Editorial

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EDITORIAL

Human development is a broad and comprehensive concept concerned with economic growth and its distribution, basic human needs and variety of human aspirations, and distress of the rich countries and the human deprivations of the poor. Going beyond economic development, which is concerned with income and growth, human development covers all human capabilities. It is “a process of enlarging people’s choices” created by expanding human capabilities.

Economic growth is essential for all human development because no society has been able to sustain the well being of its people without continuous economic growth. On the other hand, it is healthy and educated people that can contribute to economic growth through productive employment and increase in income. Thus, economic development is a means to human development. Hence, development theoreticians and practitioners must pay equal attention to economic development and human development.

Hitherto, emphasis has been on economic development – not on people’s adequate nutrition, access to safe drinking water, better medical facilities, better schooling for their children, affordable transport, shelter, secure livelihood and productive and satisfying jobs. It is to address this gap that the Sustainable Human Development Review (SHDR) was born January 2009 as an international multidisciplinary academic research journal. Its Volume 1 Number 1 of March 2009, Volume 1 Number 2 of June 2009, Volume 1 Number 3 of September 2009 and Volume 1 Number 4 of December 2009 kept to faith, courtesy of our esteemed contributors across the globe as well diligence and commitment of our dedicated reviewers and editors.

From SHDR Volume 2 Number 1 of March 2010, Editorial, which had been hitherto not considered necessary, was introduced, in conformity to the practice of globally acclaimed journals of academic research output.

This Volume 2 Number 3 of September 2010 of SHDR presents another set of rich articles touching various topical human development issues. The first article by Augustus O. Atubi (Ph.D), a
senior lecturer and Head, Department of Geography and Regional Planning, Delta State University, Abraka, examines the role of scavenging in the management of solid waste in Warri areas of Delta State, Nigeria. He reported on an extensive survey carried out with two hundred (200) questionnaires and the random sampling technique, which covered sixteen (16) points, including the dumpsite, in which sixty (60) questionnaires were administered on the scavengers. Four (4) each were administered at other fifteen (15) points. A total of ninety (90) questionnaires were administered on the scavengers, thirty (30) were administered on the street hawkers and eighty (80) on the officials of waste management. The data collected were analyzed using the student ‘t’ test, percentages and Averaging model. Based on the findings, recommendations were made.

In the second paper, Christopher Ofordile, a Reverend Father and a holder of Doctorate degree in Education Psychology (Ed.D) takes a critical look at valuation, devaluation and transvaluation of values in Nigeria. He explicates the concepts of values, value systems and examines the underlying causes of devaluation and recommendations from related literature and clinical experience in psychotherapy. According to him, devaluation arises from loss of the centre of value (‘death of God’); disappearance of authorities, rapid changes, etc. Some roots of the problem include hollowness, anxiety, loss of language for personal communication and loss of the sense of tragedy. Recommendations include transvaluation of all values.

In the third paper, Igbo, H.I. (Ph.D); Aniako, M.E. and Ndam, T., all lecturers with the Department of Educational Foundations, Benue State University, Makurdi, against the background of reported declines in educational performance of candidates in ordinary level examinations in Nigeria, reported on the retarding or stimulating effects family environment could have on the child’s education. They concluded that family violence impacts negatively on the education of the child, and recommended appropriate counselling.

In the fourth paper, Adeniyi Godwyns Agbude of Covenant University, Otta examines the process of building political ideology in Nigeria into which the future generation of her ever-increasing citizens must be initiated, to make for enduring democracy in the country. The
challenge is daunting amidst perverted political culture that is injurious to the polity. The termination of the former Republics by the military is traceable to porous political culture in the country. The decapitation of corruption, irresponsible governance and all forms of political vices is only possible with the enthronement of a proper political culture.

In the fifth paper, Desna Stephen Aja of the Department of English, University of Nigeria, Nsukka reports on mind-boggling statistics showing high percentage of boy-children that abandon school to operate in the periphery or outside the mainstream education system in Southeast geo-political zone of Nigeria. This development has serious implications for nascent democracy in the country, since illiteracy, ignorance and poverty pose more serious threats to democracy than guns. According to Aja, the present deplorable prevalence of kidnapping and banditry in the zone is an expression of frustration emanating from a socio-economic system dominated by unguided minds, suffering from limited information. The study combined field trips and interview of key stakeholders to ascertain literature claims on the subject matter, and recommended mainstreaming education in the business environment of the school drop-outs as a way forward.

In the last paper, Nkechi B. Onah (Ph.D) noted that one of the greatest challenges and opportunities of the 21st century is motivating students for achievement. She proposed attitude-drive-strategy tripartite model of motivation for achievement in education setting. Recent experimental research evidence is presented to illustrate the contributive influence of these variables on academic engagement and achievement. Some empirically derived causal models that link the three factors to achievement outcomes in school environment are also discussed. The paper concludes by noting that attitude, drive and strategy each makes a distinguishable but interrelated contribution to motivation for achievement. Indeed, without the attitude there is no capability to drive the necessary action to achieve; without the drive, there is no energy to propel that action; and, without strategy, there is nothing to help select and guide the necessary action. It is recommended, therefore, that teachers should teach and students need
to learn to combine the right attitude, drive and strategy to obtain the right motivation to achieve in school.

We pray that all those whose papers could not make it into this issue would understand, and try to send better quality-papers for our globally competitive review process in future. We most sincerely congratulate those whose papers made it. We heartfully thank all our esteemed contributors and enjoin them not to flag in their zeal for research and publishing the outputs therefrom. We must all not relent in our determination to use research and publishing to confront abounding development challenges in developing countries for the development of the total man. We welcome contributions in all disciplines across the globe (see Author’s Guide).

We are happy to announce that the Volume 2 Number 2 of June 2010 of the SHDR came out alongside the maiden issue of the Journal of Applied Science and Development. Also, the maiden issue of Technoscience Review will be out any moment from now. Contributors are invited to take advantage of these high-quality and globally competitive journals to stagger their articles in our highly rated academic journals that are also in the Web for visibility and global interaction.

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SCAVENGING IN SOLID WASTE MANAGEMENT: A CASE STUDY OF WARRI AND ITS ENVIRONS

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Abstract
This research work examines scavenging in solid waste management in Warri and environs, Nigeria. An extensive survey was carried out using two hundred (200) questionnaires and the random sampling technique, and covering sixteen (16) points including the dumpsite, in which sixty (60) questionnaires were administered on the scavengers. Four (4) each were administered at other fifteen (15) points. A total of ninety (90) questionnaires were administered on the scavengers, thirty (30) were administered on the street hawkers and eighty (80) on the officials of waste management. The data collected were analyzed using the student ‘t’ test, percentages and Averaging model. Based on the findings, recommendations were made.

Introduction
In every economy, there is usually the involvement of the formal and informal sectors. The formal sector has contributed in recent years to the rapid growth of the economies of some Nigerian cities. The sector provides jobs for people. The economic units in this sector are large, people work regular hours, capital investment is in a large scale and levels of productivity and technology are relatively high (Onokerhoraye, 1994).

The term informal sector probably originated from Hart’s study of Ghana, but was brought to prominence by the International Labour Organization (ILO)/United Nations Development Programme (UNDP)
mission to Kenya (Nwake, 2005; Fapohunda, 1985). The term had always been used in connection with the economies of the developing country. The term informal sector in economics refers to the general market income category, wherein certain types of income and the means of their generation are unregulated by the institutions of society, in a legal and social environment in which similar activities are regulated (Portes, 2003).

Onokerhoraye (1994) defined informal sector as all unregistered commercial enterprise that have no formal structure, in terms of organization and operation. According to Fapohunda (1985), the sector is another “aspect of the economy where the outlook, production methods, economic relationships etc, are native, very informal, are not quoted in legal terms and have remained unchanged since the society came into existence”.

Nwake (2005) observed that informal activity is a dynamic process which includes many aspects of economic and social theory including exchange, regulation and enforcement. International labour organization (ILO) estimates that the proportion of urban workforce engaged in the informal sector is highest in sub-Saharan Africa, and accounts for more than 50% of urban employment.

In the solid waste management, there is the involvement of scavengers (part of the informal sector). For the purpose of this study, the informal sector of solid waste management can be seen as “all unregistered private business enterprises involved in the solid waste management, whose activities have no formal pattern of operation and are not backed-up by laws or regulations”. In many cities of the developing countries, the informal sector, especially scavenging, plays a life-giving role to thousands of urban poor (Sinha and Amin, 1995; Assad, 1996).

United Nations Environmental Programme, UNEP (2000) has it that the informal waste management workers are not hired by municipal waste authorities and are usually self-employed, earning income by collecting waste that can be resold, whether from household, street or transfer stations or dumpsites. They persist by culling valuable materials from waste stream and process them into intermediate or consumer goods.
Scavenging as a concept is defined in this study as an activity, which involves a careful selection of important but discarded materials that can be used, resold and recycled from waste for the purpose of subsistence and earning a living. Those involved directly in the picking are the scavengers. In many developing countries, scavengers have a different social background from the majority of the population. It can be stated that the socio-economic status of the scavengers is usually very low; the general population as well as the authorities often view and treat them as ‘part of the rubbish they work with’ (Asmare, 1998; Jaffe, 2004; Moody, 2007).

A UNESCO report shows that scavengers themselves have even adopted this attitude. Comparative research and field experience have shown that the scavengers consider themselves as a sort of social misfit, category associated with “sub-human characteristics”, low education levels and unhealthy working conditions in combination with their popular status lead to a negative self-perception and lack of self confidence (UNESCO, 2001). Medina (2000) states that even though scavengers are not always the poorest of the poor, their occupation is generally ascribed the lowest status in society.

Scavengers are an integral part of the solid waste management system. They are not hired by municipalities/waste authorities and are usually self-employed, earning income by collecting waste that can be resold, whether from households, the street, transfer stations or the dump. There are also resellers who purchase particular materials from waste pickers, individuals and small companies that collect from areas that do not receive adequate service from formal waste agencies. Without the informal waste workers, solid waste management problems would be far more acute in the Third World Countries (TWCs) (Gray-Donald, 2001).

The activities of the scavengers should not be ignored when making solid waste management decisions. A vibrant informal waste economy can greatly reduce the cost of a city’s solid waste management programme. To introduce a comprehensive formal waste management/recycling system that would be of significant improvement over the informal system is prohibitively expensive. The Federal Ministry of Environment and the Lagos State Government
have put in so much to combat solid waste to no avail. Scavenging provides a means of livelihood for the army of unemployed (Williams, 2004; Akeniyi, 1996).

**Study Area**

Warri is located in the south western part of Delta State of Nigeria (See Fig. 1), precisely about the intersection of the longitude 5° 45' East and Latitude 5° 32' North of the Equator. It is situated along the landward area of Warri River. The area is generally swampy and exhibits topography of low terrain (Udo, 1971). Typical of areas close to the equator, Warri experiences wet and dry seasons. The annual rainfall of Warri ranges between 2032 and 3048 mm. There is no dry month of the year, and Warri experiences double rainfall maxima, coinciding with the passage of the thermal equator of which the rains are largely conventional. However, a short spell of dry season is experienced between November and January each year (Sada, and Oguntoyinbo, 1981).

**Materials and Methods**

Data for the study were collected through questionnaire survey in 2008. Because the scavengers are highly mobile, the questionnaires were administered on 60 scavengers as they came to the dump site. The dumpsite received much attention because that is the point where they usually converged to scout for the materials of their interests. But fifteen (15) other points were chosen for equitable distribution of the questionnaires together with the dumpsite which made it sixteen (16) points on the whole. At other 15 points, four (4) questionnaires were administered, out of the four questionnaires, two were administered on the street hawkers and two on the scavengers. The reason for this decision is as a result of the fact that not all the scavengers can get to the approved dumpsite because of their location and the kind of things they scavenge. A total of thirty (30) questionnaires were administered on the street hawkers. While that of the scavengers were ninety (90) on the whole, eighty (80) went to the official workers in solid waste...
management. On the whole, a total of two hundred (200) questionnaires were administered.

Averaging model and percentages were used to summarize the data while the student ‘t’ test was used to determine the means between the scavengers and the waste officials in the study area.

Results and Discussion

The total population used for the study is presented in Table 1.1. Scavengers (90 persons or 45%) are the majority of the total population used. Next to this category is 40%, representing 80 respondents. Again, 15% on the Table represents 30 respondents.

Table 1.2 reveals that two (2) informal sector activities are used for this study. The scavengers account for a total of 90 respondents while the street hawkers, 30 respondents which represent 75% and 25% respectively on the table.

Table 1.1: Total Respondents used for the Study

<table>
<thead>
<tr>
<th>Respondents</th>
<th>No. of Respondents</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scavengers</td>
<td>90</td>
<td>45</td>
</tr>
<tr>
<td>Hawkers</td>
<td>30</td>
<td>15</td>
</tr>
<tr>
<td>Waste workers</td>
<td>80</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Field Work, 2008
One of the socio-economic characteristics of respondents covered in this study is their income distributions. Table 1.3 reveals that majority of the respondents earned between ₦11,000-₦15,000 monthly. The group accounts for 40.83%. This is closely followed by less than ₦10,000 monthly income group, which accounts for 33 persons or 27.5%. Twenty-one persons or 17.5% earned ₦26,000 and above, while 11 persons or 9.17% and 6 persons or 5% respectively earn between ₦16,000-₦20,000 and ₦21,000-₦25,000.

