Editorial

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CONTRIBUTORS

Ofordile, Christopher (Rev. Fr., Ph.D.)
Lecturer, Educational Foundations, University of Nigeria, Nsukka.

Ewhrudjakpor, Christian (Ph.D.)
Senior Lecturer, Department of Sociology, Delta State University, Abraka, Nigeria

Eneh, O.C.
Research Fellow, Institute for Development Studies, Enugu Campus, University of Nigeria, Nsukka

Aihevba, Peter
Lecturer, Department of English, College of Education, Ekiadolor, Benin City, Nigeria.

Ojiebun, Gracious O. (Mrs.)
Lecturer, Department of French, College of Education, Ekiadolor, Benin City, Nigeria.

Isife, Chima Theresa
Research Fellow, Institute for Development Studies, Enugu Campus, University of Nigeria, Nsukka

Enuoh, R.O.
Lecturer, Department of Business Administration, University of Calabar, Nigeria

Inyang, B. J. (Ph.D.)
Senior Lecturer, Department of Business Administration, University of Calabar, Nigeria
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 Unlike 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 2 of June 2010 of SHDR presents another set of rich articles touching various topical human development issues. The first article by Christopher Ofordile (Ed.D) examines the evolution of burnout and its application to human service providers, especially priests and causes of
burnout in some related literature, and suggested some preventive and curative measures.

In the second paper, Christian Ewhrudjakpor (Ph.D) reports on investigations of concerns of employers and relations of employee alcoholics in Delta State of Nigeria. In contrast to the policy and practice of firing the employee alcoholic for “gross misconduct,” the author conscientizes policy makers on seeing the employee alcoholic as a patient, to whom, within the Weberian concept of corporate social responsibility, duty of care ought to apply.

In the third paper, Onyenekenwa Cyprian Eneh and Paul C. Chionuma report on poverty causes as perceived by the rural poor in Aokpe and Ohirigwe communities of Benue State of Nigeria, which belongs to the sub-Saharan Africa housing about 25% of the world’s 1.2 billion people living in extreme poverty. Of the 36 States of Nigeria, Benue and other States in the Middle belt region of the country have the highest population of the poor, suffering severe, multidimensional and widespread poverty that has increased considerably in the last two decades. The list of poverty causes, as perceived by the rural poor in these communities, lack in many items touted in the universal list which forms the basis of design and implementation of poverty intervention programmes in rural communities in developing countries. Other causes of rural poverty, such as alcoholism, womanizing, witchcraft and gambling, submitted by the rural poor are enriching of the lexicon on poverty studies. The difference between the actual and the universal causes of rural poverty seems to explain the ineffectiveness of most poverty intervention programmes in rural communities, which have often been based on the universal, rather than the actual, causes of rural poverty. For a better informed and more effective poverty interventions programmes by government and other development partners, the authors recommend the accommodation of these actual causes of rural poverty.

In the fourth paper, Peter O. Aihevba and Gracious O. Ojiebun (Mrs.) highlight the role of arts and cultural education in a developing country setting. Regretting and berating the Western destructive impact on Nigeria’s culture, the authors harp on the need to reposition arts and culture in the country’s education. They offered some recommendations on improving the place of arts and culture in Nigeria’s education.
In the fifth paper, Chima Theresa Isife reviews energy crisis, which underpins underdevelopment in Nigeria, and recommends alternative energy sources for the country.

In the sixth paper Inyang, B.J., Ph.D. and Enuoh, R.O. evaluate the need for managers to understand grapevine activities as contributing to organizational success, rather than otherwise. Grapevine cannot be eliminated from any organization and the manager needs to understand, interpret and control the grapevine for the benefit of an organization. The proper management of the grapevine activities serves an effective means of communication that promote the overall health of an organization. Although the grapevine has poor reputation in conducting business and managers attempted to eliminate it in the past, many a manager now recognize it as a valuable asset rather than a liability.

We thank all our esteemed contributors and enjoin them not to flag in their zeal for research and publishing the outputs there-from. 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 will be coming out together with the maiden issue of a sister journal, Journal of Applied Science and Development - to be published biannually (April and October) (see Call for Journal Articles). Be part of the success story as well.

Peter Onyekwere Ebigbo
Editor-in-Chief of SHDR
Professor of Clinical Psychology
College of Medicine
University of Nigeria Teaching Hospital
Enugu, Nigeria
Tel.: +234-803-343-2710
BURNOUT AMONG HUMAN SERVICES PROVIDERS IN NIGERIA

Ofordile, Christopher (Ed.D., Rev. Fr.)
Department of Educational Foundations,
University of Nigeria, Nsukka,
Tel.: +2348063790553; Email: chrisofordile@yahoo.com

Abstract
Those engaged in human services work come up with various complaints ranging from work stress to strain and mild depression. Beyond stress and strain lies another disorder, burnout, which the DSM has not recognized, but is recognized in the ICD–10. This paper examines the evolution of burnout and its application to human service providers, especially priests and causes of burnout in some related literature. Recommendations for prevention and cure were suggested.

Introduction
Burnout is not an official term or diagnosis in the field of mental illness. It is a term that was originally used to refer to a sense of fatigue and an inability to function normally in workplace as a result of excessive demands on the individual. Today, there is no agreement among researchers as to how burnout should be defined. Some see it as an exclusively work-related phenomenon, while others see it more broadly. In the general population, the term burnout is like any other popular notion. It continuously evolves and overtime, can almost take on a different meaning for each individual. Some people, for example, use the term burnout when they are feeling bored with their employment and want to seek new challenges. Others may use the term to describe a major depression. They may do so because depression still carries a powerful stigma. For most part, though, the term burnout is used when referring to the inability to handle the pressures related to work. It is observed that those engaged in human
services work, like teachers, priests, nurses, and doctors, fall victim of this disease and illness. This article focuses on the literature review on the impact of burnout on priests.

Theoretical and Conceptual Framework
The current popularity of the concept “burnout” is a major barrier to defining it. It has become an appealing label for many different phenomena. According to Webster’s New International Dictionary, burnout can refer to the burning out of the interior or contents of something, such as building. Second, it can be used in the field of electricity to refer to the breakdown of a circuit owing to combustion caused by high temperatures. Third, it can be used in forestry to refer to a forest fire that has been so severe that the vital humus on the forest floor has been destroyed leaving the forest denuded.

