgments and ethics.

Accordingly, the concept of business ethics is relatively new compared to ethics (De George, 1987). Along with the process of globalization, business ethics has emerged as a hot topic both in the business and academic world (Bennington, 2007; Spence, 2000). Managers' belief that ethical policies would contribute to the long-term success of organizations which have brought ethics to the fore (Tekinay, 2003). Business ethics is an interdisciplinary academic field of study (De George, 1987), however this feature also makes it controversial. For this reason, there is no consensus among researchers as to the adaptation of the concept to organizational practices and the resolution of ethical dilemmas (Ferrell, Fraedrich, & Ferrell, 2008; Mauro, Natale, & Libertella, 1999). Business ethics tries to find answers to such questions as what behaviors are acceptable or unacceptable for a good working life (Ferrell et al., 2008; Sintonen & Takala, 2002) within the framework of a reciprocal relationship between ethical principles and organizations (De George, 1987). It is a form of applied ethics or professional ethics, that examines ethical principles and morals or ethical problems that can arise in a business environment. According to the definition of Svensson and Wood (2003), business ethics is the pursuit of understanding what can be considered acceptable about the activities of organizations operating in a particular culture at a particular time.

## **3. CODE OF CONDUCT**

A code of conduct is a set of organizational rules or standards regarding organizational values, beliefs, and ethics, as well as matters of legal compliance that govern the conduct of the organization and its members. Organizational members are responsible for adhering to the code of conduct and will be held accountable for failure to do so. Most large businesses will have a code of conduct, which are often developed in response to legislation regulating business activities and behavior or some sort of ethical scandal. In its 2007 international Good Practice Guidance, "Defining and Developing an Effective Code of Conduct of Organizations" the international Federation of Accountants provided the following working definition:

"principles, values, standards, or rules of behavior that guide the decisions, procedures and systems of an organization in a way that:

- contributes to the welfare of its key stakeholders, and
- respects the rights of all constituents affected by its operations."

A code of ethics outlines the values and beliefs of an organization and ties them to an organization's mission and objectives. Specifically, it codifies the standards of ethical

behavior expected of all employees and the values to which all members of an organization commit themselves to uphold when conducting business with internal and external stakeholders. As such, the code of ethics becomes a yardstick by which to measure the operational process and regulates the behavior of managers and employees, but it also sets long-term goals, communicates the company's values to the outside stakeholders, and motivates employees giving them pride in working for a company with clearly articulated, unequivocal values than simply a statement of a company's moral beliefs. A well written code is a true commitment to responsible business practices in that it outlines specific procedures to handle ethical failures. Codes of ethics today address a variety of issues including work environment, gender relations, discrimination, communications and work reporting, gift giving, product safety, employee-management relations, involvement in the political sphere, financial practices, corruption, conflicts of interest and responsible advertising. In general, the process to develop and implement codes of ethics follow a series of considerations and decisions, which for illustrative purposes, can be grouped into the following six phases:

- i. **Purpose:** What objectives will the code of conduct serve and towards what end state will it be employed? Usually to answer such questions, companies conduct an ethical risk assessment as a means to decide how to get from the existing state to the desired ethical organization;
- ii. **Form:** Will the code be more directional or aspirational in form, or a hybrid of the two?
- iii. **Formulation Process:** Once the purpose and form are determined by which process the code of ethics will be formulated, particularly with respect to the consultation and consensus building process with stakeholders to be affected by code of ethics;
- iv. **Content:** Entails the written of ethical dimensions that will form part of the company's ethical culture;
- v. **Tone:** The tone with which the code is written and communicated plays a very important role in its effectiveness. The tone can range from a prohibitive to a more positive one that is supportive of its purpose;
- vi. **Implementation:** Ensuring that the code of ethics becomes real in practice and across all business operations is not a onetime effort that remains a written expression destined for a glassed showcase (Sullivan 2009: 19-25).

#### **4. ETHICAL ISSUES IN BUSINESS ORGANIZATION**

There are many ethical issues that can arise in the course of operating a business. A comprehensive understanding of the different types of ethical issues will help to identify and handle these situations responsibly to maintain core business values. According to Valon Lluka (2010), some of these ethical issues are as following

##### **(a) Ethics of accounting information**

- Creative accounting, earnings management, misleading financial analysis.

- Insider trading, securities fraud, bucket shop, forex scams: concerns (criminal) manipulation of the financial markets.
- Executive compensation: concerns excessive payments made to corporate CEO's.
- Bribery, kickbacks, and facilitation payments: while these may be in the (short-term) interests of the company and its shareholders, these practices may be anti-competitive or offend against the values of society.

**(b) Ethics of human resource management**

- The ethics of human resource management (HRM) covers those ethical issues arising around the employer-employee relationship, such as the rights and duties owed between employer and employee.
- Discrimination issues include discrimination on the bases of age (ageism), gender, race, religion, disabilities, weight and attractiveness. See also: affirmative action, sexual harassment.
- Issues surrounding the representation of employees and the democratization of the workplace: union busting, strike breaking.
- Issues affecting the privacy of the employee: workplace surveillance, drug testing.
- Issues affecting the privacy of the employer: whistle-blowing.
- Issues relating to the fairness of the employment contract and the balance of power between employer and employee: slavery, indentured servitude, employment law.
- Occupational safety and health.

**(c) Ethics of production**

This area of business ethics deals with the duties of a company to ensure that products and production processes do not cause harm. Some of the more acute dilemmas in this area arise out of the fact that there is usually a degree of danger in any product or production process and it is difficult to define a degree of permissibility, or the degree of permissibility may depend on the changing state of preventative technologies or changing social perceptions of acceptable risk.

- Defective, addictive and inherently dangerous products and services (e.g. tobacco, alcohol, weapons, motor vehicles, chemical manufacturing, bungee jumping).
- Ethical relations between the company and the environment: pollution, environmental ethics, carbon emissions trading
- Ethical problems arising out of new technologies: genetically modified food, mobile phone radiation and health.
- Product testing ethics: animal rights and animal testing, use of economically disadvantaged groups (such as students) as test objects.

**(d) Ethics in Marketing**

Marketing ethics is the area of applied ethics which deals with the moral principles behind the operation and regulation of marketing. The ethical issues confronted in this area include:

- Pricing: price fixing, price discrimination, price skimming.
- Anti-competition practices like manipulation of supply, exclusive dealing arrangements, tying arrangements etc.
- Misleading advertisements
- Content of advertisements.
- Children and marketing
- Black Markets, grey markets.