Table 1.3: Income Distribution

<table>
<thead>
<tr>
<th>Monthly income</th>
<th>Scavengers</th>
<th>Hawkers</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
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<tr>
<td>Less than ₦10,000</td>
<td>23</td>
<td>10</td>
<td>33</td>
<td>27.5</td>
</tr>
<tr>
<td>₦11,000-₦15,000</td>
<td>35</td>
<td>14</td>
<td>49</td>
<td>40.83</td>
</tr>
<tr>
<td>₦16,000-₦20,000</td>
<td>10</td>
<td>1</td>
<td>11</td>
<td>9.17</td>
</tr>
<tr>
<td>₦21,000-₦25,000</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>₦26,000 – above</td>
<td>19</td>
<td>2</td>
<td>21</td>
<td>17.5</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>30</td>
<td>120</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Fieldwork, 2008

Table 1.4 reveals that 28 persons representing 23.33% take to this business in order to generate income to help themselves. Twenty-one persons which represent 17.5% of the respondents do this business in order to assist their spouses. Forty-two persons which represent 35% of respondents are in the majority, they take to this business in order to assist their parents. 13 persons or 10.83% make the choice in order to get employed and 16 persons or 13.33% of the respondents do it in order to raise capital for other business.

Table 1.4: Reasons for Scavenging

<table>
<thead>
<tr>
<th>Reasons for this choice</th>
<th>Scavengers</th>
<th>Hawkers</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
</table>
of business

| To generate income to help myself | 17 | 11 | 28 | 23.33 |
| To assist spouse | 18 | 3 | 21 | 17.5 |
| To assist parents | 34 | 8 | 42 | 35 |
| To get employed | 8 | 5 | 13 | 10.83 |
| To raise capital for other business | 13 | 3 | 16 | 13.33 |
| Total | 90 | 30 | 120 | 100 |

Source: Fieldwork, 2008

In Table 1.5, ashes, sweepings and clothing are scavenged by 6 persons representing 6.67% if the respondents. Paper and leaves are scavenged by 9 persons who make up 10% of the respondents. Vegetable is scavenged by 3 persons or 3.33% of the respondents. Plastics and glass is scavenged by 31 persons or 34.44% of the respondents. 20 persons or 22.22% of the respondents scavenge scrap metal and carcass and others specified are those who scavenge shoes, electrical parts, electronics, refrigerator parts, wood works, etc, they represent 21 persons or 23.33% of the respondents.

Some middlemen scavengers interviewed declined to make comment on the business while some told the author that scavenging is a big business, if you have boys that can supply you the goods you need. There is no measurement used in order to get a particular quantity or net weight. The interview also revealed that the middlemen scavengers supply the scavenged goods on request to recycling firms.

<table>
<thead>
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<th>Table 1.5: Type of material scavenged</th>
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<tbody>
<tr>
<td>Materials scouted for</td>
</tr>
<tr>
<td>Ashes/Sweepings/Clothings</td>
</tr>
<tr>
<td>Paper/leaves</td>
</tr>
<tr>
<td>Vegetables</td>
</tr>
<tr>
<td>Plastic and glass</td>
</tr>
<tr>
<td>Scrap metals/carcass</td>
</tr>
<tr>
<td>Others</td>
</tr>
</tbody>
</table>
However, now that Delta Steel Company Aladja has started operation, steel and scrap metals are the most wanted, scavengers scavenge these items and sell to the middlemen as they cannot sell directly to the company. The middlemen register their companies with the Delta Steel Company. So when they buy at a give-away price from the scavengers, they supply the steel company and make so much money from the goods supplied. From Table 1.6, the result shows that the calculated value of $t=1.13$ is less than the critical table value of $t_{critical}=1.96$ at 0.05 level of significance. The implication of this is that there is no statistical significant difference between the activities of scavengers and those of solid waste management officials in Warri and its environs.

Table 1.6: Results of ‘t’ test

<table>
<thead>
<tr>
<th>Respondents</th>
<th>N</th>
<th>X</th>
<th>SD</th>
<th>DF</th>
<th>$\alpha$</th>
<th>T-cal</th>
<th>T-crit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scavengers</td>
<td>90</td>
<td>2.80</td>
<td>1.65</td>
<td>168</td>
<td>0.05</td>
<td>1.13</td>
<td>1.96</td>
</tr>
<tr>
<td>Solid waste</td>
<td>80</td>
<td>2.54</td>
<td>1.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>management</td>
<td></td>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

Fig 2: Map of Warri and Environs Showing Proposed Site for Waste Dump Sites

Source: SPDC, 2005
Policy Implications

One may conclude that the current trends in solid waste management are very diverse; ranging from importing high-tech solutions to assisted local resource development. It seems that governments are often reluctant to become involved in projects involving scavengers, perhaps due to lack of much-desired modernity associated with the system and individuals. It is suggested that the role of non-governmental organizations (NGO) and community based organizations (CBOs) is crucial in achieving successful interventions as well as sustainable urban management, as these organizations are most likely to build much needed alliance or ‘bridges’, between the (municipal) government, the private waste management sector and the informal scavenging sector.

The government should create an enabling environment for recycling industries to operate by making such policy that will support them. Also, in order to open up the economy for foreign exchange, the ban on scrap metal exportation in Nigeria should be lifted. Both private and public participation should be encouraged through association in order to ensure gainful use of scavengers in solid waste management.

Scavenging system should be improved and an association of scavengers should be registered and fully recognized. There should be an organized solid waste disposal site located at various ends of the study area for waste collection. Such as Ugwuangue, Okpaka/Otokutu, Ugboroke, behind the Army Barracks, Enerhen and Ovwian-Aladja for accessibility and isolation of waste dumpsites away from settlements. And the recommended dumpsites in the study area should be properly built to accommodate the scavengers and enhance their jobs (See fig. 2).

Conclusion

The efficient working of scavenging system depends on a number of factors, which is not dependent on their own in the system. Scavenging from all indication is a sector to be reckoned with in solid waste management. Due to the problems encountered by the informal sector
of solid waste management, the activities of the scavengers are bound to be affected.

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VALUES, DEVALUATION AND TRANSVALUATION OF VALUES IN NIGERIA

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Abstract

The paper explicates the concepts of values, value systems and examines the underlying causes of devaluation and recommendations from related literature and clinical experience in psychotherapy. Devaluation arises from loss of the centre of value ('death of God'); disappearance of authorities, rapid changes, etc. Some roots of the problem include hollowness, anxiety, loss of language for personal communication and loss of the sense of tragedy. Recommendations include transvaluation of all values.

Introduction

The lamps are going all over Europe;
We shall not see them lit again in our life time.
-Edmund Grey (August 9, 1914).

The above statement is credited to the British Foreign Secretary on a day before British declared war on Germany. Could Nigeria be witnessing the extinguishments of lamps all over Nigeria? If we are, could they be lit again? The unheard of is being heard today; the never happened are becoming our daily bread. One cannot but wonder with Sanni (2010: 18) the cartoonist, who asked:
Is this the Nigeria of our dream?
We can’t sleep with our eyes closed...
I look around and all I see is corruption, senselessness,
killings, hunger, decay in education and poor healthcare!
Kidnapping, armed robbery and religious intolerance are the order of the day...

More could be observed than Sani has, for assassination has come to stay, election to political offices are attained by snatching of ballot boxes and rigging; cheating and unemployment are in astronomical increase; the courts are suspiciously no longer the bastion of the common masses. The Farm House Dialogue (1993: 6-7) noted that some negative values have become pervasive in Nigeria. Noted among them include:

Jealousy and ‘pull-him-down’ syndrome (Phd); inordinate pursuit of material acquisition and seeming worship of money; values have become inverted and priorities have changed for the worse; ‘if-you-cannot-beat-them-join-them’ syndrome; sycophancy and praise singing; ethno-centrism and ethno-nationalism appear on the ascendancy in place of nationalist patriotism; lack of merits and equity in appointment to offices and promotion; increasing adulation for fake status symbol; the unjustifiable current practice of persecuting the media; disregard for the judicial process (government and some individuals and taking more and more extra-judicial exercise of might; marginalization of women; indiscriminate sacking and retirement without due appreciation for services rendered; government’s non-challant attitude to the welfare of the citizenry.

The present dangers are less than future imaginings and it appears the problem of Nigeria is non “outer-directed” but “inner directed”.
Our society in this time of upheaval in standards and values can give us no clear picture of “what we are and what we ought to be”. We are thrown back on the search ourselves and failure to go in search for the roots of our malady could lead to nihilism and anomie in our society. The purpose of this paper is to explicate the concepts of values and value systems and examine the underlying causes and make recommendations against devaluation in Nigeria through related literature.

A value was defined by Rokeach (1973) as “an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence” (p. 124). Sets of values formed value systems defined as “enduring organizations of beliefs concerning preferable modes of conduct or end states of existence along a continuum of importance” (p. 5).

Value systems were regarded as part of a functionally integrated cognitive system in which the basic units of analysis are beliefs. Clusters of beliefs form attitudes that are functionally and cognitively connected to the value systems.

Rokeach (1973) further postulated classes of beliefs concerned with self-cognitions representing “the innermost core of the total belief system and all remaining beliefs, attitudes, and values can be conceived of as functionally organized around this innermost core” (p. 126). Like other beliefs, then values serve to maintain and enhance the self-concept. Rokeach (1973) capitalized on the 1960s consensus by accepting values as general beliefs, as having a motivational function, as not merely evaluative but prescriptive and proscriptive, as guiding actions and attitudes and as individual as well as social phenomena (Allport, 1961; Smith, 1963 and Kluckhohn, 1951). According to Carlson, 1956; Constantinople, 1967; Nelson, 1968; Ostrom and Brock, 1969; Peak, 1955; Rosenberg, 1956, 1960; Smith, 1949; Woodruff & Di Vesta, 1948, values were more central concepts than attitude, were determinants of attitudes and were more
resistant to change, with favourable attitudes emerging toward objects instrumental in the attainment of important values.

Rokeach (1986) also incorporated the views of those claiming strong ties between an individual’s self-esteem and values (Katz & Stotland, 1959; Kluckhohn, 1951 and Smith, 1963). Kluckhohn (1951) noted how some values acted “as components of super-ego or ego ideal ... if violated, there are guilt, shame, ego-deflation, intro-punitive reaction” (p. 398). Guilt arising from value violation was an important part of Scott’s (1965) conceptualization. Smith (1963) extended this idea to include protection of self-esteem as well: “In the pull of maintaining ‘face’ before others and self-esteem within, we all become thoroughly practiced in evoking values to justify ourselves” (p. 345).

A third feature of earlier work that Rokeach integrated into his model was the notion that values are hierarchically organized (Katz & Stotland, 1959; Kluckhohn, 1951; Mueriee, 1965; Tanaka, 1972; Williams, 1970, Woofruff & Di Vesta, 1948).

Finally, Rokeach identified value as both modes of conduct and end-states. These conceptions are similar to Kluckhohn’s (1951) modes, means, and ends of action, although Kluckhohn saw them not as values but as behaviours selected through values. Modes of conduct gained prominence through the work of Lovejoy (1950), who distinguished adjectival values (i.e. modes of conduct) and terminal values (i.e. end-states of existence). Over all, Rokeach’s (1968, 1973) departures from main stream at the conceptual level has offered clarity and order. Problems are endemic to as broad a field as values.

**Underlying Causes of Devaluation of Values in Nigeria**

The problem with values is not peculiar to our society alone. It happened and is still happening in other societies. Nietzsche (1950) uttered a prophetic warning concerning loss of the centre of values. According to him it can lead to nihilism and anomie. He wrote a parable about the “death of God”. It is a haunting story of a madman who runs into a village square shouting “where is God?” The people
around did not believe in God; they laughed and said perhaps, God had gone on a voyage or emigrated. The mad man then shouted:

Whither is God? I shall tell you! We have killed him – You and I...
Yet how have we done this?... Who gave us the sponge to wipe away the whole horizon? What did we do when we unchained this earth from its sun?... Whither do we move now? Away from all suns? Do we not fail incessantly? Backward, sideward, forward, in all directions? Is there yet any up and down? Do we not err as though an infinite naught? Do we not feel the breath of empty spaces? Has it not become colder? Is not night and more night coming on all the while?... God is dead! God remains dead!... And we have killed him!... Here the mad man became silent and looked again at his listeners. They too remained silent and looked at him... I come too early, he said then... This tremendous event is still on its way (p. 85).

Nietzsche (1950) is not calling for a return to the conventional belief in God rather he is pointing out what happens when a society loses its centre of values. That his prophesy came true is shown in the waves of killings, kidnappings, ‘if-you-can’t-beat- them, join-them’ syndrome etc, in our society, a frightful nights of barbarism that is clouding our society as our cherished values are discarded.

The upshot is that the values and goals which provided a unifying centre for centuries are being discarded and we have not yet found the new centre which will enable us to choose goals constructively to overcome the painful bewilderment and anxiety of not knowing which way to move to. We continue to shout ourselves out through the Mass media especially through TV, Radio and News prints, to no avail.