Moreover, the American Heritage Dictionary (1985) defines burnout as “… to fail, wear out, or become exhausted by making excessive demands on energy, strength, or resources”. This definition suggests that burnout is the state of emotional exhaustion related to overload. Defined this way, burnout appears to be a disease of over-commitment. It is, however, of some interest that the dictionary does not use the word with reference to humans. To use the word “burnout” to refer to human condition is new because it refers to a recent social and psychological phenomenon.

So, the word “burnout” is drawn from the imagery of fire, and fire is a form and symbol of energy. In its broadest term, the problem of burnout is a problem of energy. As both Freud and Jung have theorized, each individual has a certain quantity of libido or psychic energy at his disposal and it is this energy that enlivens consciousness and makes effective living possible. This energy can be used up, but more psychic energy can also be generated.

The concept of burnout started as a grass-root description of prolonged occupational stress among human service workers, where former engaged employees gradually get overwhelmed of emotional exhaustion, loss of energy, and withdrawal from work. This
description was introduced in the mid-1970s by two American researchers, Herbert Freudenberger and Christina Maslach, who independently described the phenomenon.

Freudenberger (1974) used the term “burnout” for the first time to describe a state of general fatigue recognized by mental health professionals in their own workplace. He described burnout in the following way: collapse, exhaustion or extreme fatigue resulting from an excessive demand of energy, strength or resources. He further explains that:

\[\text{An individual becomes rigid, stubborn and intransigent. He blocks any progress and constructive change because the change requires more efforts to adapt. The individual becomes cynical of their work and feels plunged into depression.}\]

He suggested that the individuals most likely to experience burnout are those who felt internal pressure to devote body and soul to their work in helping others while also feeling external pressure to give of themselves.

The original concept of burnout included only those individuals whose positions required a heightened level of empathy as in case of nurses, doctors and teachers. Other researchers went beyond Freudenberger’s definition by suggesting that burnout arose from the progressive loss of idealism, energy and sense of achievement in individuals working primarily in service-intensive professions.

In 1975, Freudenberger described three types of workers particularly vulnerable to burnout: 1) the dedicated worker who accepts too heavy a workload; 2) the over-determined worker whose life outside work becomes unsatisfactory; and 3) the authoritative worker who believes nobody other than him can work as effectively (perfectionist).

In 1976 Maslach provided a more complete definition of burnout by including physical and mental exhaustion observed in all
professionals whose work requires continuous contact with others. Maslach (1976) suggested that the syndrome does not appear overnight, but is caused by long-term stress beyond the workers control. She described burnout as “a state of physical, emotional and mental exhaustion marked by physical depletion and chronic fatigue, feelings of helplessness and hopelessness, and by developing a negative self-concept and negative attitudes towards work, life and other people”.

She offers the following symptoms of burnout: 1) decreased energy – keeping up the speed becomes increasingly difficult; 2) feeling of failure in vocation; 3) reduced sense of reward in return for pouring so much of self into the job or project; 4) a sense of helplessness and inability to see a way out of problems; and 5) cynicism and negativism about self, others, work, and the world generally. She further included personality and attitudinal factors which have propensity to increase burnout. Examples include the pressure to succeed; an authoritarian personality, who may come across insensitivity or a too sensitive person feeling with others’ hurts, but is vulnerable to criticism; inner directed rage, under-assertiveness (feeling victimized), carrying too much guilt about our humanness (an occupational hazard for clergy, so we develop facades for various occasions); inflexibility; and many more. Furthermore, Maslach and Leiter (1997) defined the antithesis of burnout as “engagement”. Engagement is characterized by energy involvement and efficacy, the opposite of exhaustion, cynicism and inefficacy.

Moreover, Sanford (1982) used burnout to describe a person who has become exhausted with his or her profession or major life activity, and opined burnout has become a major problem attracting the attention of the behavioral scientists. Some scientists have identified certain typical symptoms of the condition (Sanford, 1982: 1):

Difficult in sleeping; somatic complaints such as weight loss, lack of interest in food, and headaches and gastro-intestinal disturbances, a chronic tenderness of
Hart (1984) defines burnout as emotional exhaustion or ‘compassion fatigue’. He maintains that burnout symptoms may include a) demoralization (belief of being no longer effective), b) detachment (treating self and others impersonally and/or withdrawing from responsibilities), c) distancing (avoidance of social and interpersonal contacts), and d) defeatism (a feeling of being beaten).

The essence of the problem, however, is the clash between expectations and reality. The clergy are often put on a pedestal by others and by selves. Many of the expectations just cannot be met. They try to please, but may either become too goal-oriented for people, or else too accommodating to their spiritual slackness. Strongly goal-oriented priests will almost inevitably experience more frustration than process-oriented ones.

Cherniss (1980a) defined burnout as psychological withdrawal from work in response to excessive stress or dissatisfaction. Burnout is used to refer to the situation in which what was formerly a “calling” becomes merely a job. One no longer lives to work, but works only to live. In other words, the term refers to the loss of enthusiasm, excitement and a sense of mission in one’s work.

Still others have used the term as synonymous with “alienation”. For example, Berkeley Panning Associates (1977) defined burnout as the extent to which a worker has become separated or withdrawn from the original meaning or purpose of his work.

Taken together these definitions of burnout suggest that we are dealing with a transactional process. More specifically, burnout appears to be a process consisting of three stages. The first stage involves an imbalance between resources and demands (stress). The second stage is the immediate, short term emotional response to this imbalance characterized by feelings of anxiety, tension, fatigue, and exhaustion (strain which is any deviation from normal responses in the
person (Caplan, 1975). The third stage consists of a number of changes in attitude and behavior, such as a tendency to treat clients on a detached and mechanical fashion or a cynical preoccupation with gratification of one’s own needs (defensive coping).

Burnout thus refers to a transactional process, a process consisting of job-stress, worker-strain, and psychological accommodation. Specifically, burnout can now be defined as “a process in which a previously committed professional disengages from his/her work in response to stress and strain experienced in the job” (Cherniss 1980: 18). This definition of burnout is appealing for at least two reasons. First, it subsumes all of the most common definitions that have been used in the literature. Second, it provides a framework for thinking about causes and solutions to the problem. Some of the basic sources of burnout in human services could be represented in the following diagram.