## **5. THE IMPORTANCE OF IMPLEMENTING ETHICAL CODE**

The primary purpose of a code of ethical conduct is to provide an organization with a clear benchmark for ethical behavior (CCAB, 2014). A well written code of ethics clarifies an organization's mission, values, and principles, linking them with standards of professional conduct. The code also articulates the values the organization wishes to foster in leaders and employees and in doing so defines desired behavior. Additionally, a code encourages discussion of ethics and compliance, empowering employees to handle ethical dilemmas they encounter in everyday work. Therefore, among others, adopting a code of ethics in organizations helps in:

- Building a positive corporate culture
- Preventing innocent violation of ethics
- Providing a clear point of reference when enforcing corrective action
- Boosting consumer confidence
- Reducing financial liabilities

## **6. CONCLUSION**

The main contribution that adoption of business ethics has on the business activities is that it saves to focus attention on the things that really matter; the relationship between business and the society, the production or rendering of goods and services for customer and client, the quality of working life experienced by employees regardless of rank and status, and the importance of the individual as a social agent (Smith and Johnson, 1996 (as cited by Hironen, 2004). This paper concludes that employee adherence to rules and regulations and the adoption of Business ethical code of conduct by an organization will enhance the organization's core values, beliefs and sets the right culture and a climate of integrity and excellence by so doing, helps the organization communicate its expectations to the employees to suppliers, vendors and customers leading to a successful business organization.

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**SOCIAL MEDIA AND BEHAVIOURAL CHANGES OF ELECTORATES DURING  
2015 PRESIDENTIAL ELECTION IN NIGERIA.**

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**ABSTRACT**

*The use of social media to rally support during electioneering process is no longer in doubt, to advance the conversation and mobilize political supports. Social media has become a strong political tool for campaigning strategists. Nigerian politicians indeed, have taken their campaigns to the social networking sites and other online platforms while the electorates also have embraced the platform as a vehicle of activities for political engagement, within the election period, political aspirants were disposing of all means to gear up their support based beyond traditional forms of media, following the realization that electioneering process requires more than just handshake and physical persuasion. The study was anchored on the theoretical framework of technological determinism, it explains new media technologies in communication that it would soon determine social changes, turning the world into a global village. Also, grounded on the Agenda-setting theory of the mass media, the theory opined that the media set agenda for the public to follow. The study adopted quantitative research approach, surveyed 150 respondents purposively drawn from Students of Mass Communication Department, Interlink Polytechnic, Ijebu-Jesa, Osun State, and used the questionnaire as instrument of data collection. The percentage method was also used to analyse data. Findings of the study show that usage of social media for electioneering greatly influenced the electorates behavior towards voting pattern for their preferred candidates during 2015 general election. Also, it revealed that, the two leading political parties in Nigeria did use the social media much in the electioneering campaigns of the 2015 elections, and the candidates of the two leading political parties utilised the social media and other platforms to engage the electorates more than traditional media. Lastly the activities they disseminated in the social media bordered mainly on announcement of programmes, personalities of the party flag bearers and their manifestoes. The researcher recommended more proactive and continual use of the social media platforms by the Political Aspirants, leading political parties and all registered parties in Nigeria.*

**Keywords:** Electorates, Social Media, Electioneering. Campaigns, Aspirants

## 1. INTRODUCTION

Before the advent of social media, the mass media have been used as veritable tools for information dissemination during elections. They have been used to propagate ideas often known as propaganda and as instrument of political mobilization. The information projected by the different media of mass communication alongside other societal factors influence voter's choice(s) during electioneering. Mass media in the context of this work are understood as constituting social institution created to perform, as required by the society, identifiable task of information, interpretation, education and entertainment. In performing these roles, they employ technologies of communication such as radio, television, internet, newspaper and magazine to communicate message to a large, heterogeneous, anonymous, and scattered audience.

Furthermore, the media (print and electronics) in Nigeria especially have always been strong tools of sensitization and mobilization of people towards democracy even in the dark days of brutal military dictatorship (Ajayi, 2007). However, their reach was limited by such factors as government intimidation and harassments, logistics, limited resources and their elitist ownership and control. But with the widening of communication media space through improved technology, information dissemination and sensitization of people now have a widespread, immediacy and more diligent follow up of events. This is as a result of their easy accessibility and availability irrespective of social status. Even with the cheapest mobile phones one can still access some social media platforms at information reasonable cost for information, education and entertainment. Fundamentally, the media exists as an organ of information sourcing and dissemination, social enlightenment and mobilization, these functions set the media apart as an important factor in the relationship between the government and the governed, thereby making them indispensable for good governance, the deepening of democracy, societal growth and development generally. (Olujide, Adeyemi & Gbadeyan, 2010).

However, the evolution of social media is a major factor in the 21<sup>st</sup> century that has change the nomenclature in the interaction, communication and sharing of information between people throughout the world. Social media most often refers to as activities that integrate technology, telecommunication and social interactions, and the construction of words, pictures, videos and audio. This interaction and the manner in which information is presented, depends on the varied perspectives and building of shared meaning among communities, as people share their stories and experience (Wattal *et al.* 2010; Kaplan & Haenlein, 2010). Some of the popular and widely used social networking sites include Facebook, YouTube, Twitter, Blogs, Myspace, LinkedIn, Whatsapp among others.

In addition, internet-based communication has equally started to gain importance in Nigeria particularly and Africa in general. Both mobile phones and the internet provide exciting new opportunities for one-to-one as well as one-to-many communication, the much reported rapid spread of mobile connectivity and services, as well as different



forms of public and share internet access like social media have allowed a growing number of people who may not have access to a computer or a fixed connection to take part in “ the global conversation. (Andre Michel, 2010). Thus, the use of social media in politics has continued to grow in many parts of Africa including Nigeria since the 21st century.

For instance, 2011 general election marked a significant milestone in the use of social media for political communication in Nigeria. Mosreso, 2015 witnessed a massive use of social networking sites like Facebook, Twitter, Youtube, Blogs in the general election in Nigeria. Due to their participatory, interactive, and cost-effective nature, social media have become veritable and significant instruments for political campaign engagement and mobilization among others. Thus, the place of social media in rallying political support is no longer in doubt. Eledan (2011) stated that; politics is not a spectator sport and now people have more and easier ways to get involved, Nigeria voters have the opportunity to participates and potentially help design a new conversation at the political level, something that has not been possible for years in the political landscape in Nigeria.