Moreover, it is not only in the loss of the centre of values in our society that is the problem but also the disappearance of authorities, that is, values in conflict. Keen (1970: 1-2) pointed that:
... some say God died. This much we know: everything that was nailed down suddenly came loose. Chaos was king and moral world looked like a furniture store after a hurricane. Everywhere the credentials of authorities were challenged and great impostors were discovered in high circles. The consensus about morals disintegrated in pluralism. The credibility of revelation, and therefore, the whole massive structure or organized religion was gradually eroded away by empirical and pragmatic habits of thought... So what is there left to trust? Perhaps even this story about the death of authorities is false. There is no way to tell for certain because there are no authorities to tell us. When the gods speak with conflicting voices, or are silent, the men must decide. If authority has collapsed, where is the individual to discover the principles of a style of life which is authentic? Indeed, by what criteria is he to decide what an “authentic” life style is?

The case of what happened on October 1, 2010 during the celebration of the golden jubilee of Nigeria independence illustrates the vivid example of the death of authority in our society. There were two bomb blasts in the capital city Abuja which killed a dozen and leaving dozens wounded. There were cacophonies from within political parties trying to explain what happened and track down the culprits. Till today no convincing explanations have been offered by any leadership.

Additionally, the conflict of values provided by the absence of trusted authorities has been described by Rogers and Stevens (1967: 13) thus:

*The world culture in all its aspects seems increasingly scientific and relativistic and the rigid absolute views on values which came to us from the past appear anachronistic. Even more important perhaps, is the fact that the modern individual is assailed from every angle by divergent and contradictory value*
claims. It is no longer possible, as it was in the not too long distant historical past to settle comfortably into one’s life without ever examining the nature and the assumptions of that system. In this situation, it is not surprising that value orientations from the past appear to be in a state of disintegration or collapse… It is often felt that we may have lost… all possibility of any general or cross-cultural basis of values.

Finally, rapid changes in the society as well undermined values. Tofler (1970: 6) makes this point as does Lowe (1969). He observes:

In this century time’s flow has become a flood which renders values anachronistic even with same generation. Some feel socially dispossessed because they have not had time to attain the latest mode of good living … The results are chronic frustration and confusion in search for moral permanence.

The collective impact of these forces intensified personal uncertainties for many and produced profound loneliness while at the same time a national search for immediate relief ensued – “Rebranding Nigeria”. Our leaders are political and militaristic men whose values characterized state and corporate ideals. These values represented the apotheosis of “the man in the grey flannel suit” and the denouement of humanist heritage. Human values such as decency toward oneself and others, love, joy, human spirituality, community, creativity and spontaneity suffered; and the apparent health of our people is belied by the decay rising from the urban centres, as well as from our militaristic excesses (in the land). As traditional values disintegrated, personal anxiety increased as Lowe (1969: 7) observes:

In times past, the final good was God, who was quite clearly known. But, first for Nietzsche and now for many others, God is dead. If God is the highest good and He cannot now be known,
then the ultimate nature of good and evil is similarly unknown. Man today, left without clear-cut beliefs of what is good and bad, experiences so-called existential anxiety.

The Root of the Problem
The search for meaning and values which could somehow make sense in one’s own life experience was frequently unarticulated, but confoundingly real – Rebranding Nigeria, “Good people, great nation”.

From psychotherapeutic experiences, our problem with loss of values stems from each and every person. We should look ourselves “darkly in the mirror” from where we discover the roots of our malady.

a. We are the hollow people
Many people do not know what they want and do not have any clear idea of what they feel. We can sing today the prophetic words of Eliot (1925: 101):

We are the hollow men, We are the stuffed men
Leaning together, Headpiece filled with straw. Alas!
Shape without form, Shade without colour
Paralyzed forces, gesture without motion ...

Today, conformity is being elevated into something akin to religion. There is no room inside individuals but life is all emptiness, which leads sooner or later into painful anxiety. Finally the unique powers and initiative of each individual should be rediscovered to be used as a basis for work which contributes to the good of the community rather than melted down in the collectivistic pot of conformity (e.g., political parties, Local governments and other groups endorsing one candidate for the rest of us).

b. Anxiety and threat to the self
May (1953: 38) explains anxiety this way: “When a whole generation is caught... between two ages, the two modes of life, with the consequence that it loses all power to understand itself and has no standards, no security, no simple acquiescence.”

It is the feeling of being “caught”, “overwhelmed”. The great bulk of anxiety comes when some value we hold essential in our existence as selves is threatened. Auden (1925: 75) states this condition as an inward gnawing apprehension: “It is getting late hall we ever be asked for? Are we simply not wanted at all?”

c. The loss of the sense of self
This is the loss of the worth and dignity of human person. Nietzsche (1950) predicted that when he pointed out that the individual was being swallowed up in the herd, and we are living by a “a slave morality”. This is furthered by strong belief in automatic economic progress – we would all get richer and richer without too much struggle or suffering. Thus, we tend to be performers in life rather than persons who live and act as selves.

d. The loss of language for personal communications
This has to do with a loss of our language for communicating deeply personal meanings to each other. Many people have different connotations for such words as “truth”, “love”, “integrity”, “spirit”, “freedom”, and even the word “self”. Eliot (1934: 101) sings this in one of his poems:

   Our dried voices, when we whisper together  
   Are quiet and meaningless as wind in dry grass  
   Or rats’ feet over broken glass in our dry cellar.

e. The little we see in Nature that is ours
Those who have lost the sense of their identity as selves also tend to lose their sense of relatedness to nature. William Wordsworth, among others, clearly saw this loss at the feeling for nature and he saw the
overemphasis on commercialism which was partly its cause and the emptiness which would be the result. He described this occurring in his familiar sonnet:

The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers;  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boom!  
This sea that bares her bosom to the moon,  
The winds that will be howling at all hours  
And we up-gather’d now like sleeping flowers;  
For this, for everything, we are out of tune;  
It moves us not – Great God! I’d rather be  
A pagan suckled in a creed out worn;  
So might I, standing, on this pleasant lea,  
Have glimpses that would make me less forlorn.

e. The loss of the sense of tragedy
Tragedy implies a profound respect for the human being and a devotion to his rights and destiny. The tragic character is one “who is ready to lay down his life, if need be, to secure one thing – his sense of personal dignity”. And “the tragic right is a condition of life, a condition in which human personality is able to flower and realize itself”

Recommendations (Transvaluation)
Nietzsche (1950: 89), moreover, suggests a way out in finding a centre of values anew in what he terms “revaluation” or “transvaluation” of all values. “Revaluation of all values”, he proclaims, “that is my formula for an act of ultimate self examination by mankind.”

By the way of “revaluation of all values”:

1) Discovery and affirmation of values: We must rediscover the sources of strength and integrity within ourselves. This goes
hand in hand with the discovery and affirmation of values in us and in our society which will serve as the core of unity. But no values are effective in a person or a society except as there exists in the person the prior capacity to do the valuing that is the capacity to actively choose and affirm the values by which he lives. This the individual must do and in this way he will help lay the ground work for the new constructive society which will eventually come out of this disturbed time. William James once remarked that those who are concerned with making the world more healthy bad best start with themselves. In the same vein May (1953: 79) points out that “finding the centre of strength within our selves is in the long run the best contribution we can make to our fellow men.”

2) Return to religion: A resurgence of religious interest because of a “failure of nerve” will do no good to the society or the persons themselves. Difficult as the task is, we must accept ourselves and our society where we are and find our ethical centre through a deeper understanding of ourselves as well as through a courageous confronting of our historical situation. Furthermore, the belief in “the divine right to be taken care of” often brings with it the feeling that one has a right to exercise power over others. Goethe well expresses this psychological truth:

... for each, incompetent to rule
His own internal self, is all too fain to sway
His neighbor’s will, even as his haughty mind inclines.

3) Creative use of the past: Freud has this to say, “what thou hast inherited from thy fathers; acquire it to make it thine.” This implies that a person has achieved some freedom and identity as a self. This forms the base from which to acquire the wisdom in the past traditions of his society and to make it his. But if this freedom is missing, traditions block rather than
enrich. Rebelliousness toward tradition is fairly prevalent today. But history is our social, communal body: in it we live, move and have our being; and to cut one’s self off from it, to hold it as inconsequential is about as sensible as to say “my physical body is bunk”. May (1953: 209) advises that: “… the more profoundly one can confront and experience, the accumulated wealth in historical tradition, the more uniquely he can at the same time know and be himself.

4) The use of conscience: May (1953: 125) defines conscience as “one’s capacity to tap one’s own deeper levels of insight, ethical sensitivity and awareness in which tradition and immediate experience are not opposed to each other but interrelated.” Ethimologically, conscience comes from two Latin words meaning “to know” (scire) and “with” (cum). It is very close to the term consciousness. Fromm (1965) speaks of conscience as “man’s recall to himself”. Therefore, conscience is an individual’s method of tapping wisdom and insight within himself. Conscience is an “opening up”, a guide to enlarged experience. Conscience will be the taproot of courage.

Finally, Nietzsche (1969: 115) through the Old man Zarathustra called man “the Valuator”:

No people could live without first valuing;
If a person will maintain itself, however,
It must not value as its neighbor valueth.
... Valuing is creating, hear it, ye creating ones!
Valuation itself is the treasure and jewel of the valued things.
Through valuation only is there value; and without valuation,
the nut of existence would be hollow.
Hear it, ye creating ones!
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IMPACT OF FAMILY VIOLENCE ON THE EDUCATION OF THE CHILD – A REVIEW

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Abstract
Scholars have reported on declines in educational performance of candidates in ordinary level examinations in Nigeria. Part of the factors impinging this shoddy performance is family environment, which can retard or stimulate the child’s education. This paper reviews the effects of family violence on the education of the child, covering the concepts and effects of family violence on the education of the child. Recommendations border on counselling.

Introduction
Every child is a product of his or her family environment. What becomes of a child is highly dependent on the home environment. His education, which involves the ability to read, write, take up responsibility, socialize, and be well integrated in the society, is to a very large extent a by-product of his family environment and parental life styles. The child’s mind from birth is like an empty white paper (tabula rasa) and learns more through modeling than words. The family is, therefore, the organic starting point of the child’s education.

It follows that a family environment can either stimulate or retard educational development of the child. Dhiman (2007) states that the home must be run along the right line in order for it to be an
effective educational agency. It must be a well integrated happy home. This implies harmonious relationship among parents, siblings and other family members. But these and other prerequisites are absent in many families on account of violence. Agishi and Nongo (2008) observed that family violence is a regular occurrence in many Nigerian homes. Thus, many children are often prone to witnessing physical aggression between their parents, among siblings and other family members, which oftentimes leads to their educational retardation. No wonder, Ochuba (2009) lamented an academic decline within the country. He noted that only an average of 13.8% and 20.72% of candidates who sat for the West African Senior School Certificate Examination (WASSCE) and the National Examination Council (NECO) between 2000 and 2006 had five credits (including Mathematics and English) respectively.

It is against this background that this paper discusses the effect of family violence on the education of the child. The paper looks at the concepts of family violence and education, effects of family violence on the education of the child, and recommendations.

**Concept of Family Violence**

Many scholars consider family violence as an issue affecting all the parties in the family. This understanding seems to have influenced GilChrist and Graham (1994) when they defined family violence as any intentional abuse of a family member, mostly women, by her spouse or partner that causes pain or injury. In his view, Etannibi (1996) explains that family violence refers to various types of assaultive behaviour among family members - ranging from spanking a child to killing a spouse. He asserted that family violence encompasses violence against the child (physical abuse, child labour, incest), against wives (physical assault) and against parents (physical assault). Clinic (2010) maintains that family violence is a situation in which one family member causes physical or emotional harm to another family member. James (2008) included the idea of “inter” and “intra” family violence. To him, interfamilial violence refers to violence between two
or more family groups, for example, violence between husband and wife or children and parents of different families, while intra-family violence refers to the violence between members of the same family.

There are different types of family violence. Gyuse (2009) and Clinic (2010) identified types of family violence as physical violence, sexual violence, psychological violence and verbal violence. Physical violence includes slapping, hitting, kicking, beating, punching, burning and battering, while sexual violence includes incest, marital rape, pedophilia and other forms of sexual humiliation. In the same vein, psychological violence includes threats, harassment, insult, constant belittling, and intimidation, isolating a person from their family and friends and monitoring their movement, and restricting their access to information or assistance.

Okpaga and Ansah (2008) noted that psychological violence involves depriving a person of use of his or her property, levirate marriage and widow inheritance, greater preference of sons to daughters, threat to kill a family member, among others, while verbal violence, as noted by Kembe (2008), includes harmful words, constant name-calling, criticism, hate speech, insult, curse, teasing and sarcasm. These kinds of violence may constitute problem for the psycho-motor, affective, and cognitive development of the child.

Several reasons abound as to why people become violent in Nigerian families. Agishi and Nongo (2008) maintain that they come as a result of wrong disposition to management of the family’s financial, human and material resources. Answer.Com (2010) observes that frustration due to poverty and unmet needs, projection used by husband to satisfy their ego, jealousy, self-hate, rivalry, anger, hatred, among others, are the basis for family violence. Other causes include cultural/gender dynamic, financial mismanagement, marital sexual denial and extramarital relationship, superiority mentality and in-law induced violence. James (2008) and Gyuse (2008) also pointed out the following other causes of family violence: unequal role distributions, alcoholism, frustration due to poverty, psychopathology of the person, discovery of a family member on drug, continued
quarrels, incompatibility, neglects, child rebellion, forced marriage, and others. All these together may affect the education of the Nigerian child.