![Transactional definition of burnout](image)

Thus, it could be concluded that burnout concept was developed from field observations and not from theory. Since the 1970s, more than 5,500 studies and books on burnout have been published (Hallsten, 10
Burnout among human services providers

Bellaag, Gustavsson and Ubbranning, 2002, and Schaufeli & Enzmann, 1980). In a comprehensive review from 1998, Schaufeli and Enzmann (1998: 3) conclude that “burnout is not a new phenomenon – it has its root in the past. However, because of a unique constellation of several factors it was “discovered” in the early 1970s as a particular type of prolonged occupational stress that seemed to occur most prominently among human services professionals”.

Olsen and Grosch (1991) theorized that burnout among the clergy due to demands of visitation, pastoral counseling, administration, preaching, teaching, facilitating church growth, as well as being expected to be an expert in crisis intervention leaves many clergy feeling inadequate, exhausted, frustrated and frequently questioning their call to ministry. Furthermore, there are more underlying systematic issues that produce burnout which are far more complex. These include organizational design, intra-psychic issues of the congregation and minister’s family of origin. Therefore, burnout among priests can be understood as the consequence of four factors namely, organizational design, a particular clergy personality style that craves admiring appreciation, the demands and pressures of congregational life, and the developmental needs of the clergy’s own family. Olsen and Grosch (1991) based their assumption on self-psychology and systems theory of Kohut (1971).
Historically, burnout concept emerged in human services. Human service work or emotional work requires face-to-face or voice-to-voice contact with the public to produce emotional state in another person as Hochscheld (1983); Morris & Feldman (1996; Zapf, Vogt, Seifert, Mertini & Isic (1999); Grandey (2001) and Hasenfeld (1983) noted. Morris and Feldman (1996) distinguish between four characteristics of emotional work: 1) frequency of emotional display (number of people attended to per time); 2) attentiveness of emotional display (short or long-time contacts) and intensity of emotional display (surface and deep-acting-more involvement); 3) variety of emotion to be expressed (greater the emotional labor) and 4) emotional dissonance (emotion felt is not allowed to be displayed).
Burnout among human services providers

Figure 1.3: Impact of organizational design on burnout in human service work
Figure 1.4: Personality types that can easily lead to burnout

Table 1.1: Physical, emotional and behavioural signs and symptoms of burnout

<table>
<thead>
<tr>
<th>Physical Signs of Symptoms</th>
<th>Emotional Signs of Symptoms</th>
<th>Behavioral Signs of Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Lower immunity feeling and sick a lot</td>
<td>2. Feeling helpless, trapped, and defeated.</td>
<td>2. Isolating self from others.</td>
</tr>
<tr>
<td>3. Frequent headaches, back pains, muscle aches.</td>
<td>3. Detachment, feeling alone in the world.</td>
<td>3. Procrastinating, taking longer to get things done.</td>
</tr>
<tr>
<td>4. Change in appetite or sleep habits.</td>
<td>4. Loss of motivation</td>
<td>4. Using food, drugs or alcohol to cope.</td>
</tr>
<tr>
<td>5. Decreased energy.</td>
<td>5. Increasing cynical and negative outlook</td>
<td>5. Taking out your frustration on others.</td>
</tr>
<tr>
<td>6. Decreased satisfaction and sense of accomplishment.</td>
<td>6. Skipping work or coming in late and leaving early.</td>
<td></td>
</tr>
<tr>
<td>7. Feeling of failure in vocation, cynicism and negativism about self, others, work and the world generally (Maslach, 1982).</td>
<td></td>
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</tr>
</tbody>
</table>
Recommendations: Prevention and Cure for Burnout

1. **Find fresh spiritual disciplines.** There are many hundreds of ways to pray. Find about three or four and “shut the door”, as Jesus said. Turn your phone in vibration or switch off completely, and learn the art of relaxing, contemplative prayer. Then, as the New Testament suggests, do not be surprised when trials come your way. Jesus promised us trouble.

2. **Take regular time off.** You are not called to work harder than your creator. Develop a way of being “through the day” (at least most days). “Repose is as needful to the mind as sleep to the body. If we do not rest, we shall break down. Even the earth must lie fallow, and have her Sabbaths, and so must we” (Spurgeon). Jesus said, “Come apart and rest awhile.”

3. **Get proper exercise and sleep.** Exercise fairly vigorously three to four times a week. Walk, swim, play tennis, perspire and regularly breathe deeply. Allow adequate time for sleep. Hart (1982) asserts “Adrenal arousal reduces our need for sleep – but this is a trap; we ultimately pay the penalty. Most adults need eight to nine hours a night.”

4. **Relax.** The relaxation response is the opposite of the fight/flight response. Just 20 minutes a day when we are free from tyranny of “things present” is enough to counteract the harmful effects of stress.

5. **Join a small support/prayer groups.** Have a study leave.

6. **Cognitive restructuring (i.e. changing one’s thinking).** Take a personal audit. Reassess your goals. Like your clothes, change them sometimes. Improve your attitudes. Learn a healthy assertiveness. Know your gifts, and your limits. Face your fears; do not avoid them by pretence or bury them in an addiction. Above all, avoid states of helplessness. Learn not to make catastrophes out of ordinary events (increasing paranoia –
“they are out to get me” is a sign of burnout). Freudenberger (1982) suggests: “Discard outmoded notions; do not wear points of view just because you need to; Like old-fashioned clothes, they may become ill-fitting and ridiculous as time goes on”.

7. **Have fun.** To belong to the kingdom, you have to be like little children. They are not bothered about piles of correspondence or running the world. They are absorbed in even forgetting to run their own lives. So develop a few “interesting interests”; build something; audit a course, etc. But be doing something! And, laugh sometimes. “Do not take life too seriously; you will never get out of it alive.”

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**Burnout among human services providers**


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Kunkel, F. (1953), *In search of maturity*, (Out of prints).