The above assertion acknowledges a new media platform for politics in Nigeria. In the past, the politicking process has been dominated by the use of conventional mass media, regardless of the obvious disadvantage of providing one-way non-interactive message to a large audience. However, the latest resort to the use of “old” and new media for political communication has added impetus to the electorate/candidate relationships due to the interactive nature of the new media. Just as social media has opened a dialogue between business and consumers, its value is apparent to those in political office, whose work and professional survival hinges on the needs and perception of their constituents. As it stands, the social web according to Farrell and Drezner (2008) is ripe with opportunities for candidates and office holders alike to connect with voters, foster transparency, and even spar with opponents in the same ways they have been in the conventional media for hundreds of years. As a results, the potentials of social media appear to be most promising in political context as they can be an enabler for more participation and democracy. According to Creighton (2005), Public participation is the process by which public concern, needs and values are incorporated into governmental and corporate decision-making. E-participation focuses not only on this process but also on using the internet as an additional or exclusive instrument to create dialogs between the elected and the electorates.

Social media have enhanced the use of various platform for political intention to be known to the targeted audience, in creating and disseminating political messages in the recent times in Nigeria. The 2015 general elections held in April was characterized by an appreciable use of the new media especially the use of facebook for political advertisement and election campaigns. The adoption of former president Goodluck Jonathan the use of Facebook in his presidential election decided campaign and actually became the first Nigeria to adopt such strategy that has increasingly made an inroad

into our electoral process and in overall political environment. Whereas there are some arguable positions that application of social media has no influence on electorates decision on whom to vote for neither does it make impact on the electioneering processes.

It is on this trend, this study investigated on how the use of social media has influence the behavioural changes of the electorates towards 2015 general election.

## **2. RESEARCH QUESTIONS**

The following research questions were posed for investigation;

1. Does the social media influence electorates choice of political party candidates during 2015 general election in Nigeria?
2. Was the popularity of presidential candidates during the 2015 presidential election influence by their social media usage?
3. Does social media influence behavioural changes of electorates during 2015 presidential election in Nigeria?
4. How does political campaign messages on social/traditional media influence Nigerian electorates' choice of votes?

## **3. THEORETICAL FRAMEWORK**

This paper was anchored on the Agenda-setting theory of mass communication, which could be traced back to Walter Lippman (1922), cited in Edegoh and Asemah (2014), who suggested that the media were responsible for the pictures in our heads. Cohen (1963), cited in Edegoh and Asemah (2014) further articulated the notion of agenda-setting role of the mass media when he argued that the media may not always be successful in telling people what to think, but they are successful in telling what to think about. The work of Lang and Lang (1966), cited in Asemah (2011), contributed in reinforcing this notion by arguing that the mass media pay attention to certain issues: they are constantly presenting objectives, suggesting what individuals should think and have feeling about. Maxwell McCombs and Donald L. Shaw note in their writing in 1972 that in choosing and displaying news, editors, newsroom staff and broadcasters play an important part in shaping political reality (Asemah, 2011; Edegoh and Asemah, 2014).

The Agenda-setting theory of the mass media holds that the media set agenda for the public to follow. According to the theory, the media dictate what issues (agenda) that should be considered most important by the society. Agenda-setting theory believes that the media predetermines what issues the audience should think about (Edegoh, Ezebuenyi and Asemah, 2013).

This theory is relevant to the study at hand in that the mass media (generally) and the social media (specifically) set political agenda, particularly during electioneering campaign period, which voters are bound to follow. Political parties in Nigeria (in general) and the two frontline political parties (PDP and APC) could harness the

potentials of the social media to determine political issues that voters should think about.

The study is also grounded on the Technological determinism Theory. The concept, technological determinism theory explains the setting of this study. The theory which was propounded by Marshall McLuhan (1964), a Canadian Communication Scholar, who observed new media technologies in communication would soon determine social changes, turning the world into a global village. He believes socio-political, economic and cultural changes are inevitably based on development and diffusion of technology. McLuhan argued technology undoubtedly causes specific changes on how people think, how society is structured and the form of culture created. This theory portends that, given the emergence of internet and its adoption and relevance in mobilizing people for political activities, there is bound to be an impact on the electoral process and overall political environment. Communication is the basic tenet of technological determinism theory. The theory seeks to explain social and historical phenomena in terms of the principal determining factor (Technology). The theory states that communication technologies in general are the prime causes of changes in society.

Reinforcing this position, Chandler (1995) affirms that technological determinists interpret technology in general and communication technologies in particular as the basis of society in the past, present and even the future. However, as far as communication is concerned, we are increasingly dealing with a world without frontiers. The amazing technological revolution, which McLuhan was so fascinated about, has not stood still, same goes to the people that handle the process and what they do (Oliver, 2011). According to Baran (2004:22), technological determinism is the thinking in some quarters that it is machine and their development that drive historical, economic political and cultural changes. There is however, a perspective to technological determinism, which sees technology as more neutral and claim the way people use it is what gives it significance. This perspective that accepts technology as one of the many factors that shape historical, economic, political and cultural changes is ultimately determined by how much power it is given by the people and cultures that use it (Baran, 2004). These two perspectives of technological determinism pose an important question: are we more or less powerless in the wake of technological advances like internet? If we are at the mercy of technology as the former perspective argues, the culture that surrounds us will not be of our making, and the best we can hope to do is to make our way reasonably well in a world outside our own control. But if these technological advances are indeed neutral and their power resides in how we choose to use them as maintained by the latter perspective, we can utilize them responsibly and thoughtfully to construct and maintain whatever culture we want. In relation to this study therefore, the theory presupposes that since there are other countervailing factors that restrain and shape the effect or influence of new media, the latter perspective of this theory is more appropriate in this study.