**Concept of Education**
The word education has a very wide connotation and it is very difficult to give its precise definition. Education, according to Dhiman (2007), is regarded as the sum-total of all experiences that the child receives in school or outside through the study of different subjects, participation in various activities, through the library, the playground, the workshop or through other agencies, such as home, church, society.

This position helps picture our main view of education with respect to the child. Fafunwa (2004:3) maintains that “education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives”. Any definition of education which does not involve the academic field (cognitive domain), refinement of heart, discipline and character formation (affective domain), and preparation for vocational challenges, adaptability, integration and support to the society through skill training (psychomotor domain) is not complete.

The goal of education differs from people to people and nation to nation. The expectation of education for Nigerians is summarized in one of the national education goals as, “the acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individuals to live and contribute to the development of the society” (Federal Government of Nigeria, 2004). These expectations are well explained by Fafunwa (2004) who holds that an educated person in Nigeria has certain physical and vocational skills, acceptable character, respect for elders and authority, intellectual skills, healthy attitude towards honest labour, a sense of belonging and participates actively in family and community affairs. It is of no doubt to say that the education of a
child constitutes manpower and personnel that bring about national
development, hence the family environment should provide the
enabling environment for the attainment of the goals.

**Impact of Family Violence on Education of the Child**
The influence of family violence on the education of the child can be
reviewed under the headings of physical impact, psychological impact,
relationship problem, and cult/gang involvement.

**Physical impact:** Education involves a lot of physical movements,
which in many cases, are retarded by family violence. Christian,
Scribano, Seidl and Pinto-Martin (1997) asserted that children who
live in violent households are at risk of physical injury. They found that
39% of 139 children hospitalized in a US pediatric emergency
department were injured while attempting to intervene in a family
violence and 2% require surgical intervention. Byrne and Taylor
(2010) explains that such situation impairs educational attainment, as
the affected children may be so disabled that there may be no hope
of education for them in the future.

**Psychological impact:** Johnson, Kotch, Catellier, Winsor, Dufort and
Hunter (2002) found witnessing family violence to be a significant
predictor of aggression, depression, anger, and anxiety in children.
The American Congress of Obstetricians and Gynecologists (2008)
report that children from violent families are at a 30% to 40% higher
risk for psychopathology than those from non-violent families. They
can be traumatic and deeply upset by this experience either as
witness (seeing the battering of their mother, for example) or being
victims themselves (through sexual abuse). Such experience may
result in several psychosomatic disturbances, like chronic headaches,
stomach problems, nightmares, bedwetting, among others.

Mary and Jannifer (2003) explain that children who are
struggling with anxiety or depression or the interplay of several
emotional problems can experience difficulties with attention,
concentration, and memory, resulting in inability to learn at home or school. Such children also have reduced ability for determination and sense of responsibility, and may withdraw from their studies and from anything that look new or a difficult task. They, thus, lack creative thinking and ability to setting realizable goals. They are also victims of poor school attendance (Becker and Luther 2002).

Relationship problems: Byrne and Taylor (2010) figure out two forms of relationship problems resulting from child’s witness of family violence. First, are those who become quiet and withdrawn. Such children find it difficult to ask questions in classroom or outside, even when they are really seeking for clarification. The second are those who become loud and aggressive. Such children cause commotion in schools and neighbourhood and are in many cases susceptible to several punishments from teachers who have no knowledge of the root of their predicament.

Carrell and Hoesktra (2009) assert that children from violent families give more disciplinary problems at school than children from non-violent ones. They submit that adding one troubled child to a classroom of 20 students increases misbehaviour among others in the classroom by 16% and even decreases students reading and mathematics test scores by more than two-third of a percentile point. It is important to note here that a child who faces family violence shows relationship problem among peers, school and the community where he or she lives.

Cult /gang involvement: Family violence might have led many Nigerian children into cultism which consequently might have affected their educational life. Some, however, may join for protective reasons from constantly witnessed violence against their mother, father, sibling, or violence directed to them. Macaria (2005) study among limited English proficient students aged 6 to 17 years in Rio Grande Valley Texas found that students who were gangsters
because they lived in an abusive environment show decline in academics.

Summarizing the impact of family violence on the educational development of the child, Chastain (1992) observed the following:

1. Violence between parents may reduce parents’ availability and attentiveness to their children’s development and emotional need, since they may be too preoccupied with the distress thereof.
2. This inconsistency in parental practice, resulting from the violence, and the children’s exposure to the violence interferes with their ability to function in school, and thus, leads to a decline in their academic performance.
3. Majority of children who witness domestic violence carry over this exposure to their school life and exhibit a range of disruptive behavioural problems, like increase in aggression, anxiety, interruptions and noise making.

**Recommendations**
Family violence has always been with man, from the time of Cain and Abel till date. It is, however, important to explore means of minimizing or preventing it. This will go a long way in guaranteeing quality education of the child. Such intervention measures calls for collaborative measures among parents, siblings in homes, teachers, counsellors and educational psychologists, amongst others.

Children coming from violent families should be offered continuous counselling where the various psychological traumas are dogged and resolved, instead of incessant punishment in school and community. This may be made possible through the use of various counselling units in schools and communities.

Guidance counsellors could reach such children through the mass media. They could notify them of the need to offer themselves for counselling. Adequate counselling services should be given to the victims, together with educational opportunities to enable them to
look for better opportunities for their families. Children who are victims of family violence could be helped to build their self concept and self esteem. They should be helped to modify their conflict-infested irrational thoughts and beliefs. This the guidance counsellors can do by using appropriate behaviour modification techniques and skills.

Counselling in non-school settings should take care of other family members with the view of preventing and minimizing family violence. In such fora, the guidance counsellor could run seminars/workshops on preventive measures, such as use of effective communication skills and role of communication in resolving family conflicts. Parents should be taught the culture of financial accountability, honesty, mutual support, faithfulness and responsibility in order to avoid violence prone causes.

**Conclusion**

The child’s educational potentials should be the ultimate concern of parents, teachers, caregivers and other relevant stakeholders. These individuals should be concerned with children feelings and not play over it or generate situations that affect it. Every family should, therefore, provide healthy environment for the educational development of their children. When a child is psychologically healthy, there will be the possibility of better academic performance.

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POLITICAL CULTURE AND THE FUTURE OF DEMOCRACY IN NIGERIA

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Abstract
Amidst perverted political culture that is injurious to any polity, Nigeria is building political ideology. If democracy must endure in Nigeria, there is the necessity of an ideal form of political culture into which the future generation of her ever-increasing citizens must be initiated. The termination of the former Republics by the military is traceable to porous political culture in the country. This paper engages the right kind of political culture for enduring democratic governance in any nation. Democracy is on a dangerous terrain if it lacks the resurgence of the ideal kind of political culture. The decapitation of corruption, irresponsible governance and all forms of political vices is only possible with the enthronement of a proper political culture.

Introduction
There is no polity without a belief system inherent in the people. The rising and the falling of a polity is a product of the kind of political beliefs, dispositions and orientations that run in the psyche of the people and their leaders. On the basis of this, we can conclude that the greatness of any nation is a product of the political culture that is prevalent in it. This paper, therefore, sets out to outline the faulty political culture in Nigeria and to proffer alternatives.
Theoretical and conceptual frameworks

Culture is a central concept to human existence. There is no human society without its own unique culture, which defines its way of life, dispositions, inherent beliefs and universal orientation in its own peculiar and unique environment. Tylor (1924) refers to culture as that complex whole which includes knowledge, beliefs, art, morals, law, custom, and other capabilities and habits acquired by man as a member of society. Culture could also be defined as the total way of life of a people, the social legacy that the individual acquires from his group (Kluckhohn, 1963).

Culture borders, from every definition, on the orientations and the dispositions of a group of people to life events, be it politics, religion, social, economic, and etc. Political culture implies a people orientations and dispositions to politics. It refers to the distinguished beliefs, values, attitudes, habits, and behaviour patterns that characterize a political community of any given people. Political culture is measured in terms of orientation to political action, which refers to the knowledge the individual has of political objects, events, actions and issues, whether or not he invests them with any emotional significance; how he evaluates them and whether he is sufficiently stirred to action by them. Political culture is thus the patter of orientations to political actions within any given society (Davis and Lewis in Mahajan, 1988).

Political culture is the commonly shared goals and commonly accepted rules (Marcridis, 1961). It is that part of the general culture that includes only the set of political beliefs held by an individual and those beliefs only constitute part of his entirety of beliefs. For Sodaro (2004), political culture is a pattern of shared values, moral norms, beliefs, expectations, and attitudes that relate to politics and its social context. It is the collective or shared disposition of the people to political values and common attitudes towards political events. It is the primordial orientation of the citizens of a given political community towards politics and how this affects their acceptance of
any political regime as legitimate. It involves the belief on how
government, politics and economic life of a given community are to
be carried out. Political culture involves the understanding and the
commitment of a people to a shared way of organizing a political
society.

The process of political socialization follows effectively as soon
as a child is born into a political community. This gradual process
could be carried out either directly or indirectly, knowing or
unknowingly. This necessarily implies that a child born into a faulty
political culture built on materialistic and warfare conceptions of
social and political interactions develops naturally into it, and that will
permanently lead to a lifestyle built on undue and unhealthy
competitions for the child. Robert Dahl’s profound analysis of
political culture represents different political cultures:

- **Orientations to problem-solving - are the people pragmatic or rationalistic?**
- **Orientations to collective action - are the people cooperative or non-cooperative?**
- **Orientations to other people - are the people trustful or mistrustful?**
- **Orientations to the political system - are the people allegiant or alienated?**

A careful observation of the above polarity will help in discerning the
kind of political culture prevalent in any society.

Political culture is broader than public opinion because it is
enduring, not unstable, and transcends generations. It is the basis of
all public interactions in the realm of politics. Political culture is never
an agreement but rather the possession of common, communal or
collective mutual perception of the rights and obligations, the rights
and duties of government as a state’s institution, the rules governing
citizens’ involvement in their own society. It is the general lifestyles
of the people in politics as important echelon in the society. Almond
and Verba (1963) buttress this point by their conception of political culture as the particular distribution of orientations or popular attitudes towards political objects among members of that nation.

However, it is important to note that political culture is never a static adherence to a way of life by the people of a political community. In other words, the possibility of change or transformation exists alongside with the idea of political culture. Different states in history have gone through political transformation of not just the system of government but the proper application of an ideal political culture that aided the betterment of the lives of their citizens. The peoples’ orientations can change through conscious initiation of another kind of culture. This shows the dynamic nature of culture in general and political culture in particular. Thus, there is the possibility of demolishing the present wrong political culture in Nigeria through conscious efforts of the people and their leaders.

There also exists the possibility of a country having political sub-cultures which implies that some sections of the society hold their own unique political beliefs and orientations different from national political beliefs and orientations. In stable societies, the political culture is homogeneous, but where differences between one group and others are marked, there is said to exist a political sub-culture. Political sub-culture is not a distinct set of attitudes, beliefs and values, but a set of attitudes, some of which are in common with other sub-cultures (Ball in Mahajan, 1988).

Also worthy of note is the fact that political culture cannot be devoid of the nation’s peculiar historical experiences and that of its political leaders. For instance, the political cultures of the nations (African in particular) who were products of colonialism have this common conception of politics in a warfare term. In other words, the stupendous attack on the colonialists is translated to their own polities after their independence. Nigeria and most African countries stand out in this warfare paradigm in politicking. The United States o America model of democracy stands out in the 21st Century as an ideal form of democracy because the American States have a long
history of democracy rooted in the ideals of freedom, equity, equality, respect for fundamental human rights, citizens’ sovereignty, and etc. Democracy is as old as America, therefore the citizens have consciously or unconsciously gone through the process of political socialization which is, according to Almond (1960: 7):

The process of induction. Its end product is a set of attitudes, cognitions, value standards, and feelings toward the political system, its various roles, and role incumbents. It also includes knowledge of values, affecting and feelings toward the input demands and claims into the system, and its authoritative output.

The historical input in political culture cannot be overemphasized. For instance, the Nigerian state is a victim of false marriage in 1914 at the colonial registry spearheaded by Lord Lugard and backed by the authority of the most respectable Queen of England. The common identity that the colonial masters wanted to foster has not been possible till date because the coming together of the Northern and Southern Protectorates was without the consultation with the people. We cannot also doubt the fact that the amalgamation was done basically to enhance easy governance of the Nigerian state which has a lot of economic advantage for the colonial masters.

However, the disparity in the ways of life of the Nigerian people stares the country in the face till date. The traditional Nigerian society favoured monarch, except the Eastern region which is the domain of the Igbos. Forcefully bringing these people together under the Western form of democracy has only produced violent political sub-cultures which have remained the bane of democratization and economic development in Nigeria till date. Nigeria, simply put, is a product of the amalgamation of more than 250 ethnic groups without their collective agreement to form a nation-state.

The cultural imperative in politics is evident in the fact that colonial domination, geographical location, religious biases, ethnic
cleavages which influence culture in general also input the same effect on the political beliefs and orientations of the people in a society. The political culture of any society is measured by public opinion and attitudes survey of the people realized through the assessment of the determinate factors which are awareness, expectations and political participation. In other words, in order to discover the political culture of the people, the people’s awareness of politics or government as a State’s institution of governance, their expectations from the government and the level of their involvement in politics are the major factors that will be considered.