Burnout among human services providers


DUTY OF CARE FOR EMPLOYEE ALCOHOLICS

Ewhrudjakpor, Christian (Ph.D.)
Dept. of Sociology, Delta State University, Abraka, Nigeria
Phone: + 234-0803-578-4715; Email: acadchris@yahoo.com

Abstract
Employee alcoholics in Nigeria often face termination of their appointments for “gross misconduct.” Duty of care within Weberian concept of corporate social responsibility obviously calls this practice to question. This study investigated corporate handling of employee alcoholics in Nigeria. It is hoped that the results will sensitize and conscientize policy makers on the emerging debate that formal organizations owe their employee alcoholics some elements of duty of care. Twenty-nine (29) employees with problems of alcoholism were purposively selected from 4 formal organizations in Delta State for the study. Data were generated using a structured interview and a Focus Group Discussion (FGD), involving personnel officers, alcoholics and their families, as appropriate. Data analysis employed multi-dimensional scaling method. The result shows that knowledge of alcoholism was rated below average by both employee alcoholics and their personnel officers (41.38% and 60%) respectively. Families of alcoholics and personnel officers rated very low (89.65% and 40%) respectively employee alcoholics’ work performance. And lastly, corporate medical policy on employee alcoholics was rated very low (80%) and very high (75.86%) by personnel officers and employee alcoholics respectively. The paper concludes by suggesting that employee alcoholics should be regarded as medically sick in organizations corporate medical policy and, thus helped, rather than being terminated.
Introduction
In the workplace, the cost of alcoholism manifests in many ways: sick leave, absenteeism, poor work performance, workplace injuries, and others. The Delta State Ministry of Economic Planning, in collaboration with its counterpart, Ministry of Health, estimates that absenteeism and workplace injuries cost the taxpayer ₦250 million in 2009 (Delta State Budget Office, 2009). This figure is about 100 percent higher than 2008 estimate, creating concern on how to deal with alcoholics in formal organizations in Delta State.

Should an alcoholic be fired (sacked) or be medically treated and cared for? Medical practitioners see alcoholics as sick (Parsons, 1975; Odejide, 1978; Mekunye, 1987; WHO, 2002; Ewhrudjakpor, 2009). A sick person should be treated and cared for. Does an employer owe an alcoholic a duty of care? How applicable is the doctrine of social contract in employer-employee relationship? These and other issues are covered in this study, which also sought to fill the gap of the dearth of studies and reports on work ethics and workplace cost of alcoholism in Nigeria.

Definition of terms
Alcohol is a liquid that can get someone drunk, and is also used as a solvent in fuel and medicines. It is a depressant intoxicant. The drinking of alcohol is a popular practice in the leisure time in most cultures and it is held in regard as a key part of many religious and secular ceremonies and rituals. However, some cultures forbid alcohol use for reason of religion (for example Muslims) while some countries (such as Finland) have sought to impose tight regulations on its availability for social reasons. Alcoholism - uncontrolable habit of drinking alcohol - denotes a special medically diagnosable condition of
Duty of care for employee alcoholics

serious dependence upon, or addiction to, alcohol. From the mid-19th century, acceptance of the term is the cornerstone of the self-help philosophy of groups, like Alcoholics Anonymous, founded in the United States in the 1930s. Alcoholism has been described in terms of a disease, a genetic disorder, a psychological problem, and as the product of the dysfunctional family.

Methods
Area of study
Delta State is one of the 36 constitutionally designated States in Nigeria. The State is geographically located in the Southern region. It is bound in the North by Edo State and on the East by Anambra State. On the Southeast border is Bayelsa State, on the Southern flank is the Bight of Benin. The 2006 census figure for Delta State is 4,098,391, representing 2.93% out of the 140,003,542 for the Federal Republic of Nigeria. The State is enormously blessed with vast oil and gas deposits. The State is the highest oil producing State in the Niger Delta region of Nigeria, contributing 30% to the oil revenue of Nigeria (Aham, 2008; Eni, 2008).

The State, hosting of huge oil resources, attract foreign workers into exploration activities with multinational oil corporations, such as Shell Petroleum and Development Company, Chevron, Texaco, and others. These multinationals attract huge financial corporate organizations, such as American International Insurance Company, Zenith International Bank and others.

Population/Sample
The population of alcohol addicts in this study was 36 drawn from the Delta State University, Delta State Ministries in Asaba, Artek Nigeria
Limited and Ocean Bank Nigeria Plc. The sample drawn from this frame were purposively selected, knowing that they were actually suffering from alcoholism as diagnosed by physicians in their hospital case files and equally adjudged by their Personnel Departments, which were 10 officers across four organizations in this study. In all, 29 addicts of alcoholism agreed to participate in this study (Table 2.1).

Table 2.1: Sample size according to formal organizations in Delta State

<table>
<thead>
<tr>
<th>Formal organizations</th>
<th>Alcohol addicts</th>
<th>Personnel officers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Artek (Nig.) Ltd</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Ocean Bank Plc</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Delta State University</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Delta State Civil Service</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>10</td>
</tr>
</tbody>
</table>

Source: Fieldwork, 2009

Seven (7) alcohol addicts declined participation due to disciplinary problems they are facing with their employers.

Instruments

There were two instruments used to generate data in this study. These instruments are (1) an Interview schedule and (2) a Focus Group Discussion (FGD) schedule. The Interview schedule was administered on the Personnel Managers or officers of the organizations, and the FGD was used with the addict of alcoholism and family members. These instruments contain items relating to (a) knowledge of alcoholism (b) alcohol impact on work (c) corporate medical policy. In all, there were 12 items each in the interview and focus group schedules. These items were validated before use with a validity score ($t = 13.65\, df, 10, p < .05; r = 0.89.\, df = 10 p < .05$) known group of non-alcoholic participants.


Duty of care for employee alcoholics

Procedure
Two instruments of assessment were constructed to evaluate mutual perception of addicts of alcoholism and corporate social responsibility of employers. The data generated from these two instruments were aimed at assessing the knowledge – work ethics about alcoholics and care of their employers. The interview schedule was administered on Personnel Managers of identified organizations with employee(s) having problems with alcoholism. This took place in the organization at an appointed time fixed by the Personnel Department. Each of the four interviews lasted between 45 minutes and one hour, and took place between 10th and 20th August 2009. The Personnel officer of an alcoholic was interviewed first before the FGD was conducted with the alcoholic household. That is to say, the FGD conducted with the alcoholic and his or her family was done just after interviewing the person’s employers through the Personnel Department. The FGD was done with a micro-cassette recorder and an assistant who records the discussions in a note book. These discussions were later transcribed and analyzed. The FGD process lasted between September, 2009 and January, 2010.