#### **4. LITERATURE REVIEW**

##### **Concept of Social Media**

Social media is the collective of online communication channels dedicated to community-based input, interaction, content-sharing and collaboration. Websites and applications dedicated to forums, micro blogging, social networking, social bookmarking, social curation, and wikis are among the different types of social media. Social media can be defined as a collection of internet-based applications that expand the ideological and technological foundations of Web 2.0 and that permit the creation and exchange of user-generated content (Kaplan & Haenlein, 2010). Social networking sites are the interface between people and social media, and for many the “Internet” is synonymous with social networking sites (Hinton & Hjorth, 2013). One of the most interesting characteristics of social media is represented by the term “user-generated content”, which refers to different forms of media content, publicly available and created by end users (Kaplan & Haenlein, 2010).

##### **4.1 A SIGNIFICANT MILESTONE IN THE USE OF SOCIAL MEDIA AS A POLITICAL PLATFORM IN NIGERIA**

The emergence of social media has changed the way in which political communication takes place in most countries of the world, including Nigeria. Political institutions such as politicians, political parties, foundations, institutions, and political think tanks are using social media, Facebook and Twitter, as a new way of communicating with voters. Individuals and politicians alike are able to voice their opinions, engage with their network, and connect with other likeminded individuals (Kearney, 2013).

However, the active participation of social media users has been documented as an increasingly important element in political communication, especially during political elections (Eli & Arne, 2015). Users are able to connect directly to politicians and campaigns and engage in political activities in new ways. By simply pressing the like button on Facebook or by following someone on Twitter, users have the ability to connect in new ways. Thus, the option for users to share, like, or retweet political messages instantaneously has opened up a new avenue for politicians to reach out to voters. Politicians in their bid to use social media for elections were mindful of the developments and the new vista of consciousness in the practice of citizen journalism in Nigeria. In the last decade, the rise of Facebook, YouTube, MySpace, Blogs and other social networking sites has witnessed citizen journalists armed with video camera and beginning to show up everywhere. Following this, politicians wanted to check the negative publicity that may come from any of the networks by reaching out to sites and blogs that can affect their prospects (Eledan, 2011). The former Nigerian President, Goodluck Jonathan joined the fray when at the 26th convocation ceremony of the University of Port Harcourt, he promised that he would open a Facebook Page to interact with millions of Nigerians and also said: As I said on that day, there is an unchangeable power of good in the Nigerian nation and her youth and through this

medium. I ... want Nigerians to give me the privilege of relating with them without the trappings of office.

To achieve this dream of reaching out without the bureaucracies associated with his office, he set up the web page ([www.goodluckjonathanfor2011.com](http://www.goodluckjonathanfor2011.com)) that is similar to Facebook on September 15, 2010 and thereafter declared his interest to contest for the number one person in the country. President Jonathan, apparently aware of the tremendous impact of social networking sites, chose to bid his electoral fortune through digital interface. The former Governor of Lagos State, Raji Fashola was also one of the social media savvies. His Facebook page draws a lot of accolades on his performances, and points out things Lagosians want to see or change. Other candidates like Nuhu Ribadu of ACN and some Governors joined the bandwagon with varying degrees of impact. Whereas dependence on the traditional media for political campaigns will certainly be noticeable and cannot be completely discarded, modern trends of the New Media seem to be eroding the gains of the traditional media. As the new media gradually reshapes the advance phase of political strategists and marketing experts are quick to wonder whether newspapers, TV, Radio and other traditional media forms still command the degree of relevance that made them indispensable in the years past for developing credible form of political communication. Nigeria with a population put at over 150 million and about 60 million active young voters, near 43 million internet users and approaching 80 million mobile connections, political campaign managers are sure to have tested their abilities in finding new media methods to get their political message out faster, easier, cheaper and stronger (Eledan, 2011). The new media is useful not only for mobilizing voters, but also in integrating all other facets of campaigns, including rally, organizing and delivering campaign messages to potential voters on a consistent basis, at relatively low or no cost to them. However, Facebook, Twitter and other social networks reinforce political messages and build online and offline support that will help drive interesting debates about any politicians and the party. The new media according to Flew (2008) was also to a large extent useful to the electoral umpire - INEC, numerous international and local observers, the traditional media operators and ordinary people who monitored the election and in checking electoral fraud. It also provides easy access to needed evidence by the Tribunals. The participatory nature of social media encourages contributions from everybody, provides opportunity for feedback from every interested person, it blurs the line between the media and the audience, changing the shape from MEDIA to "WEDIA" (p.4).

More so, the use of social media in 2011 elections apart from its merits also witnessed varying degrees of abuses ranging from outright deception to ignoring of people's questions on both Facebook and Twitter by the candidates and their representatives. The unlimited freedom the social media permits led to flagrant abuses in form of hate messages and unethical practices. Close to election date, text messages purportedly written by some candidates were flying indiscriminately to people's mobile phones.

#### **4.2 THE CHALLENGES IN THE USE OF SOCIAL MEDIA AS A POLITICAL PLATFORM IN NIGERIA**

In spite of the numerous advantages of social media advantages in fostering politics, democracy and good governance in Nigeria, they equally have their challenges. No doubt, social media platforms can be misused in disseminating unfiltered/unverified information, hate messages and rumours which are inimical to strengthening democracy. The increasing use of social media and other online tools has indeed led to greater privacy, monitoring as well as regulation challenges (Ekwe, *et al*, 2011 as cited in Ajayi & Adesote, 2015). For instance, a viral video of immoral conduct or lurid sex photo can instantly infect a political campaign or career, dooming it to untimely termination. Anonymity of sources makes it difficult for strict regulation, monitoring and prosecution of illicit acts. This makes it a vulnerable instrument for perpetuating fraudulent acts. It also promotes piracy. This is partly because the question of copyright and intellectual property are more complex and difficult to define and even more difficult to regulate online. Similarly, images and sounds can be digitally manipulated, so truth and reality are difficult to ascertain. Social media is addictive in nature, making work/life balance hard to achieve. With the new technologies, users get more than they bargain for because of their information overload and social network overload. Kidafa, Odoemelam and Elechi (2011) observe that “regulating traditional media in the face of issues like obscenity, copyright, right to privacy, was upheaval (sic), but have become more difficult with the emergence of social media”. How to effect censorship without being seen as abridging rights and derailing democracy is a dilemma for the politicians and government officials. It is also important to reflect on the ways that ICTs are actually being used to counter democratic processes, because so doing can help develop understanding of the policies that need to be in place to resist such actions. There is increasing understanding that it is not just companies and governments that can use social media for negative purposes, and that individuals and small groups could use it for bullying, digital monsterring, or violent actions, not to talk of fraudulent or criminal activities (419 in local parlance). Another challenge is the issue of relatively low penetration and access in the country. Writing on penetration of new media in Africa, Osuala in Adibe and Odoemelam (2011) notes that: The diffusion of new technologies in Africa is still at a snail speed such that the gap between the information reached by developed countries and African countries continue to increase everyday..... Africa has 13% of world population but only 2% of the world telephone lines and 1% internet connectivity. Consequently, most African countries have not been able to reap the abundant benefits of the global information revolution in many areas of life.