**Types of political culture**

The three types of political culture are Parochial, Subject and Participant. *Parochial Political Culture* entails low political awareness, low expectations by the people from the government, and low citizens’ participation in their political processes. *Subject Political Culture* entails higher levels of political awareness and expectation, but with a low citizens’ participation in political activities. *Participation Political Culture* revolves around high level of political awareness, high level of expectation and also high level of citizens’ involvement in their political processes.

The Nigeria State is organized within the purview of Subject Political Culture which means there is a high level of awareness of politics by the citizens, and their expectations of what the government must deliver as the dividends of good governance is equally high; whereas, the polity is deemed as the domain of the few elites who have on their own accord seized governmental power to the detriment of the lives of the average Nigerians. In other words, while most Nigerians are political in orientation, their level of participation in politics is low.

**Democracy in Nigeria and the Faulty Political Culture**
The aficionado’s nationalists gave the impression to the Nigerian masses that independence (self-governance) was their escape route out of the pathways of poverty and under-development. There was a general desire for independence except for the Northerners’ dissent for reasons best known to the students of history.

The name, Nigeria, was coined by Flora Shaw in 1897 under the British government. In aspiration for self-government in Nigeria, three political parties representing the three major ethnic groups in Nigeria were formed namely NCNC (National Council of Nigeria and Cameroon) – which later became National Council of Nigerian Citizens, AG (Action Group), and NPC (Northern People’s Congress). These parties won elections along ethnic or regional biases in the MacPherson Constitution of 1959 elections.

A coalition government was needed, since none of the parties won the majority score that was required to form the central government. NPC and NCNC formed the coalition government at the national level. Alhaji Abubakar Tafawa Balewa of NPC emerged as the Prime Minister, while Dr. Nnamdi Azikiwe of the NCNC emerged as the Governor-General. Nigeria fashioned a system of governance after the Westminster parliamentary democracy based on the electoral process and the equality of all. However, in principle, there has never been such a thing as the equality of all in Nigeria till date. This was the beginning of ethnic politics in Nigeria democracy.

**Ethnic Chauvinism**

The faulty foundation of Nigeria political culture is located in the consistent appeal to ethnicity chauvinism in political activities. Ethnic pluralism that ought to be a major driver of national development in Africa, given the diversities of the skills and specialty of the different ethnic groups has become the major impediments to national growth in Nigeria. (Mazrui and Michael (1984: 235) put this poignantly:
By institutionalizing ethnic pluralism in Nigeria, the British created not only the potential for a competitive democracy but also the framework for later violence.

Ethnic chauvinism has become a strong force in Nigeria's political culture, blurring political reasonability, and hence, promoting persistent non-co-operativeness among Nigerians in national issues. The collapse of the first republic is not unconnected to ethnic chauvinism demonstrated in violent political manipulation of the masses by the early nationalists. Since the political culture of a nation determines the stability of its polity, it seems reasonable to argue that political instability in Nigeria is traceable to its adherence to ethnic nationalism, as against true nationalism that upholds the ideal of a nation-state without any proclivity toward ethnic chauvinism.

The second republic witnessed a replay of the events in the first republic especially in the formation of political parties along ethnic cleavages, which led to a miasma political experience, economic quagmire and anomic social system. In the fourth republic, the most dominant political parties were also formed along ethnic biases. AD (Alliance for Democracy) was dominated by the Yorubas, PDP (Peoples’ Democratic Party) had an inclination towards Northerners’ formation (it seems to have been transformed beyond ethnic biases at present), and ANPP (All Nigeria Peoples Party). The fourth republic has not been totally purged of ethnic underpinning. This is evident in ethnic militia in Nigerian society till date. Ethnic chauvinism as part of Nigeria's political culture has been transmitted from one generation to another.

Also closely related to ethnic chauvinism is nepotism (favouring relatives) and cronyism (favouring personal friends) in the process of implementing policies or allocating social benefits. This makes government a private privilege or benefit of some people, while others are denied. Government’s appointments and contracts are dished out on the platform of nepotism and cronyism in Nigeria. This has gone so deep in the Nigerian society, such that Nigerians...
carry in them the notion of ethnic biases in almost all interpersonal relationships. Even, the Federal and State Universities have what they refer to as Catchments areas, which are States whose indigenes will be given a preference in admission process, thereby further broadening the idea of ethnicity in government academic institutions.

**Political Warfarism**

The Nigerian State has come to conceive warfare as part of its political culture. This was one of the legacies bequeathed on Nigeria by the nationalists, who were freedom fighters whose understanding of politics is an attempt at gaining self-governance from the colonialists through the use of aggression whether mentally or physically (whichever was minimal). They would embrace the definition of politics by Theodore *et al* (2008) as the conflicts and struggles over the leadership, structure and policies of governments. The conflict and struggle with the colonial masters in the pre-independence was transmitted into conflicts and struggles with one another. For instance, the NCNC and AG pressed for self-governance, which was opposed by the Northerners. This resulted in a violent attack of the northern leaders and the accusation that they were agents of colonialism and of social eco-political domination by the British government. The northerners responded that the southerners’ quest for self-governance was not for the collective good of the nation, but rather the attempt at overshinning one another. The bitterness and acrimony continued outside the House. The supporters of the NCNC and AG in Lagos hauled insults and abuses at the northern delegates. The Lagos newspapers subjected them to vitriolic criticism and ridicule (Nnoli, 2003).

This warfare conception of politics continued, leading to the rigging of the elections in the young democratic dispensation in Nigeria. This gave room for military intervention in 1966. Politics in Nigeria is still about conflicts and struggles over the leadership of the polity. This has gone beyond verbal assault to physical assassination of fellow politicians. The military incursion in politics brought a new
dimension to Nigeria political culture. The callous disposition of the military was brought into the Nigeria politics till most recent Abacha brutal regime that was terminated in 1998. According to Obi (1999: 134):

...the causes of Military coups in the developing world especially Africans are linked to the weakness of the political structure and processes in post-colonial states, the prevalence of economic crises, and the institutional role of the Military as the custodian of national defence.

The porosity of the democratic system gave room for military incursion into Nigerian politics, which led to the erosion of the major democratic values essential for nation building and societal welfare. This terminated the maturation of the democratic dispensation. The military is not trained in the arts of dialogue and this makes the possibility of any form of compromise impossible. From 1966 to 1979, Nigeria’s politics was militarized until the second Republic between 1979-1983, when the polity had a break from gruesome military rule, only to resume another set of brutal military regimes between December 31st 1983 and 1998.

The politicians of the fourth Republic seem to have learnt the warfare paradigm from the military, given that the arts of brutal assassination of fellow politicians still continue till date with the suspect going unscratched. In some cases, there is no suspect and no further investigation. However, the fact that most of the current politicians were the appointees of the military rulers explains the reason the killing is still ongoing. This warfare paradox in Nigerian political culture inhibits the practice of democracy where opposition is essential and the citizens’ freedom to participate actively in the political process is a necessity.

This warfare conception of politics is not just at the Federal and States levels, the local government, which is the base of
grassroots politics, also is involved. This reveals the fact that the Nigerian State is entrenched in this faulty political culture.

**The Loss of People’s Sovereignty**

One of the general problems of Nigerian political culture is that the people have no relevance in the enthronement of their political leaders. This is traceable to the traditional system of government of the amalgamated protectorates, especially in the West where the Obas wedge a political power that entitled them to the post of the next personalities to the deities; and in the North, where the Emirs held the same power that placed them above the people. The Eastern part was more of equalitarian society. Notwithstanding, the Obis still had advantageous power. Although there were checks and balances, the people still worshipped their traditional rulers.

The transition from traditional system of government to democratic government placed the elites (the aficionado’s nationalists) in the position of supreme authority as the freedom fighters that had the power and the courage to confront the colonial masters. This made it possible for them to buy the peoples’ loyalties. They were equally respected by the traditional rulers. The people became stooges in their hands, as they appeal to their sense of ethnicity in the process of vying for political positions. The elites and their accomplices had mastered the arts of gaining political power without recourse to the peoples’ consent.

The demise of the first Republic was caused mainly by the disputed federal elections of December 30, 1964 which was accounted to be neither free nor fair. The peoples’ voice was not heard through the electoral process, as the politicians of that Republic engaged themselves in the political battle of who wins who. For the future of democracy in Nigeria, the voice of the people must be restored in our polity. The continual neglect of the peoples’ voice could engender social unrest, which could lead to the final collapse of the fourth Republic. According to Mosuro (1997: 11),
Democratic principles rest its supreme power in the people collectively giving them the power to choose their own leaders. In this case the common people are the source of political power and not the other way round. Such elected democrats understand right form the start that they are only representing the people who have reposed so much faith and confidence in them.

The political culture of Nigeria must begin to give cognizance to the consent of the people, if there will ever be an enduring future for democracy in Nigeria. Laski (1967: 56), puts it this way:

Every government must submit itself to the judgment of those who feel the consequences of its acts. The reason for such submission is the simple historical fact that unconditional power has always proved, at least ultimately, disastrous to those over whom it is exercised.

The political culture in Nigeria politics gives room to neither accountability nor transparency. The people have no means of holding their leaders accountable. The leaders who under-performed in the current democratic administration can be assured of re-election once they have permanently sworn their allegiances to their political parties and are loyal to their political god-fathers.

Unhealthy Extravagant Earnings/Materialism
Politics in Nigeria is synonymous with acquisition and unquestionable accumulation of private property. The idea of private property is as old as the human race. Plato’s careful disengagement of the rulers in his book, The Republic, from owning economic power was due to the fact that it could be used to amass private property to the detriment of the collective or common good of the people. This discovery led Plato, the political genius, to argue that the rulers must not own property as a way of discouraging unruly engagement of all citizens
(including those who are not fit for leadership) from beginning to admire to become rulers. According to Plato, this will produce an unjust society because those who have no natural ability for a task of governance will use their political power in the wrong direction. As Laski (1967: 177) puts it,

*Property...is the return made to the individual for effort. The builder of a railway, the inventor of a safety razor, the discoverer of a patent medicine, have all worked hard, and their fortune is the result. Property then becomes the reward for ability.*

Nigerian politicians (especially the legislators) have the reputation of earning more than their contemporary in the most advanced countries in the world. We may not toe the path of Plato in arguing that leaders should not possess private property. But, there was a recent revelation that shows that Nigerian lawmakers earn more than their counterpart in the Western world and more than the Presidents of the United States and the United Kingdom. In spite of the dismal standard of living, poverty in the country, and low per capita income of Nigeria, Nigerian legislators in Abuja have awarded themselves the highest salaries and allowances in the world. In other words, the Nigerian lawmakers in Abuja are the highest paid in the world.

The Senate President is reported to be earning =N=250 million quarterly or =N=83.33 million per month, while his deputy earns N50 million per month. The Senate has allocated =N=1.02 billion as quarterly allowance to its 10 principal officers, known collectively as Senate leadership. Each of the other principal officers earns =N=78 million every three months or =N=26 million per month. This tragic state of affairs is clearly unsustainable. Those engaged in this feeding frenzy are endangering our democracy (Sagay, 2010).

Effectively, a Nigerian senator was taking home at least $1.40m ($1.28m quarterly allocations + $0.113m regular salaries and allowances) as against the $0.174m an American senator takes home.
Hence, a Nigerian senator earns at least 8 times as much as an American senator, and more than 3 times the American President. Whereas a Senator in the U.S earns =N=21,146,000, the same as a member of the House of Representatives; a UK Member of Parliament earns £64,766 (N14,896,180). In other words, a Federal Legislator in Nigeria is paid more than double what a Member of British Parliament earns per annum. Senate President alone takes =N=250 million quarterly or N83.33 million per month (www.nigerianelitesforum.com).

This explains the reason vying for political positions has taken a militaristic dimension. From independence till date, Nigerian politics has been meshed in crude accumulation of wealth and materialism. For the future of democracy in Nigeria, the political culture of wealth acquisition in Nigeria politics must be totally decapitated. Until then, democracy has no definite enduring future in Nigeria. According to Laski (1967: 216),

*There is nothing inherently wrong in the notion of private property. There is a sense in which it may be so held as genuinely to express personality and to contribute to its enrichment. But,...it must be derived from personal efforts organized in such a way as to involve an addition to the common welfare. It must never be so large in amount that its owner exercises power by reason of its sheer magnitude; it must never be so small that its possessor cannot be himself this best.*

We do not accept Plato and Marx’s abolition of private property or wage as an alternative, but rather that moderation should be introduced into the kind of rewards or allowances the politicians get for their works in government. Their earnings should not impoverish the country, whether directly or indirectly. Neither do we argue that the politicians should go hungry.

**Political Corruption**
Political corruption has been at the root of Nigerian political culture from independence till now. It is the use of governmental power by government officials for illegal personal gains. It involves taking advantage of governmental power at one’s disposal, whether direct or indirect in achieving personal gains in an illegitimate manner. Iroanusi (2006: 72-3) gives an insightful rendition of the event in the second Republic,

*In spite of Shagari’s establishment of a Code of Conduct Bureau and a Code of Conduct Tribunal, as well as his firm promise to the nation to ensure probity and account-ability in public life, his administration may perhaps, continue for a long time to represent the one of the most corrupt, most graft stricken period when public officeholders tremendously succeeded in elevating profligacy and public treasury looting to an art form. The period also witnessed the build up of the nation’s foreign debt from a lowly N3 billion in 1979 to a substantial and staggering N21 billion by the fall of the administration in 1983.*

This is the common experience in Nigerian politics. The national Newspapers are littered with cases of financial allegations against Federal legislators, Governors of States, State legislators and grassroots politicians (local government Chairmen and Councillors). Political corruption is an unethical behaviour by those at the levels of governance. This is not new in Nigerian politics and the politics of many African nations. The collective treasury is operated as the personal purses of the politicians and thus the looting of the treasury is a daily experience in the Nigerian State.