Ethics
To conduct this research with alcoholics, permission was obtained from the Ethics Committee of the Delta State Agency for Public Health, in conformity with the ethical guidelines for social science research in health (NCESSRH 2000). The employees’ families and corporate organizations used were assured of confidentiality and that any information they provided would be used only for the purpose of this study. Only employees and families who consented were included in the study.

Results
Analysis of the interviews conducted with the personnel officers and FGDs with family members and alcoholics shows the following data
which are summarily presented here in a multi-dimensional scale (Tables 2.2 and 2.3).
## Duty of care for employee alcoholics

### Table 2.2: Personnel officers’ concerns relating to employee alcoholism (N = 10)

<table>
<thead>
<tr>
<th>S/N</th>
<th>Item</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 Very Low</td>
</tr>
<tr>
<td>1.</td>
<td>How would you rate the source(s) of alcoholic beverages in the company’s premises</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>How would you rate the cause(s) of alcoholism by employee(s)</td>
<td>2</td>
</tr>
<tr>
<td>3.</td>
<td>How would you rate employee(s) knowledge about alcoholism</td>
<td>4</td>
</tr>
<tr>
<td>4.</td>
<td>How would you rate employee(s) perception of the effects of alcoholism on themselves / work</td>
<td>5</td>
</tr>
<tr>
<td>5.</td>
<td>How would you rate employee(s) relationship with immediate boss/superior</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>How would you rate employee(s) knowledge of corporate policy on alcohol/alcolism</td>
<td>8</td>
</tr>
<tr>
<td>7</td>
<td>How would you rate corporate firms use of workmen’s compensation sufferers on alcoholism</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td>How would you rate employee(s) family concern on their alcoholic – member’s care</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>How would you rate the employee(s) work performance</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>How would you rate employee(s) impression about corporate policy on alcoholism?</td>
<td>8</td>
</tr>
<tr>
<td>11</td>
<td>Should corporate firms sack employees suffering from alcoholism?</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>Should corporate firms medically treat employees suffering from alcoholism?</td>
<td>8</td>
</tr>
</tbody>
</table>

Note: Figures in bold print are frequencies, while the italicized figures are percentages
Source: Fieldwork, 2009
Table 2.3: Concerns of alcohol addicts and their family members \( (N = 29) \)

<table>
<thead>
<tr>
<th>S/N</th>
<th>Item</th>
<th>Scale</th>
<th>1 Very Low</th>
<th>2 Below Average</th>
<th>3 Average</th>
<th>4 Above Average</th>
<th>5 Very High</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How would you rate the source(s) of alcoholic beverages in your neighbourhood.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>How would you rate the cause(s) of alcoholism by family member</td>
<td>6</td>
<td>8</td>
<td>11</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>How would you rate family member’s knowledge about alcoholism</td>
<td>20.69</td>
<td>21.59</td>
<td>37.93</td>
<td>13.79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>How would you rate member’s perception of the effects of alcoholism on themselves / work</td>
<td>3.79</td>
<td>20.69</td>
<td>20.69</td>
<td>44.83</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>How would you rate family member’s relationship with immediate boss/superior at work place.</td>
<td>20.69</td>
<td>55.17</td>
<td>24.14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>How would you rate family member’s knowledge of corporate policy on alcohol/alcoholism.</td>
<td>65.52</td>
<td>20.69</td>
<td>13.79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>How would you rate corporate firms use of workmen’s compensation on family member suffering alcoholism.</td>
<td>68.96</td>
<td>24.14</td>
<td>6.90</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>How would you rate employee(s) family concern on your alcoholic – members care</td>
<td>27.59</td>
<td>31.03</td>
<td>37.93</td>
<td>3.45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>How would you rate his/her performance at work place.</td>
<td>6.90</td>
<td>89.65</td>
<td>3.45</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>How would you rate employee(s) impression about corporate policy on alcoholism?</td>
<td>24.14</td>
<td>75.86</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Should corporate firms sack alcoholic employees?</td>
<td>23</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Should corporate firms medically treat alcoholism employees?</td>
<td>7</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: Figures in bold print are frequencies, while the italicized figures are percentages.


Findings

- Knowledge of alcoholism was rated above average by personnel officers and employee alcoholics (41.38% and 60%) respectively.
- Family of alcoholics and personnel officers rated alcoholic work performance below average (89.65% and 40%) respectively.
- Corporate medical policy was rated very low by personnel officers and family of alcoholics (80% and 75.86%) respectively.
**Duty of care for employee alcoholics**

**Discussion**
The study shows that formal organizations in Delta State do not medically care for employees who suffer from alcoholism. The concept of *duty of care* was derived from the *doctrine of social contract*. Hobbesian doctrine of social contract, developed in the 18th century, argues that security and order in a state could only be achieved by a contract in which all citizens would give up all their individual powers to a central power (the sovereign/government) in return for the protection of life and property. Similarly, in employment contract agreement, the worker is entitled to some benefits: regular pay, good working condition, sick leave, pension and others. In medical terms, an alcoholic is a sick person that should be treated and cared for. The question is: does an employer owe an alcoholic a duty of care? The larger cost of alcoholism: sick leave and workplace injuries are passed to the state. In 2009, this cost Delta State taxpayers N250 million.

There was evidence of employers’ lack of duty of care, as was expressed by Establishment officer ‘A’:

*The policy of this University (Delta State University) is that alcoholic beverages are not sold on campus. Moreover, staff and students are not allowed by our regulation to consume alcoholic beverages in the classrooms or offices, particularly during work.*
In response to the question as to whether an alcoholic staff should be terminated, the Establishment officer submitted:

Any staff that gets hooked in alcoholism is treated usually as any other staff. That is, if he or she gets into illegalities, like absenteeism, low productivity, fighting, or any form of indiscipline antithetical to the objectives of this University, shall be prosecuted accordingly through the disciplinary channels in the University. If found guilty, he or she is punished appropriately.