#### **4.3 SOCIAL MEDIA AS A TOOL OF COMMUNICATION FOR POLITICAL CANDIDATES**

Social media offers a variety of avenues through which political candidates can communicate with people. In fact, social media is known to have been used widely by

politicians to either create awareness or to make people see them as accessible and credible (Austin, 2008). Over the last 30 years the nature of communication has undergone a substantial change and it is still changing. Email has had a profound effect on the way people keep in touch. Politicians in recent times have used this means to reach out to their audience, creating impressions which they believe would be favourable to them. Using emails, communications are shorter and more frequent than when letters were the norm and response time has greatly diminished. Instant messaging has created another method of interaction, one where the length of messages is shorter and the style of the interaction is more conversational (Goldstein and Freedman, 2002).

Broadcast technologies like Twitter transform these short bursts of communication from one-on-one conversations to little news (or trivia) programs: which we can tune in whenever we want an update or have something to say. Online communication tools also have the potential to increase our awareness of the movements of our professional or social contacts. Twitter, for instance, offers us an update of things people we know happen to be doing at a particular point of time. This phenomenon has been referred as social proprioception by Thompson (2007), named after the physical quality of proprioception that tells a creature where its extremities are by the reception of stimuli produced within the organism. Social proprioception tells us where the nodes of our community are and provides a sense of connectedness to and awareness of others without direct communication. Internet is the third place where people connect with friends, build a sense of togetherness. Increasingly, a computer with an Internet connection is the locus of a range of interactions in a variety of media and a gateway to an array of social spaces for work and play.

Social networking sites like Facebook and MySpace and virtual environments like Second Life and World of War craft have become online meeting spaces where users – members, residents, or players – can interact and express themselves. They offer a way to keep in touch with existing communities that users belong to offline, such as social and professional groups. They also make it possible for people who would not normally communicate more than a few times a year to keep in touch – politicians could interact with their teeming supporters on a daily basis, giving their supporters a sense of belonging through the online community itself. Sites like YouTube and Flickr represent another forum for online communication that is centered on sharing, preference, and popular culture. Whether it is as simple as checking back to see what other comments have been added to yours or as involved as attending a workshop or presentation in a virtual world, the nature of the attraction lies in the connections between people that these online spaces afford.

#### **4.4 THE RISE OF SOCIAL MEDIA IN POLITICAL CAMPAIGNS**

The internet platforms that are collectively called social media have created virtual communities by employing communication technology that allows for brief, targeted,

and instantaneous messaging. Although social media is tremendously popular and widely used, it is not new to the Internet. With the widespread adoption of personal computers in the mid-1990s, services such as chat rooms, newsgroups, and instant messaging were among the early attractions for users of the World Wide Web (Thurlow, Lengel & Tomic, 2004). What is new, however, is the attention that has been given to expanding forms of social media – YouTube, Facebook, Tumblr, and Twitter – as a means of not only creating virtual communities, but as a way of instantly communicating and moving to action members of these communities. Previously, messages on these sites have been considered trivial by providing a means of either marketing to targeted groups or posting statements describing ordinary personal activities. Social media in the second decade of the 21st century, however, it has evolved to delivering not just frivolity, but serious social and political messages, giving calls to action that have aroused both protest and revolution.

Senator Barack Obama’s successful 2008 presidential campaign established social media as an integral part of the campaign toolbox. (Tumasjan, Sprenger, Sander & Welp, 2012). Facebook, YouTube and especially Twitter were used to let Obama supporters know how he felt about important issues. These social network sites have become significant virtual communities in his campaign, being used frequently and giving legitimacy to their influence in the political arena.

#### **4.5 SOCIAL MEDIA AND ELECTIONEERING CAMPAIGNS**

The social media are both accessible and inexpensive to all users, be they, in the case of electioneering campaign, the candidate that will contest in an election or the electorates. This explains why Dhuraj (2013) opines that social media refer to the many relatively inexpensive and widely accessible electronic tools that enable any one to publish and access information, collaborate on a common effort, or build relationships. These platforms provide 24hours access to anyone who owns an account with any of the many social networking sites. The use of social media to scout for votes is much more inexpensive compared with using newspapers or the electronic media of television or radio since the candidate does not need to pay a dime to reach his/her supporters. Social media could also be accessed at anytime and anywhere using all kinds of hand-held devices at the disposal of users of internet such as smart phones. It is also very easy for the candidate to respond to queries from political followers as quickly as possible using social media than any other media. Social media are therefore much more useful to politicians for electioneering campaign purposes in terms of reach, cost, accessibility, convenience, and so forth. However, there is a large body of research-based evidence that social media are particularly suited for reaching young people especially in political communication; that social media may not be effective in reaching other categories of people in a given national population (Essential Media Poll 2012; Chen and Vromen, 2012).



Chen and Vromen (2012) submit that social media function to facilitate increased access to opinion sharing online, greater demonstration of media selectivity through the reposting of materials online and the democratisation of editorial behaviour through social filtering. In line with this submission, Bruns (2005) asserts that social media platforms such as Twitter have demonstrated to be active spaces for elite-public interaction and “talking back” to sites of power (political, economic, media); others such as Tumblr and Pinterest have shown themselves as valuable places for “gate watching”: the scrutiny and citizen-centric curatorship of media content. Facebook and others have been very important sites for micro-activism (Marical, 2012, cited in Chen and Vromen, 2012) and the formation of alternative spaces or counter publics for democratic discussion (Dahlberg, 2011). For these reasons and many more, politicians have turned to social media in their quest to reach electorates.