**The Future of Democracy in Nigeria**

Lewis’ (2006) summary of the nature of democracy in Nigeria is worthy of note.
Nigerians are broadly discouraged by the performance of their political system, and do not generally believe that they have reaped the “dividends” of democracy. Nonetheless, a large majority of Nigerians continue to prefer democratic government over all other options, and many Nigerians remain patient about the anticipated benefits of the democratic system. Further, Nigerians are most critical of the government of the day, and relatively less discouraged by the performance of the general regime of democracy. These popular attitudes suggest that Nigeria’s new democracy remains fragile, and suffers a growing deficit of popular confidence. However, Nigerians are not ready to abandon the democratic system for non-democratic alternatives such as military rule or a domineering presidency.

In order to save democracy in Nigeria and present the future generation a healthy political culture that will aid the holistic development, Nigeria needs an alternative political culture. More so, as the present fourth Republic has suffered many attacks from the international communities with the prediction that Nigeria will disintegrate by 2015. The present political culture (dispositions and orientations) needs to be addressed as quick as possible so as to avoid the disintegration of this country or the eventual intrusion of the military again.

The other reason that necessitates the quick fix in our political orientations is the fact that political socialization - the transmission of political values from one generation to another - is a reality in any society. If there is no conscious attempt at changing these current values, beliefs and practices in Nigerian politics, then we can be sure that things will get worse and future of democracy in Nigeria will become gloomier until the final collapse of the fourth Republic.

**Recommendations**

First, we need to evolve national leadership that has a holistic view of Nigeria as a collective entity of several ethnic groups beyond its own
ethnic cleavages. This will help to curb the practice of nepotism and cronyism.

Second, political warfarism should have to give way to the understanding of politics as a quest to serve the people. That is the understanding political leaders in most advanced countries have.

Third, politics is all about the people. Democracy is the rule by the demos (the people) through their votes and through the deliberate consultations with them at the point when decisions affecting the country at large are to be taken. Therefore, the people must be considered at the point of decision or policy making.

Fourth, the executive should fix the salaries and the allowances of the legislatures subject to public opinion. This has to be addressed once and for all in Nigerian politics. The glamour and gluttony around the corridor of power has made it an attractive place for all including those who are political illiterates. Politics is a professional area meant for those who are equipped for it. That explains why Plato advocated for the fusion of political power and philosophical prowess into the hands of the philosopher-king who has the knowledge of the Forms through mental contemplation.

Fifth, the anti-graft commissions should not be politicized. The commissions that have been set up to handle official corruptions committed by political leaders and their bureaucratic counterparts should be given freehand to carry out their responsibility.

Sixth, all Nigerians should become whistleblowers. We must rise to the task of saving our democracy from the hands of gluttonous, parasitic and materialistic leaders who are committed to siphoning the treasury of this country.

Until all these issues are religiously addressed, the future of democracy in Nigeria is endangered because its present perverse political culture will continue ad infinitum leading to the final disintegration as proposed by the international political seers.

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BOY-CHILD SCHOOL DROP-OUT 
FACTORS IN SOUTHEAST NIGERIA

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Abstract
Mind-boggling statistics show that high percentage of boy-children have abandoned school to operate in the periphery or outside the mainstream education system in Southeast geo-political zone of Nigeria. This development has serious implications for nascent democracy in the country, since illiteracy, ignorance and poverty pose more serious threats to democracy than guns. The present deplorable prevalence of kidnapping and banditry in the zone is an expression of frustration emanating from a socio-economic system dominated by unguided minds, suffering from limited information. This study combines field trips and interview of key stakeholders to ascertain literature claims on the subject matter, and recommends mainstreaming education in the business environment of the school drop-outs as a way forward.

Introduction
Education is a vital key that opens doors of opportunities to the individual possessor. Advances in science and technology have made it imperative for any would-be partaker in the modern industrial and commercial activities to acquire commensurate education for enhanced skills and competences. Limitations created by lack of focus and maladministration have made it impossible for this ideal to be achieved in developing countries in Africa, Asia, Latin America, and Eastern Europe. This was aptly captured by Salazar and Galazinovich (1998: 1), who inferred that authorities in these regions have been indifferent to the need for qualitative education, exposing their citizens to monumental limitations in the global market:
The scan attention to education of most developing countries has limited their national capacities to compete in international markets where competitive advantages are increasingly defined by productivity based on scientific and technological advance.

Nigeria is a major stakeholder in this global imbalance in educational pursuit. Her case is compounded by attitudinal factors which create certain preferences to schooling and pursuit of formal Western education. The northern Nigeria has its army of street children and almajiris whose attachment to faith-based training creates focal shift and belated exposure to Western education. The western Nigeria is engulfed in the problem of street urchins (area boys), who have lost touch with parental care and who merely strive for basic existence. The case of the eastern Nigeria is multifaceted. There are the street children, the poor hawkers, drivers and apprentices, who have chosen to be out of school in response to (in most cases) parents’ vote for a perceived ‘more tested indigenous system of apprenticeship’ against a seemingly ‘vague and alien approach to drive for wealth and relevance’. This has created the boy-child school drop-out syndrome, as majority of boys in the Southeast geo-political zone leave school before attaining the age of eighteen, to begin to fend for themselves, and in some cases, for indigent widow-parents or in heading an orphaned home.

In this study, we shall examine the secondary information on the socio-economic impact of the variables, which lead to the drop-out of many school-age boys, who have grown to see no value in attending formal school. Our focus shall be the South Eastern part of Nigeria, which has out-classed other zones of the county in the syndrome. Field trips and interview of relevant stakeholders were undertaken to ascertain some of the claims contained in secondary information. We shall look at the zone and x-ray its impact on the individual child, the family, and the nation at large. The paper will also proffer solutions, suggesting strategies and integrated approaches to the problem.
Definition of term
We are, in this paper dealing with boys of between 6 and 18 years of age, who have either never been to school or have at one time or the other enrolled for schooling, but stopped attending classes without reaching the appropriate level. The boys in the group would not have passed the senior school certificate examination or may not have remained in school up to the passing out level. Most of the boys in our focus are living with their parents, some live with guardians, and others are on their own. Many are apprenticed to a trade or craft or are working as petty traders, house-helps, newspaper vendors, sachet water vendors, bus conductors, barrow pushers or assisting parents and guardians in their trades or handcrafts. A number of these boy drop-outs are doing nothing.

Boy child school drop-out factors in Southeast Nigeria
The boy child school drop-out syndrome is traceable to three basic factors:

(i) Poverty/financial constraints of parents or guardians, combined with increasing cost of schooling;
(ii) Reluctance of children already in petty trading businesses to return to the school environment; and
(iii) Scarcity of non-formal education facilities.

Interestingly, each of the five States in the Southeast zone has popular spots where the boys target as destination when they abandon formal education. These are outlined below by state (Table 5.1):

<table>
<thead>
<tr>
<th>S/N</th>
<th>State</th>
<th>Destinations</th>
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<tbody>
<tr>
<td>1.</td>
<td>Abia</td>
<td>Ariaria market for shoe making, hawking, etc.</td>
</tr>
<tr>
<td>2.</td>
<td>Anambra</td>
<td>Nnewi for spare-parts business, Nkpor for spare-parts, Onitsha for general merchandise, Obosi for second-</td>
</tr>
</tbody>
</table>
hand spare-parts.

3. Ebonyi Abakaliki for motorcycle commercial transportation, pure water hawking, bus conducting, unskilled labour-hands in rice mills, and scavenging for empty containers, plastic debris and bottles.

4. Enugu Coal Camp for metal fabrication, spare-parts, general merchandise, and hawking.

5. Imo Orlu main market for patent medicine apprenticeship, Ekeonuma-Owerri for general merchandise, Okigwe for spare-parts and auto mechanics, Orji mechanics village for auto mechanics and general hawking.

Source: Field trip, 2010.

The identifications are not specific, as all the cities in the 5 States in the zone provide opportunities for the boys to try their hands in all the identified petty commercial activities. It is, however, note-worthy that some cities are known for specific businesses.

A survey by the United Nations Children’s Fund (FGN/UNICEF, 1998) indicate the patterns of boy-child drop-out, as in Table 5.2.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Abia</td>
<td>59%</td>
<td>57%</td>
<td>58%</td>
</tr>
<tr>
<td>Anambra</td>
<td>61%</td>
<td>65%</td>
<td>71%</td>
</tr>
<tr>
<td>Ebonyi</td>
<td>52%</td>
<td>60%</td>
<td>56%</td>
</tr>
<tr>
<td>Enugu</td>
<td>66%</td>
<td>65%</td>
<td>69%</td>
</tr>
<tr>
<td>Imo</td>
<td>58%</td>
<td>56%</td>
<td>60%</td>
</tr>
</tbody>
</table>


The survey, which was conducted before the advent of the third democratic dispensation reflects the realities on the ground at the time. With democracy and introduction of the Universal Basic Education (UBE) programme in 1999, the situation has marginally improved.

A study report shows that whereas boys’ enrolment into primary and secondary schools was in the decline from 54% in relation to girls’,
girls increased from 46% to 49% between 2001 and 2006. Completion rate also stood in favour of the girls (NBS, 2008). Table 5.3 shows percentage distribution of boys’ junior and senior secondary school completion rates by States in the Southeast zone.

### Table 5.3: Boys’ junior and senior secondary school completion rate by States in the Southeast zone

<table>
<thead>
<tr>
<th></th>
<th>2001 %</th>
<th>2002 %</th>
<th>2003 %</th>
<th>2004 %</th>
<th>2005 %</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>JS</td>
<td>SS</td>
<td>JS</td>
<td>SS</td>
<td>JS</td>
</tr>
<tr>
<td>Abia</td>
<td>38</td>
<td>31</td>
<td>31</td>
<td>31</td>
<td>29</td>
</tr>
<tr>
<td>Anambra</td>
<td>31.9</td>
<td>29.1</td>
<td>28.2</td>
<td>25.3</td>
<td>30.8</td>
</tr>
<tr>
<td>Ebonyi</td>
<td>33.1</td>
<td>30.9</td>
<td>30.8</td>
<td>29.9</td>
<td>32.1</td>
</tr>
<tr>
<td>Enugu</td>
<td>37</td>
<td>30.9</td>
<td>29.2</td>
<td>27.7</td>
<td>31.8</td>
</tr>
<tr>
<td>Imo</td>
<td>34.6</td>
<td>32.8</td>
<td>32.9</td>
<td>30.9</td>
<td>33.9</td>
</tr>
</tbody>
</table>

*Source: NBS, 2008*

No State recorded 35% annual completion rate between 2001 and 2006. Rather, over 65% of boys in the zone left school without completing their secondary school education between 2001 and 2006. Boys in the zone still leave school in large numbers to join the business train as apprentices, hawkers of sachet water, compact discs (CDs), GSM recharge cards, and to ‘hazzle’ as commercial motorcycle riders (Okada), operators of Keke NAPEP, etc.

The result of this trend is that the boys go early into apprenticeship in a chosen trade with a relation or a townsman. An agreement is made on the number of years he would serve (depending on how old he is at the time of negotiation). During these years, he lives with his master and works in his master’s stall. At the end of the stipulated period, by which time he would have mastered the trade, he is freed and given a certain amount of money to set up on his own. The training spans a relative period of 5-7 years. This means that between the ages of 18 and 22 years the boys may already have become ‘settled’. By age 25, if he is lucky, he may have begun to control some funds on his own. This explains the teeming number of young millionaires in the informal business sector who have lots of
money but apparently operate outside the mainstream (Nwangwu, 2005).

Experts have explained the boy child school drop-out syndrome. Social mobility and economic security in old age rank highest among the opinions proffered. According to Salazar and Galazinovich (1998),

*The hope of social mobility is placed in children’s education. Parents, primarily mothers, have important expectations about their children being able to provide them with care and assistance in later life. Social mobility and security in old age are aspirations of a social group whose possibility of entering the mainstream of society is seen as a family effort, based on whatever access new generations may have to a better position in the social structure. Children’s work, schooling and household based activities are in keeping with these expectations.*

A survey conducted among parents in the Southeast zone corroborates this thinking. The survey identifies the following as major causes of boy child school drop-out:

- Peer influence;
- Unemployment;
- Poor remunerations for educated persons;
- Capacity of illiterate men to have educated spouses, including Ph.D holders;
- Poor learning conditions; and
- Household poverty.

The desire for social mobility and security in old age hastens parents’ decisions to withdraw or support the voluntary drop-out of their boys. In the rural communities and homesteads, where the boys migrate from, parents respect and accord consideration for boys who are ‘providers’. These boys, who are seen to have ‘succeeded’ through their apprenticeship schemes or who have struck off on their own, are
allowed more independence and their opinion accorded more weight, and in most cases, they are completely free from parental authority.

The boys often prefer work as an alternative to schooling. Work is seen as an option when they regard school as a rigid and repressive institution that fails to provide encouragement, while the working world is full of challenges and expectations. Work in this sense enables them to gain autonomy from a family world that is restrictive in an emotional or material sense. For those who are not working on their own, but are under apprenticeship, the challenge of making petty cash on the side is equally exciting.