Concurring, an establishment senior officer with the Hospitals Management Board, Asaba, opined:

The policy of the state civil service is the same in all ministries and agencies of government. And that is drunkenness is perceived as misbehaviour, any act committed or omitted during alcoholism is treated as disciplinary issue and not as a sick person. We don’t sack a person. We don’t sack staff, except an act of gross misconduct has been committed. The issue of alcoholism is personal and not legally permitted in government work.

Attitude to alcoholism is similar in the public and the organized private sector, such as the financial institutions (Banks / insurance firms) used in this study. Here alcoholism is gross misconduct, and the punishment is suspension from duty post and subsequent termination of appointment. One of the personnel officers of Ocean Bank submitted as follows:
Duty of care for employee alcoholics

The policy of the Bank is very clear. Alcoholism is gross misconduct. It is a serious offence in the banking industry. Integrity is our watchword.

The policies negate the Weber (1981) concept of corporate social responsibilities, particularly as it relates to the family model, where corporations or formal organizations take the micro affairs of staff into cognizance by caring for them in and out of the work place. This is also corroborated by other studies (Bowen, 1953; Odejide, 1978, Osaze, 1991; Fabiyi and Oladimeji, 1993; Blum et.al, Akerele, 1993; 1999; Obot, 1993, Room, 1998).

The corporate policy on employees’ alcoholism is abhorred in both public civil service and the organized private sector. For instance, the question of firing an alcoholic employee evoked spontaneous responses to the negative. About 60% of personnel officers want their alcoholic employees sacked. Again, there was rejection (80%) of the idea of medical treatment for employees suffering from alcoholism. The responses of the personnel officers to items contained in Table 2.2 summed up the negative concerns towards employees suffering from alcoholism.

The opinions and views of family members living with the employee suffering from alcoholism (Table 2.3) contradicted those of personnel officers in Table 2.2. This was expected, for instance, despite the good knowledge employee suffering from alcoholism had about alcoholism and its impact on work, family members still expect that their alcoholic member should be treated and cared for. Family members overwhelmingly rejected the idea of sacking employee alcohol addicts. Also, family respondent overwhelmingly supported (75.86%) medical care for alcoholic employees. These views corroborated earlier opinions (Parsons, 1975 Blum, et.al, 1993, Obot, 1993, 1993 Fabiyi and Oladimeyi, 1993; Akerele, 1993; Ewhrudjakpor, 2009; OPM, 2010).
The problems associated with alcoholics are social, medical, psychological and economic. The employee with problems of alcoholism radiates all these spheres in terms of being a father, husband, member of a group, and an individual. Should a man with family be sacked on account of alcoholism, the children are disadvantaged due to loss of work, the wife or wives suffer economically, and socially. This invariably affects society.

Conclusion and recommendation
The worker unfriendly policies against employee alcohol addicts, as practiced in the public and private sectors, have created grave social problems and negate the concepts of social contract and the Weberian model of corporate social responsibility. Although, employers apply them, workers and their family members are averse to them. Organizations have a duty of care to their alcoholic employers, just like sick persons. The passing of the larger cost of alcoholism to the taxpayer is raising a new debate on organization’s duty of care. Employee alcoholics should not be treated like a rusty machine to be thrown away.

Therefore, it is suggested that formal organizations, whether public or private, should situate the employee with problems of alcoholism within the framework of a sick person and be treated as such. To do otherwise, is to rate the sick alcoholic below the rusty machine.

References
Duty of care for employee alcoholics


POVERTY CAUSES: RURAL POOR PERCEPTIONS IN BENUE STATE, NIGERIA

Onyenekenwa Cyprian Eneh* and Paul C. Chionuma
*Author for correspondence, Institute for Development Studies, Enugu Campus, University of Nigeria, Nsukka; Tel.: +234-803-338-7472; E-mail: esccha@yahoo.com, onyenekenwa.eneh@unn.edu.ng

Abstract
About 25% of the world’s 1.2 billion people living in extreme poverty are in sub-Saharan Africa, where Nigeria is ranked among the poorest nations. States in the Middle belt and Northern Nigeria have the highest population of the poor. Benue State belongs to the Middle belt, with severe, multidimensional and widespread poverty increasing considerably in the last two decades. Government and development partners often base their design and implementation of poverty interventions in rural communities on universal causes of poverty, leading to partial success or outright failure of such programmes, often abandoned by the target group. This study enquired into the rural poor perspectives of the causes of poverty in Aokpe and Ohirigwe communities in Benue State, Nigeria. Governance issues, like inept government leadership and non-involvement of citizens in decision-making, which are commonly listed causes of poverty in development literature, were rated low. Enriching of the lexicon of poverty studies were alcoholism, womanizing, witchcraft, and gambling - new submissions added to the list of causes of poverty. The paper recommends the accommodation of these actual causes of rural poverty to position the government and development partners to design and implement better informed and more effective poverty interventions.
Introduction

Actions are being accelerated by relevant bodies in pursuing the Millennium Development Goals (MDGs), especially that of halving the proportion of the world population living in extreme poverty and hunger by 2015 (IFAD, 2001a). Globally, 1.2 billion people live in extreme poverty. About 25% of this lives in sub-Saharan Africa, of which Nigeria is part. About 75% of the poor live and work in rural areas. Over half of the world’s extreme poor depend for their livelihoods mainly on farming or farm labour (IFAD, 2001b and Eneh, 2005).

Nigeria is ranked among the poorest nations in sub-Saharan Africa. Although the country is rich with natural resources, her people are poor. Over US $200 billion was earned from the nation’s petroleum resources from 1970 to 1996, yet her per capita income in 1996 was about the same as in 1972. Poverty incidences were 43% in 1986, 34.1% in 1993, 69.2% in 1996, and 70.2% in 2003. She is worse off today than in the 1980s. She is the poorest and most deprived of the OPEC countries (World Bank, 1996; UNDP, 1998; UNDP, 2001; CBN and World Bank, 1999; Eneh, 2006 and ADB, 2007).