The prominent position which social media is currently occupying among media of electioneering campaigns was a product of the 2008 presidential election of the United States of America in which Barrack Obama took the world by surprise through effective use of social media platforms for his political campaigns. Since then social media took the centre stage in political campaign activities. Ufen (2014) brilliantly identifies the three stages of campaigning and their features that could be discerned from the Western world:

In the West, three stages of campaigning can be discerned, and these have depended—interalia—on the phase of technological evolution. Initially campaigning was characterised by mass events, rallies, and face-to-face communication among party members and voters. Consultants were not important in comparison with canvassers and other party activities. In the second phase, mass media, especially television, played a decisive role. Large -scale opinion polls were sources of feedback, specialist consultants were gaining prominence, and campaigns were organised nationally by the central party apparatus with party-based salaried professionals. TV debates, press conference, and ‘pseudo-events’ were central to campaigning. During this second, modern stage, catch-all parties trying to mobilise voters across all categories replaced the mass-integration or mass-class parties of stage one. The ties between citizens and parties were weaker in the second stage, and party activities at the grass-roots level lost their previous importance. At the same time, charismatic personalities and the central party apparatus in general became focal points for voter mobilisation. The current, third stage, of campaigning began in the late 1980s and early 1990s and refers to post-modern or ‘American style’ electioneering. In this stage, parties use new communication technologies such as the internet and public relations consultants who base their findings on sophisticated opinion polls and focus -group interviews. Campaigning is much more targeted and business -like. Consultants are quite independent from the traditional party leadership. The so-called electoral-professional parties are said to be the typical organisational outgrowth of these developments.

With the emergence of social media and their revolutionary impact on electioneering campaign and other forms of human communication, the metamorphosis is still on. However, one thing is clear; the changing nature of the media of political campaign and, indeed all forms of human social communication has greatly improved.

#### **4.6 THE 2015 GENERAL ELECTIONS**

The civil society deployed the arsenal of social media effectively to disseminate information during the 2015 general elections in Nigeria. According to Elegbede (2015), during the period of campaign, tweetmeets and hangouts were the in-thing within Nigerian online socio-political networks. Hashtags such as #MeetGej, #FeBuhari, #MarchoutJonathan, #WhyiwillvoteGEJ, #MarchforBuhari, #GMB15, #LagosForYou and #IHavedecided were promoted by politicians and their supporters; while #NigeriaDecides, #Nigeria2015, #iPledgeToVote, #MyPVCnow, #GoVote, #VoteNoFight, etc were promoted by civil society groups to increase citizens' awareness and participation (see also Suntai and Targema 2015).

During the voting process, pictures and videos floated on Facebook and Whatsapp accounts of party agents who were caught in the act of buying voters with money and some other grants as well as the issue of underage voting in some states, prompting immediate action by INEC. Similarly, during the collation of results, citizen journalists and the civil society never spared any effort to update the public on the nature of results in the various states across the federation (Oseni 2015).

#### **5. METHODOLOGY**

The survey research design method was used to execute the study. The study utilized the instrument of the questionnaire to collect data for the study. In collecting data for the study, primary and secondary sources were used. For the primary data, the questionnaire was used as an instrument to elicit response from the respondent.

The study population is made up of Mass communication Department, students of Interlink Polytechnic, Ijebu Jesa, Osun state. The study considered only students in HND I and II level and this formed the sample frame and it was purposively selected for the study. The decision was influenced by two reasons, the department is communication based and communication- oriented. So students of the department are presumed to be familiar with the tools of communication and the different social networks.

The simple random sampling techniques was used in the administration of questionnaires to respondents. A total of 150 respondents were given copies of the questionnaires to fill across the levels, i.e 50 respondents were selected in each level. The instrument had three sections; while section A with 6 items was designed to obtain respondents' demographic data, section B and C with 26 items was designed to generate data to answer the study's research questions. The percentage method and frequency tables were employed as analytical tools

## 6. DATA PRESENTATION

**Table 1: Sex of Respondents**

Sex	Frequency	Percentage
Male	67	44.7
Female	83	55.3
Total	100	100%

Table 1 on sex of the respondents reveal that 44.7% of the respondents were males and 55.3% were females. The reason for the disparity in the male-female participants' ratio in the study was because a greater number of females have passion for the profession and eager to be a partisan in politics thus, male students are more politically enlightened than the female.

**Table 2: Age of respondents**

Sex	Frequency	Percentage
Below 20 years	45	30%
21 - 30 years	67	44.7%
31 - 40 years	23	15.3%
41 - 50 years	9	6%
51 years and above	6	4%
Total	100	100%

Table 2 on the age characteristics of the participants in the study indicate that 30% were aged below 20years , 44.7% were between 21-30years, 15.3% were within the age bracket 31-40years, 6% indicated that they were within 41 - 50 year' category while 4% were in the 51 years and above" age bracket.

**Table 3: Respondents' marital status**

Marital Status	Frequency	Percentage
Single	135	90%
Married	15	10%
Total	150	100%

Table 3 shows data obtained to establish the marital status of the participants in the study. The table reveals that 90% of the respondents were single while 10% were married. The participants in the study were therefore, made up of more Male students than Female Students.

**Table 4: Respondents' Occupation**

Occupation	Frequency	Percentage
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Traders	8	5.3%
Civil Servants	17	11.3%
Students	103	68.7%
Self-employed	22	14.7%
Total	150	100%

Data in table below on respondents' occupation show that majority of the participants in the study were students (68.7%), followed by self-employed (14.7%), civil servants (11.3%), the trader (5.3%), while students made up the bulk of participants in the study.

**Table 5: Respondents academic qualification**

Academic qualification	Frequency	Percentage
WAEC	50	33.3%
OND	100	66.7%
Total	150	100%

Data on academic qualification of the respondents indicate that 33.3% had secondary school, while 66.7% has OND. The majority of respondents had post-secondary school academic

### 6.1 RESEARCH QUESTIONS ONE:

Does the social media influence electorates choices of political party Presidential candidates' during 2015 general election in Nigeria?