The boys identify with the following reasons for their dropping out of school:

- Inability of education to bring riches;
- Poverty disenabling parents to pay school fees for children;
- Capacity to make petty cash to augment family income; and
- Training is more satisfying than schooling.

Strikes and inability of governments to respond to the yearnings of civil servants further aggravate boys’ hatred for education and the desire for being their own masters.

**Boy-child school drop-out: Implications for Development**

The implications of boy-child school drop-out can be seen at individual and national levels. At the individual level, a make-up syndrome emerges, whereby the child is neither educated nor grounded in formal business. There is the lack of personal fulfillment, leading to complex of sorts, frustrations, and alienation from the mainstream; lopsided values and priorities; lack of trust for wives; and family disharmony. Such half-baked citizens are not in tune with national policies and the globalisation process, leading to shocks in their endeavours.

A study has shown that over 70% of the boys end up not being ‘settled’ by their masters or squandering the proceeds of their ‘settlement’. Some do not even complete their terms of apprenticeship,
thus becoming double drop-outs. The result is often a society of disenchanted and disgruntled individuals who are hungry and hopeless, with the attendant social vices.

At the national level, the country loses, as Aba-made shoes and bags and other goods are smuggled out without national label. There is the lack of understanding and utilization of technological fineness in finishing and packaging of products and services. There is little understanding of the theory behind the production of imported merchandise. There is too much cash circulating among traders – outside banks, and this is not captured in the GDP. The drop-outs have little understanding of the civil service and no faith in the civil service. The situation impacts negatively on the traditional work force, leading to poor work ethics and low productivity.

Eneh (2011) decries the situation of artisanship disconnect, in which technical apprenticeship and artisan services are dwindling in Nigeria, leading to a serious fear that artisans would soon disappear from the streets of major cities in the country. Considering the indispensable roles played by artisans (entrepreneurs) in development, the country’s development will be in jeopardy.

Recommendations

With the dwindling job opportunities for graduates and school leavers, addressing boy-child school drop-out syndrome is a herculean task. Mainstreaming education in the business environment of the boy-child school drop-outs is considered a veritable strategy. To this end, the following recommendations will be of help:

i. Increasing awareness creation and patronage;
ii. City-focused sensitization;
iii. Learn-and-work centres should be created or activated for functionality in catchment areas, such as markets, mechanic villages, dump sites, motor parks, etc.;
iv. UBE scheme should be extended to these centres; and
v. Collaboration with non-governmental organizations should be maximized.
Conclusion
By the quantum of the school drop-out index, it is obvious that a lot more children and youth operate in the periphery or outside the mainstream education system in Southeast geo-political zone. Illiteracy, ignorance and poverty pose more serious threats to democracy than guns in Nigeria. The present deplorable prevalence of kidnapping and banditry in the zone is an expression of frustration emanating from a socio-economic system dominated by unguided minds, suffering from limited information.

References
MOTIVATING STUDENTS FOR ACHIEVEMENT

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ABSTRACT
One of the greatest challenges and opportunities of the 21st century is motivating students for achievement. The study presents a proposed attitude-drive-strategy tripartite model of motivation for achievement in education setting. Recent experimental research evidence is presented to illustrate the contributive influence of these variables on academic engagement and achievement. Some empirically derived causal models that link the three factors to achievement outcomes in school environment are also discussed. The paper concludes by noting that attitude, drive and strategy each makes a distinguishable but interrelated contribution to motivation for achievement. Indeed, without the attitude, there is no capability to drive the necessary action to achieve; without the drive, there is no energy to propel that action; and, without strategy there is nothing to help select and guide the necessary action. It is recommended, therefore, that teachers should teach and students need to learn to combine the right attitude, drive and strategy to obtain the right motivation to achieve in school.

INTRODUCTION
Motivating students to achieve in school is a topic of great practical concern to teachers and parents, and of great theoretical concern to researchers. New books on the topic appear with increasing frequency and relevant research is proliferating at a rapid rate. Higher education institutions are beginning to provide assistance to students, especially new ones, in developing so-called study skills and self-regulatory skills, such as time management. One of the greatest challenges and opportunities of the 21st century will be for schools at all levels to
focus more on assisting students to become motivated in order that they can succeed in school.

The study presents a proposed model of motivation for achievement in education setting. The model focuses on three generic variables: (1) *attitude* or beliefs that people hold about themselves, their capabilities, and the factors that account for their outcomes; (2) *drive* or the desire to attain an outcome based on the value people place on it; and (3) *strategy* or the techniques that people employ to gain the outcome they desire. These variables are discussed in details and evidences provided to support the contention that each exerts an important influence on motivation to achieve in a school environment.

**Definitions**

*Attitude* is an inward feeling expressed by outward behaviour. People always project on the outside what they feel in the inside. Although some people try to mask their attitude, they can fool others only for a while. The pretension does not persist; attitude always wriggles its way out.

Attitude colours every aspect of one’s life. It is like the mind’s paintbrush. It can paint everything in bright, vibrant colours – creating a masterpiece. It can equally make everything dark and dreary. Attitude is so pervasive and important. It is the vanguard of one’s true self. Its root is inward, but its fruit is outward. It is one’s best friend or worst enemy. It is more honest and consistent about one than one’s words. It is what draws people close, and what repels them. It is never content until it is expressed. It is the librarian of one’s past, the speaker of one’s present, and the prophet of one’s future. There is not a single part of one’s current life that is not affected by one’s attitude; and one’s future will definitely be influenced by one’s attitude.

Attitudes are evaluative favourable or unfavourable statements related to a person, object or event. They reflect how one feels about something. For example, if someone says he likes his job, the statement expresses his attitude towards his job. Every person has a different attitude to different conditions.

The three components of attitude are *cognitive, effective* and *behavioural* components. The cognitive component refers to general
know-how of a person. Effective component refers to statement which affects another person. Behavioural component reflects the intention of a person in a short- or long-run.

*Motivation* is the activation or energization of goal-oriented behaviour. It may be intrinsic or extrinsic. The term is generally used for humans, but can also apply to animal behaviour.

**Theoretical and conceptual framework**

In response to the question as to whether one ‘works to live’ or ‘lives to work,’ two attitudes emerged. The one takes work as a means to an end, the other takes life to be work. The two extremes can cause conflict through incompatibility among workers within a department.

An organization depends on well-motivated people to succeed. On the other hand, how work is rewarded is a factor in promoting the right attitude. Rewards need to be balanced between results and efforts. People working hard in difficult conditions achieve little results and are often by-passed with rewards in favour of those who strike luck with little efforts.

Maslow hierarchy of motivation states that the right attitude towards work requires the following hierarchy needs to be fulfilled in order of most basic first. They are:

*Physiological* – food, shelter and clothing – satisfied by a wage and by the physical working environment.

*Security* – protection from danger and bullying, job security, provision for illness, good terms and conditions.

*Belonging* – the need for relationships and a feeling of belonging and being part of a group.

*Esteem* – the desire to enjoy self-respect of colleagues and managers and to get respect for one’s efforts.

*Self-development* – the need to develop new skills, progress in a career, assume responsibility and develop personally.

**ATTITUDE-DRIVE-STRATEGY TRIPARTITE MODEL FOR STUDENT ACHIEVEMENT**
Achievement outcomes are regarded as a function of ‘skill’ and ‘will’ (McCombs and Marzano, 1990). They must be considered separately because possessing the will alone may not ensure success if the skill is lacking. After all, if wishes were horses, beggars would ride. In this model, the focus is on will or the motivation to achieve outcome. It will be considered separately from the level of skill. Where achievement measures, such as scores in course examinations or grades, are used as criteria for motivation to achieve, measures of skill have to be separated out or controlled for. To measure motivation for achievement directly, measures of engagement must be examined.

Cognitive engagement represents the amount of efforts put into studying or completing assignments. It is the result of motivation – not its source. Researches reviewed by Pintrich and Schrauben (1992) suggest that (1) the value of an outcome affects motivation of the student, and (2) motivation leads to cognitive engagement, which manifests in the use of application of various learning strategies. Cognitive engagement is a manifestation of effort expenditure or actual performance on the homework task of writing test items on text chapters in which students had the option to perform assignments for extra credit.

**Attitude:** the attitude that is often used in conjunction with motivation to achieve is *self-efficacy* or how capable people judge themselves regarding performing a task successfully. Self-efficacy is a key factor in the extent to which people can bring about significant outcomes in their lives (Bandura, 1977).

There is considerable evidence to support the contention that self-efficacy beliefs contribute to academic achievement by enhancing the motivation to achieve. For instance, Schunk (1989), in a number of studies, has shown that children with the same level of intellectual capability differ in their performance as a function of their level of self-efficacy. Comparing the task performance of students at high, intermediate and low levels of self-efficacy, Tuckman and Sexton (1990) found the highest efficiency group to be twice as productive as the middle group. The high group outperformed their expectations by
22%, the intermediate group equalled their expectations, and the low group fell below their expectations by 77%.

Efficacy beliefs also play a mediational role in academic attainment, especially between instructional or induced-strategy treatments and academic outcomes. Schunk and Gun (1986) report that providing children with strategy instruction and training in self-monitoring and self-correcting increased performance both directly and through the enhancement of self-efficacy. Schunk and Rice (1993) found that training in verbal self-guidance increased both self-efficacy and reading comprehension skill.

Encouraging feedback was found to increase self-efficacy on the task and subsequent performance on the task (Tuckman and Sexton, 1991). Statistical analyses showed that when performance was held constant, encouragement was seen to affect on performance.

Using ‘control beliefs,’ a somewhat more complex construct than self-efficiency, one that combined capacity and strategy beliefs with more generalized expectations, Skinner Wellborn and Connell (1990) found that elementary school children’s perceived control influenced academic performance by promoting or undermining engagement in learning activities.

**Drive:** Kirsch (1982) presented subjects with a hypothetically feared task, specifically picking up a snake and holding it in front of their face, and asked them whether they would be able and willing to do it. The subjects had neither capability nor inclination. Progressive increase of incentive (money) eventually reached a point when all the subjects had both capability and willingness to perform the feared task. Also, subjects would continuously perform a task for which they had little expectation for success, such as throwing a wadded-up piece of paper across a room into a wastebasket, if the consequence for success was a considerable reward and the punishment for failure was zero (Kirsch, 1985).

Maddux, Norton and Stoltenberg (1986) showed that outcome value had a significant influence on behavioural intentions, especially among people high in self-efficacy. By the distinction between intrinsic and extrinsic motivation, Deci and Ryan (1985)
acknowledged the role of the value of a behaviour in the determination of whether or not the behaviour is performed.

Thus, attitude about one’s capability alone is not enough to account for motivation to achieve. One potential source of the drive to perform is the incentive value of the performance. Incentive theories of motivation (see Rotter, Phares and Chance, 1972; Overmier and Lawry, 1979) suggest that people will perform an act when its performance is likely to result in some outcome they desire, or that is important to them. For example, in anticipation of a situation in which a person is required to perform, that person may expend considerable effort in preparation because of the mediation provided by the desire to achieve success or avoid failure. That desire would be said to provide incentive motivation for the person to expend the effort. Accordingly, a test, as a stimulus situation, may be theorized to provoke students to study as a response, because of the mediation of the desire to achieve success or avoid failure on that test. Studying for the test, therefore, would be the result of incentive motivation.

Other studies support the importance of drive or value, using sources other than incentives, as a factor related to achievement (Pintrich and Schrauben, 1992). Pintrich and De Groot (1990) found a significant negative correlation between test anxiety, often considered a manifestation of drive, and achievement among seventh graders, while Bandura, Zimmerman and Martinez-Pons (1992) found a strong relationship between high school students’ grade goals, another reflection of value or drive, and their school achievement.

Wigfield and Eccles (1992), building on the work of Atkinson (1966), argue that incentive value of a task is an important determinant of task choice, and that individuals will tend to do tasks that they positively value and avoid those that they negatively value. Therefore, enhancing the incentive value of studying, and thereby a person’s drive to engage in that task, increases the level of achievement as a result, and shows drive or desire to be an important component of motivation.

**Strategy:** There is a relationship between strategy and success in school and a variety of other areas as well. Indeed, the entire concept of self-regulation has burst upon the motivation scene to reflect the
connection between specific strategies and performance outcomes (Schunk, 1989; Schunk and Zimmerman, 1989a and b; Zimmerman, 1989 and 1990; Zimmerman and Martinez-Pons, 1988). Self-observing, self-judging, self-reacting (e.g. goal setting, planning), self-evaluation and monitoring, goal setting, and strategic planning, strategic implementation and monitoring, and strategic outcome monitoring are strategies that have impact on achievement (Zimmerman, 1989 and 1998).

CONCLUSION AND RECOMMENDATION
Attitude, drive and strategy each makes a distinguishable but interrelated contribution to motivation for achievement. Without the attitude, there is no reason to believe that one is capable of the necessary action to achieve, and therefore no reason to even attempt it. Without the drive, there is no energy to propel that action. And, without the strategy, there is nothing to help select and guide the necessary action.

There is an implication for practice or application in educational settings, insofar as motivation for achievement is a quality with high societal value. Teachers should make efforts to enhance students’ attitudes or beliefs in their capability, to impel or propel engagement in the learning process, and to teach students about relevant strategies that can be adopted.