Reports on regional dimensions of poverty in Nigeria submit that while the North accounted for 36% of the country’s population, it accounted for 46% of the poor and 47% of the extreme poor in 1992. The South constituted 45% of the population, but accounted for 32% of the poor and 31% of the extreme poor. The Middle belt accounted for 19% of the population, 21% of the poor and 22% of the extreme poor. States with the highest population of the poor were in the Middle belt and the North, where there was widespread poverty and incidence of
household food insecurity among the rural poor (World Bank, 1996). In 2004, double poverty line records gave 18.1% for South-south, 19.0% South-east, 24.2% for South-west, 37.2% for North-central, 44.3% for North-east and 44.4% for North-west (NBS, 2005: 23).

The incidence of poverty also varies between urban and rural locations. Rural poverty is a widespread phenomenon in Nigeria. Out of 34.7 million Nigerians living in poverty, 11.9 million (34.3%) reside in urban areas, while 22.8 million (65.7%) reside in the rural areas (Obinne, 1999 and World Bank, 1996).

Benue State belongs to the Middle belt region of Nigeria. Highlights of a preliminary assessment and scooping of poverty in Benue State indicated that poverty in the State is severe, widespread and multidimensional and increased considerably in the last two decades. The report further stated that poverty is a predominantly rural phenomenon and has a marked gender effect and that the most vulnerable groups include women, children, the aged and victims of HIV/AIDS (FOS, 2001).

Earlier participatory studies have cumulatively shown that the poor also experience and understand their poverty in terms of a range of non-material and intangible qualities such as insecurity, lack of dignity and status or a lack of power or opportunity (Obinne et al, 2009a). Preliminary studies had shown that the rural poor have their perspectives of poverty causes. These perspectives differ from the universal indices of poverty usually employed in designing poverty intervention programmes for rural communities, leading to failure of most of such programmes and the attendant abandonment (Chambers, 1983; Eneh, 2006).

Poverty reduction programmes span from the 1970s to date in Nigeria. Successive governments have embarked on a number of programmes geared at development and poverty reduction. To this end the federal government of Nigeria set up at various times a number of agencies between 1970 and 1996. These include: Operation Feed the
Nation (OFN), Green Revolution (GR), Nigerian Agricultural and Cooperative Bank (NACB), Nigerian Bank for Credit and Industry (NBCI), Directorate of Food, Roads and Rural Infrastructure (DFRRI), National Economic Reconstruction Fund (NERFUND), National Agricultural Land Development Agency (NALDA), River Basin Development Authority (RBDA), Strategic Grain Reserve Programme (SGRP), Agricultural Development Programme (ADP), National Directorate of Employment (NDE), Mass Mobilization for Social and Economic Reconstruction (MAMSER), Community Action Programme for Poverty Alleviation (CAPPRA), Better Life Programme (BLP), Family Support Programme (FSP), Family Economic Advancement Programme (FEAP), Peoples’ Bank and Community Bank Programmes (Onah, 2006).

Given the escalation in the number of people living in poverty between 1986 and 1997, it is easy to conclude that, put together; all the programmes have failed to achieve their objectives (UNDP, 1998; Eneh, 2008). The Third Republic yet witnessed the emergence of other programmes, including the National Economic Empowerment and Development Strategy (NEEDS), National Poverty Eradication Programme (NAPEP), Nigerian Agricultural, Co-operative and Rural Development Bank (NACRDB), the Microfinance institutions, privatization and commercialization, the recapitalization of the banking and insurance industries, and others. These are aimed at economic growth, human development and improvements in government service delivery through public sector reform and a drive against corruption. A complement to NEEDS is the State Economic Empowerment and Development Strategies (SEEDS) expected to be implemented by all the States in the federation (NPC, 2004). LEEDS is the grassroots version of NEEDS/SEEDS (Onah, 2006).
Rural Poor Perceptions of Poverty Causes in Nigeria

Nigeria also has a poverty alleviation or eradication programme that seeks to alleviate poverty by increasing the standard of living in rural communities through expanding marketing opportunities for agricultural produce; provision of micro credit to the poor through intermediary local non-governmental organizations; the provision of reproductive health care as well as HIV/AIDS and STD services. The various sectoral reforms programmes of the FGN are parts of the integrated poverty reduction measures and strategies (Onah, 2006).

At the continental level, the New Partnership for Africa’s Development (NEPAD) has been set up to promote the rapid development of the region. The government of Nigeria believes that the main framework for finding a sustainable solution to hunger and poverty in Africa is the New Partnership for Africa’s Development (NEPAD) and that agriculture will provide the engine for growth of the African economy (Onah, 2006).

Once the actual causes of an ailment are not ascertained, it becomes difficult to design an effective solution. This is majorly responsible for failure of decades of numerous and different rural poverty programmes by successive governments in Nigeria. Therefore, a participatory study to ascertain the rural poor perspectives rural poverty has become imperative for designing effective and sustainable poverty reduction programmes in Nigeria.

There is the need to ascertain the causes of poverty in the rural areas, based on the views of insiders and the rural poor themselves in the rural community. This will aid the design of sustainable poverty intervention programmes and projects that will succeed and stand the test of time. The purpose of this study is to enquire into the causes of poverty in Aokpe and Ohirigwe rural communities in Benue State of Nigeria, as perceived by the rural poor.

Literature is rich with universal poverty causes and indices, but lacks in rural poor perspectives of poverty causes in Aokpe and Ohirigwe communities in Benue State in the Middle belt region of Nigeria, in which poverty is severe, multidimensional and widespread,
increasing considerably in the last two decades. This study, therefore, is justified on the ground of generating the rural poor perspectives of rural poverty in the two target rural communities as guide for designing and implementing effective and sustainable poverty interventions for the rural poor.