**TABLE 6**

ITEMS	YES	%	NO	%	UNDECIDED	%
Was your choice of president Goodluck Jonathan/General Muhamadu Buhari during the 2015 presidential election influenced by the use of social media	92	61.3	36	24	22	14.7
Was your voting pattern during the 2015 presidential election influenced by social media usage	46	30.7	75	50	29	19.3
	Radio	%	Television	%	Facebook/ WhatsApp	
Which of the media has influence the electorate	67	44.7	44	29.3	39	26

decision in voting in 2015 presidential election						
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As shown in the table above, 61.3% of the respondents believed that the choice of their presidential candidates was influenced by the high extent of usage of social media during the electioneering campaigns of the 2015 general elections and 24% indicated that they were not agreed to that position. However, 14.7% were undecided. Also, on the voting pattern of the electorate during the presidential election, 30.7% agreed that electorates were influenced in their voting behaviour, while 50% did not agree, only 19.3% of the respondents could not ascertain their position. Lastly, it was indicated that 44.7% of the respondents still believe that social media still influence the decision of the electorate during 2015, 29.3% believe electorate decision in voting were still influenced by television and 26% indicated that social media also influenced the electorate voting decision. We could deduce from data in table 9 that the majority of social media users in Anambra State are of the opinion that the candidates of PDP and APC made more use of the social media for political communication in the electioneering period of the 2015 general elections than their political parties did.

**6.2 RESEARCH QUESTIONS TWO:**

Was the popularity of presidential candidates during the 2015 presidential election influenced by their social media usage?

**TABLE 7**

ITEMS	YES	%	NO	%	UNDECIDED	%
Do you think that the two presidential aspirants were popular because they utilized social media in their political campaign	73	48.7	57	38	20	13.3

Data in table 10 were obtained to determine whether the popularity of presidential candidates during the 2015 presidential election influenced by their social media usage. Data indicate that 48.7% of the respondents said “Yes” while 42% disagreed by saying “No”, while 13.3% were undecided. By implication, the majority of respondents indicated that social media influence the popularity of presidential candidates during 2015 presidential election.

**6.3 RESEARCH QUESTIONS THREE:**

Does social media influence behavioural changes of electorates during 2015 presidential election in Nigeria?

**TABLE 8**

ITEMS	YES	%	NO	%	UNDECIDED	%
Does social media platforms mostly used by electorates for political participation	121	80.7	15	10	14	9.7
Does the social media influence behavioural changes of electorate decision in voting in 2015 presidential election	56	37.3	72	48	22	14.7

Data in table 8 were obtained to answer research question three. As shown in the table social media has not really influence behavioural changes of the electorates during 2015 general elections (37.3%), say yes (48%) indicated No and only 14.7% were undecided.

#### **6.4 RESEARCH QUESTIONS FOUR:**

How does political campaign messages on social media influence Nigerian electorates' choice of votes?

**TABLE 6**

ITEMS	YES	%	NO	%	UNDECIDED	%
Does the message received through social media influence your behaviour of a preferred candidate voted for	52	34.7	77	51.3	21	14
Has the understanding of political messages on social media influence your choice of preferred candidates voted for	81	54	54	36	15	10
How many Nigerian youths ever sent/received information through social media	73	48.7	6	4	71	47.3

Research question four was designed to ascertain the level of message received through social media how it has influenced electorate's behaviour of a preferred candidate voted for. As indicated in table 6, the respondents posited that 34.7% says yes while 51.3% did not agreed and 14% were undecided. It could be inferred from data available for research question four that the message received through social media has not really influence behaviour of the electorates of a preferred candidate voted for during 2015 presidential elections.

## **7. FINDINGS OF THE STUDY**

The findings of study revealed the following;

1. Social media influence electorates choice of political party presidential candidates during presidential election of 2015.
2. Relatively, usage of social media increased the popularity of the presidential candidates during 2015 presidential election.
3. The findings also established that social media did not have a large influence on behavioural changes of electorates' voting pattern.
4. Campaign messages received through social media has not really influence the electorates choice of voting pattern.

## **8. CONCLUSION**

The fact has been established that, social media will continue to integrate people's daily lives and that it is fervently used by electorates, politicians, political parties and people worldwide, and it has played a significant impact on voting behavior of the Nigeria electorates. Overall, the discrepancy in the findings exploring the relationship between social media use and political participation, together with the interesting characteristics of the Nigerian presidential elections of 2015, given the unprecedented extensive use of social media in the political realm of the country, represented the motivation of exploring this topic in depth.

The study found that the conversation on forum allows the electorates to follow the political candidates on Twitter, Facebook and WhatsApp actively engage in political discussion by expressing their views and opinion. As some researchers argue that the reasons why people use media (for news or for entertainment purposes) are very important in explaining political participation, the authors of the paper further proposed, that given social media's interactive nature, the activity levels related to political issues (social media use for political activities) are even more influential.

As social media remains a relatively new and unexplored field, there is a need for further research on its implications for the political arena. All things considered, shortly put, the findings of this report show that social media use had a relative impact on Nigerian electorates' political participation, during the presidential elections of 2015, and despite the paper's limitations, the results bring a contribution to existing research in political communication.

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**MIGRATION AND CHILDREN**

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**Abstract**

*The involvement of children in migration remains a major issue in the migration discourse. It is very vital for Governments and civil society organizations to pay attention to migrant children who are forced to isolate themselves from home and family ties because of situations. This can be done by providing security and economic strength, education, and health initiatives, building a robust, responsive, and child protection system security and economic strength that offers a powerful tool in preventing dangerous migration. The paper discusses children and migration in relation to education, health and welfare. It was established that insecurity and natural disaster may be some of the factors responsible for migration of children. They are therefore exposed to psychological trauma of separation from their homes. Also, they suffer mental and physical injuries that result from malnutrition, lack of medical attention, sexual and physical abuse, forced labour, and they eventually drop out of schools. It was then suggested that proper system that responds to children affairs and prevent them from dangerous migration should be set up by the government.*

**Keywords:** Migration, Children, Education, Health and Welfare, Government, Civil Society Organizations.

## **Introduction**

Migration is the movement of people from place to place. It is a worldwide phenomenon that has always been part of human history. It occurs at every age therefore not strange to any generation and can affect people at any time. It has its causes in lack of insecurity and environmental factors like war, famine, flood, drought and earthquake. Hence, Jonathan (1995) asserts that it is also believed that migratory or circulatory movements of labour from rural areas to primate cities or regional centres can easily be explained by overall macro-economic factors. Whenever immigration happens, children are easily affected because of their vulnerability. Children migration however has impact on them in variety of ways including their education, health and general welfare. Boyden and Joanna (2004) identify the following as ways children become migrants or refugees- becoming lost while fleeing from attacks on villages, trying to escape forced recruitment into military service, or simply searching for food. Parents may die while travelling or fleeing, they may be killed, or they may abandon children because they or the child are too weak to continue. Some parents leave their children at a hospital or refugee camps, believing their chances of survival are better if left in the care of others. Others send their children away, in the hope that they will escape danger and reach asylum in a neighbouring country. Some children choose to leave their families in order to gain employment, to fight in the war, to reduce the financial burden on their parents, to seek safety or to escape abuse.