It is recommended, therefore, that teachers should teach and students need to learn to combine the right attitude, drive and strategy to obtain the right motivation to achieve in school.

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BOOK REVIEW

Title: National Policy on Integrated Rural Development
Author: Federal Ministry of Agriculture and Rural Development, Abuja
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Although, the country and its wealth belong to all its citizens, Nigeria’s experience shows an appalling development disparity between the rural and the urban areas. The urban dwellers enjoy social services and accelerated development, while the greater population of the country dwelling in the usually isolated and neglected rural areas is trapped in absolute poverty and misery: a condition characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality, and low life expectancy clearly beneath any reasonable definition of human decency.

The Federal Republic of Nigeria National Policy on Integrated Rural Development, Federal Ministry of Agriculture and Rural Development, Abuja has come at a ripe time to help address the lopsided development in favour of the urban minority over and above the rural majority.
The 41-page policy document opens with a foreword by the Federal Minister of Agriculture and Rural Development, Mallam Adamu Bello. According to the Honourable Minister, although rural development has featured prominently in Nigeria’s development strategies since her independence in 1960, very limited benefits have resulted there-from. Rather, there is upward trend of poverty in the rural areas, where both the majority of the poor and the poorest of the poor reside. There is dearth of infrastructural facilities, such as feeder roads, water and sanitation, energy, and communications, to activate and promote rural industrialization. Literacy rate is discouragingly low and health, income size and nutritional status are far from being encouraging. The vulnerable groups, especially women and children, continue to suffer extreme deprivations, which severely limit their chances of growth and fulfillment as well as optimal contribution to national development.

In order to address the compelling need for a better direction to, and more effective coordination of, rural development action at all levels, the National Policy on Integrated Rural Development (NPIRD) was formulated by all relevant national and international development partners operating in the rural sector in Nigeria. It will promote accelerated transformation of the rural areas and will be complemented by its implementation blueprint, the Rural Development Strategy for Nigeria (RDSN), which was jointly formulated by stakeholders.

The Document is divided into six chapters: introduction and background, policy objectives and strategies, priority areas for integrated rural development, institutional framework, sustainable funding for integrated rural development, and coordinating/monitoring/evaluation/review.

Chapter one of the document, titled “introduction and background,” describes Nigeria as the most populous African country with 110 million people (1998) and a quarter of the total population of the African continent. The country is richly endowed with diverse natural resources which include a land area of 924,000 square kilometers for agriculture, industry and mineral resources extraction, including oil and gas. The rural sector has remained the “treasury stove” of the nation accounting for over 70 per cent of the nation’s
population, yet its communities are “centres of deprivation” with a life often devoid of opportunities and choices and an environment lacking in infrastructural facilities, including roads, water supply and sanitation, energy, communications facilities, community-based organizations, etc. This is a result of decades of rural neglect arising from urban-biased approach to development, which lacks a well coordinated and properly integrated all-sector approach to development. Recognising the shortcomings of the past attempts at national development, this document seeks to address the imperatives of a national policy on integrated rural development as a means of evolving and adopting an approach through which rural development would be synergistically linked with national development efforts at all times and in all spheres. It is based on extensive consultative dialogues with relevant stakeholders, and defines rural development as a strategy and process designed to transform the nation’s rural life and landscape by ensuring progressive social, economic, cultural and political improvements.

Rural development stresses a fundamental principle: that the rural people must share fully in this development process through equitable access to resources, inputs and services and participation in the design and implementation of development programmes. Meaningful development of rural people must be on a self-sustaining basis, through transforming the socio-spatial structures of their productive activities. A broad-based organization and mobilization of the rural masses will enhance their capacity to cope more effectively with the daily task of their lives. Integrated rural development has to do with putting together all the elements of rural development, with clarifying and unifying the objectives and bringing together all the agencies, facilities and programmes necessary to attain the objectives.

At the national level, integrated rural development means a process by which the development of the rural areas is integrated with supports and is supported by the entire national development effort. In a predominantly rural country such as Nigeria, integrated rural development must be regarded as a major instrument for the attainment of the various interdependent components of the national interest, broadly defined as “an expression of the collective aspirations of the
people concerning the possible conditions under which they wish to live as a nation,” and which can be seen in terms of three national needs, namely, “the need for continued existence as one indivisible, indissoluble and sovereign nation; the need for growth and development; and the need to ensure that adequate and favourable world order exists which will facilitate Nigeria’s continued co-existence and collective survival as a nation-state, as well as its all-round growth and development in the economic, political, social and cultural spheres”. In order to promote these collective interests most effectively, it is necessary that Nigeria mobilizes and harnesses fully all its resources, especially its natural endowment and the energy, will and ingenuity of all its citizens.

Though the rural population constitutes the large majority and occupies the bulk of the territorial space, they have suffered prolonged and systematic neglect and continue to endure severe deprivations as they eke out a paltry livelihood at the margin of society. The bulk of Nigerians - about 85% of the extremely poor currently living in rural areas – are denied the choices and opportunities for living decent, healthy and creative lives consistent with self-esteem, freedom and dignity. The present poor state of the rural areas reflects the cumulative policy neglect and faulty planning and inadequate resource transfer. National economic and social development requires the full participation of the vast rural population in the development process. It requires that the rural population have equitable and adequate access to resources, inputs, credit and other support services; and that they participate in the design and implementation of development programmes. This way, national security can be guaranteed.

Chapter two, Policy objectives and strategies, identifies the general objectives of NPIRD as developing the rural areas, raising the quality of life of the rural people, alleviating rural poverty and using rural development to contribute to laying a solid foundation for national development. The specific objectives are:

1. To ensure significant reduction of poverty and ultimately its eradication in the shortest possible time;
2. To mobilize and empower the rural population to create wealth through increased agricultural, industrial and other productive activities;

3. To promote the expansion of the productive base of the rural economy through the creation and expansion of non-agricultural enterprises;

4. To provide rural support services needed to bring about increased production of goods and services and provide access to extension services, inputs, credit and marketing services, and to raise rural productivity in general;

5. To establish an integrated network of cottage and rural industries, and promote the acquisition of vocational and trade skills, arts and crafts;

6. To improve the human resources and technological capacity of rural communities through education, training, extension and technical support services that facilitate the adoption of relevant technology by rural producers;

7. To promote the delivery of mass literacy in rural areas;

8. To promote the formation and proper management of producer co-operatives;

9. To strengthen rural organizational and institutional capacities for democratic and autonomous development;

10. To develop the rural areas and raise the quality of life in rural communities through the provision of rural feeder roads, potable water, sanitation, regular power supply, good health facilities and other socio-economic facilities;

11. To create a network of rural marketing and distribution infrastructure to enhance profitable exchange of products among markets;

12. To facilitate transformation of power and social relations at the community level in order to create the enabling environment for popular participation, wealth creation and fair distribution of benefits;

13. To conserve rural environment as the basis for daily living and the key to sustainable development with a view to enhancing
the preservation of life forms and conservation of natural resources for renewable use; and

14. To establish ‘worthy life’ as an inalienable right of the rural dwellers.

To achieve integrated and even development on a sustainable basis, the strategies to be adopted will empower rural dwellers through the development of productive employment, enhancing their income, ensuring protection of the environment, promoting gender responsiveness and ensuring adequate care for vulnerable groups. This will involve:

a) Community-driven participatory approach (CDPA) in project identification, design, implementation, monitoring and evaluation;
b) Rationalisation and realignment of public sector rural development institutions;
c) Heavy reliance on the private sector to lead investment in the rural sector to promote economic growth;
d) Collaborative efforts between government and other stakeholders for input delivery and marketing of agriculture and other rural products; and
e) Promotion of even development as a cardinal objective of integrated rural development.

Chapter three, *Priority areas for integrated rural development*, states the five priority areas of NPIRD as:

(i) Promotion of rural productive activities;
(ii) Supportive human resources development;
(iii) Enhancement of enabling rural infrastructure;
(iv) Special programmes for target groups; and
(v) Rural community organization mobilisation.

It also specifies the policy framework, objectives and strategies and specific programmes in each of these focus areas. Policy areas for
promotion of rural productive activities include agriculture, fisheries, animal husbandry, forestry, mineral resources development, manufacturing and industry, marketing and distribution, and rural financial systems. For supportive human resources development, special emphasis will be laid on health and population, culture and social development, education/technology/skills development, research and extension services, and information and communications.

Under enhancement of enabling rural infrastructure, government will cooperate with non-governmental organizations (NGOs), non-profit organizations (NPOs), private sector enterprises (PSEs), community-based rural development organizations (CBRDOs) and other relevant agencies in the choice, design, implementation and maintenance of rural infrastructural projects to ensure their appropriateness and sustainability.

Special attention will be paid to transport infrastructure and facilities, communications infrastructure, housing, environment, energy and water and sanitation. Special programmes for target groups will reach women, youth, children, the elderly and the retired, the handicapped, emergencies and natural disasters, disadvantaged areas, and border areas. Rural community organization mobilisation will strive to encourage, promote and support the formation and strengthening of CBRDOs; promote mutual understanding and partnership with them in the initiation, formulation and implementation of developed programmes; and mobilise, encourage, advise and support communities and CBRDOs in the choice of projects most suited to their needs, within their capabilities, and in harmony with national integrated rural development objectives.

Chapter four, *Institutional framework*, delineates roles for the three tiers of government and other stakeholders, namely, communities, NGOs, NPOs, PSEs, and external support agencies.

Chapter five, *Sustainable funding for integrated rural development*, advocates participatory funding by the stakeholders of the heavy investment needed to attain acceptable minimum levels of development in the rural areas.
Chapter six looks at coordination, monitoring, evaluation and review. Government will establish the appropriate processes for these functions.

The NPIRD, like most other policies in Nigeria, is wonderful. Nigeria is replete with brilliant impeccable and well written policies. The problem is implementation. Costly as their productions are, the policies often end there as policies and weak efforts at implementation often rubbish them through corruption. Three years after the NPIRD was first published in October 2001 and against its provision for participatory approach to integrated rural development, it has been stated that planning and policy formulation are done at the top and forced on the grassroots, who hardly are called to participate in the choice and design of projects meant for them, their implementation or monitoring or evaluation. Four years after the second printing of the NPIRD was made in March 2004, the situation has not changed. Information technologies are yet to get to the rural areas in Nigeria, considering that most people in developing countries belong to the ‘late majority group’ of information communications technologies adopters because they are skeptical, traditional, of lower economic status, of low literacy levels, and lack the supporting infrastructural facilities.

As was similarly observed, four decades after the national development planning in Nigeria, the empirical indices of the basic problems confronting the Nigerian state, such as widespread poverty, large-scale unemployment, low-capacity utilization, illiteracy, urban congestion, huge debt burden, inadequate and decayed social and physical infrastructure have not been eradicated or meaningfully mitigated.

Overall, self-sustaining growth and development have eluded the rural areas in Nigeria and the general welfare and standard of living of their population remain poor and miserable. Social amenities and infrastructural facilities that could stimulate life and industrial development are mostly absent in rural parts of the country. The growth of agricultural production is lagging behind the population growth, with inevitable result of food shortage and scarcity, in spite of great potential and relative endowment for agricultural production.
Lack of discipline and political will in the formulation and implementation of policies constitute the most serious defects in the exercise. A policy is only as effective as the discipline and will that sustain it. Considerable efforts must be made by the leadership to enforce policies. Lack of discipline manifested in the infusion of partisan and ethnic politics into the technology of data collection, in the location of government projects and in the application of policies, while poor policy performance is largely attributed to lack of commitment and “political will” on the part of the leadership.

The typical Nigerian government is plagued with “institutional/structural inconsistencies and discontinuity.” Government officials are not committed to the development policies of their predecessors, hence the national landscape is littered with uncompleted projects.

The Federal Ministry of Agriculture and Rural Development has added another policy to the numerous policies of the government. Hopefully, this one will be implemented, monitored, evaluated and reviewed, rather than go the way of its predecessors.

The language of presentation is standard English suitable for general readership. Where jargons are used, they are well-contextualised.
AUTHOR’S GUIDE

Authors are invited to submit manuscripts for review for possible publishing in the *Sustainable Human Development Review, SHDR* – an international multidisciplinary academic research journal (published quarterly: March, June, September, and December).

Manuscripts, which must be original, theoretical or empirical, and scholarly, are considered on the understanding that they are not submitted to any other publishers. Paper, with 1-inch all-round margin, must not exceed 8 pages 12-font-size Times New Roman single-line spacing in Microsoft Word (Windows ’97-2003), should be sent electronically as attachment to the Managing Editor, WIPRO International Academic Research Journals, through E-mail: info@wiprointernational.org (copy esccha@yahoo.com).

Paper should conform to Harvard style of citation and referencing. Citation in the text is by author’s surname, year of publication and page where necessary, e.g. Moma (2008: 13) for in-sentence citation or (Moma, 2008:13); (Okolo and Adams, 2007); (Musa et al, 2003); (Mica, 1975 a and b), as appropriate, for end-sentence citation. Several citations by the same author should be arranged by date of publication. Full references should be listed alphabetically by author’s surname, followed by initials.

Under the title of the paper should appear the author’s name (surname first), institutional affiliation, rank, e-mail address and mobile phone number, followed by italicized abstract of not more than 100 words. Table or figure should be properly numbered (e.g. *Table 1* or *Fig. 1*) and placed as close as possible to the in-text citation. Map, chart, table and figure should fit into trimmed quo size.
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