In line with this, Madhya (2014) is of the opinion that migration is greatly influenced by the level of economic development. Migration, in general flows from the areas of limited economic opportunities and retarded social development to the fast developing areas where migrants can expect greater economic gains and consequently, a better level of living and an improved socio-economic status. By implication therefore migration can come out of search for greener pasture. Reflecting on this, Rosicky (2016) states that one of most significant root causes of child migration is that many children are not safe from violence in their home communities. Also, sometimes, they are being returned to their communities without sustainable approaches to connect them with services that address the economic and psychosocial needs to keep them safe. Whichever form it takes, be it forced migration, whether it is internal or across borders or migration out of better opportunities, children are being affected greatly as in the feeling of Bruce (2001) that during every migration, there are children who become separated from their families. It is estimated that between two to five percent of a given displaced population is composed of separated children. Unfortunately, such children are often exploited and suffer not only the psychological trauma of being separated from their families, but the mental and physical injuries that result from malnutrition, sexual and physical abuse, forced labor, lack of medical attention, and lost education. Accordingly, Migrant families especially women and children face several problems like problem of housing and shelter, education of children, occupation, health and other

adjustment problems arising due to change in cultural settings as in the mind of Madhya (2014).

### **Migration and Education of Children**

Obviously, movement of people will affect their life styles especially if it is not planned. Children will be more affected in a situation like this. They must move far away from their homes and sometimes their country. Finding their feet in the new environment may take some time. Settling down in a given camp that is far away from school bring a question mark on how to educate children in such a situation. Also, Feng (2013) observed that migration of adult household members can affect the education of the children who are left behind in several ways. First, the absence of adult household members, and especially of parents, can lead to a lack of supervision, the development of psychological problems, or the need to take on extra work in the household for left-behind children. These kinds of problems may have negative effects on the education of the children in these households. Sharing this view, Shernavaz (2001) opines that some of these migrated children spend their childhood years working and living on the streets, and have no opportunities for play or school. Some street children live with families who adopt them for purely economic reasons.

He went further to categorized street children as follows: "Street children" may be categorized as: 1) "children on the streets," or those who are engaged in some street trade and usually return at night to some shelter; 2) "children of the streets," who voluntarily seek shelter, companionship, and livelihood on the streets; and 3) "abandoned children," who survive entirely on their own with no ties to families. These working children are a particularly vulnerable group and must rely on the fragile survival strategies of families and communities suffering from poverty and underemployment. No matter how we see this, children belonging to any of these classes are out of schools and have embraced a different life style. Therefore McGuinness (2000) proposes that whenever children migration occurs, studying the factors that promote the children's adaptation into family life will assist in devising effective remedial strategies and improve their trends in intellectual and academic performance. By implication, when they are properly settled, they will survive and perform better in their studies.

### **Migration and Health of Children**

Children are exposed to series of dangers during migration. One of them is ill health. It does not necessarily mean that children are the ones migrating. When children have migrating parents, it could also affect them as Lee (2011) reported in the research he conducted on migration and children's Welfare in China: The Schooling and Health of Children Left Behind. He concluded that "a higher percentage of children of migrant parents have smoking habit than did children with no migrant parent." Smoking is often considered an unhealthy habit, and, in sociological literatures, the formation of

the smoking habit in one's youth is usually associated with a poor family relationship or with a looser connection to one's parents. Considering this, the long-term separation from parents due to parental migration might be the reason for these children developing smoking habits.

Reacting to the way children are not well attended to especially those with disability, Meekosha and Somers (2012) assert that It is tempting to be pessimistic about the situation of immigrant families with disabled children... .“These families have relied heavily on the goodwill of their colleagues and community in order to access the health and disability support services”. In the research conducted by Stillman, Gibson and McKenzie (2012), on the Impact of Immigration on Child Health: Experimental Evidence from a Migration Lottery Program; they concluded that migration is found to affect child health, in a manner consistent with increased food intake. Infants and toddlers suffer less stunting after migration, whereas 3- to 5-yr-olds gain weight.

Relating migration to pregnancy, Madhya (2014) viewed thousands of women that experienced complications during pregnancy; many of which are life threatening for the women and their children to poor living environment during pregnancy. The camps may not be conducive enough for pregnant women. He went further to suggest that the dangers of childbearing can be greatly reduced if women are healthy and well-nourished before becoming pregnant and provided with timely health check-up and delivery is assisted by trained hands. Hence, special attention should be given to migrant pregnant women.

### **Migration and Welfare of Children**

It is evident that family unity is essential for child survival at all times. Without parents or care givers, children may be especially vulnerable to abuse, exploitation, abduction, hunger, malnutrition, disease and death. Boyden and Joanna (2004) is of the opinion that the impact of family separation on children is firmly rooted in dominant understandings of child development, which argue that secure attachment relationships with adults are central to a child's social and emotional development. The idea that the mother is the primary caregiver to her child is implicit as is the notion that the mother-child affiliation is the most important relationship in a child's life.

If parents or proper guardians are not available therefore, little attention will be paid, for example, to a child's daily routine, childcare practices, child-child interaction, and the work that boys and girls are expected to do at different ages. Analysis of these and other measures is critical to understanding the immediate situational circumstances that provide the framework for how children learn to think, speak and behave. It is important to note that from almost as early as they can remember, children begin to learn alongside their parents to do what they see them doing.

### **Conclusion**

Many separated children have not chosen to be apart from their parents; rather, situation has made it inevitable for them. In many cases, separation can be a hurting and difficult experience for both the parents and the child. Although, some stubborn children may run away from home to the streets to struggle on their own and enjoy being with other street children. It is very vital for Governments to pay attention to migrant children who are forced to isolate themselves from home and family ties because of situations. This can be done by providing security and economic strength, education, and health initiatives, building a robust, responsive, and child protection system security and economic strength that offers a powerful tool in preventing dangerous migration.

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