**Literature Review**

In its global perspective, poverty is linked to underdevelopment. Underdeveloped countries are said to be poverty-ridden. Poverty is reflected in low gross national product (GNP) per capita. In the World Bank’s classification system, 206 economies (each with at least 30,000 population) are ranked by their levels of gross national income (GNI) per capita. By the 2003 classification, fifty-nine (59) nations (28.6%) fell under the low-income countries (LICs) with GNI of $765 or less; 57 nations (27.7%) fell under the low middle-income countries (LMCs) with GNI of between $766 and $3,035; 35 nations (17.0%) fell under the upper middle-income countries (UMCs) with GNI of between $3,036 and $9,385; 35 nations (17.0%) fell under “Other high-income countries” with GNI above $9,385; and 24 nations (11.7%) fell under the high-income OECD nations (Tables 1 and 2) Accordingly, nations are broadly divided into 2 groups. These are the “developing countries” formed by LICs, LMCs and UMCs, and the “Other high-income countries”; and the “developed countries” (the high-income OECD nations) (Todaro and Smith, 2006: 38-47; ADB, 2007: cover; Jhingan, 2007: 22iii).
### Table 1: Classification of Economies by Region and Income, 2003

<table>
<thead>
<tr>
<th>Region and the Pacific</th>
<th>UMC</th>
<th>LMC</th>
<th>LIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Asia and the Pacific</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Europe and Central Asia</td>
<td></td>
<td>Albania, Armenia, Azerbaijan, Belarus, Bosnia and Herzegovina, Bulgaria, Georgia, Kazakhstan, Macedonia, Romania, Russian Federation, Serbia and Montenegro, Turkey, Turkmenistan, Ukraine</td>
<td>Kyrgyz Republic, Moldova, Tajikistan, Uzbekistan</td>
</tr>
<tr>
<td>Latin America and the Caribbean</td>
<td></td>
<td>Antigua and Barbuda, Argentina, Belize, Chile, Costa Rica, Dominica, Grenada, Mexico, Panama, St. Kitts and Nevis, St. Lucia, St.Vincent and the Grenadines, Trinidad and Tobago, Uruguay, Venezuela</td>
<td>Bolivia, Brazil, Colombia, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Guyana, Honduras, Jamaica, Paraguay, Peru, Suriname, Haiti, Nicaragua</td>
</tr>
<tr>
<td>Middle East and North America</td>
<td></td>
<td></td>
<td>Yemen</td>
</tr>
<tr>
<td>Lebanon, Libya, Oman, Saudi Arabia,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Asia</td>
<td></td>
<td>Maldives, Sri Lanka</td>
<td>Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan</td>
</tr>
</tbody>
</table>

Table 2: Classification of Economies by Region and Income, 2003: High Income OECD Countries

<table>
<thead>
<tr>
<th>High-Income OECD Countries</th>
<th>Other High-Income OECD Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia, Austria, Belgium, Canada, Denmark, Finland, France, Germany, Greece, Iceland, Ireland, Italy, Japan, Korea Republic, Luxembourg,, Netherlands, New Zealand, Norway, Portugal, Spain, Sweden, Switzerland, United Kingdom, United States</td>
<td>Andorra, Aruba, Bahamas, Bahrain, Barbados, Bermuda, Brunei, Cayman Islands, Channels Island, Cyprus, Faeroe Islands, French Polynesia, Greenland, Guam, Hong Kong *China), Israel Kuwait, Liechtenstein, Macao (China), Malta, Monaco, Netherlands Antilles, New Caledonia, Northern Mariana Islands, Qatar, San Marino, Singapore, Slovenia, Taiwan (China), United Arab Emirates, Virgin Islands (U.S.)</td>
</tr>
</tbody>
</table>


The “Other high-income countries” are developing countries with one or two highly developed export sectors that enable them earn GNI of $3,986 or more, which is sufficient to belong to developing countries group, but in which significant parts of the population remain relatively uneducated or in poor health for the country’s income level. Examples include the petroleum oil exporters, such as Kuwait, Qatar, and the United Arab Emirates. The upper middle-income economies also include some tourism-dependent islands with lingering development problems. Some upper middle-income countries are designated “newly industrializing countries” for having achieved relatively advanced manufacturing sectors (Todaro and Smith, 2006: 38-39).

Also, a few of the high-income OECD member countries, notably Portugal and Greece, are viewed as developing countries at least until recently. Another way to classify the nations of the developing world is through their degree of international indebtedness. Thus, the World Bank classifies countries as severely indebted,
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moderately indebted, and less indebted. Importantly, the United Nations Development Programme (UNDP) classifies countries according to their level of human development, including health and education attainments (Todaro and Smith, 2006: 38-40).

The developing world is made up of sub-Saharan Africa, North Africa and the Middle East, Asia (except Japan), Latin America and the Caribbean, and the “transition” countries of the Eastern Europe and Central Asia (including the former Soviet Union). In contrast, the developed world constitutes the core of the OECD and is comprised of countries of Western Europe, North America, Japan, Australia, and New Zealand (Todaro and Smith, 2006: 38-39).

Most developing nations share a set of common and well-defined goals. These include a reduction in poverty, and unemployment; the provision of minimum levels of education, health, housing, and food to every citizen; the broadening of social and economic opportunities; and the forging of a cohesive nation state. Related to these economic, social, and political goals are the common problems shared in varying degrees by most developing countries: widespread and chronic absolute poverty, high levels of unemployment and underemployment, wide and growing disparities in the distribution of income, low levels of agricultural productivity, sizeable and growing imbalances between urban and rural levels of living and economic opportunities, serious and worsening environmental decay, antiquated and inappropriate educational and health systems, severe balance of payments and international debt problems, and substantial and increasing dependence on foreign technologies, institutions and value systems (Todaro and Smith, 2006: 41).

It is not relative poverty but absolute poverty that is more important in assessing developing economies. Absolute poverty is measured not only by low income but also by malnutrition, poor
health, clothing, shelter, and lack of education. Thus, absolute poverty is reflected in the low living standards of the people. In such countries, food is the major item of consumption and about 80% of the income is spent on food as compared with 20% in advanced countries. People mostly take cereals and other starches to the total absence of nutritional foods, such as meat, eggs, fish, and dairy products. For instance, the per capita consumption of protein in LICs is 52 grammes per day as compared with 105 grammes in developed countries. The per capita fat consumption in LICs is 83 grammes daily as against 133 grammes in developed countries. As a result, the average daily calorie intake per capita hardly exceeds 2,000 in underdeveloped countries as compared with more than 3,300 to be found in the diets of the people of the advanced countries (Jhingan, 2007: 22ix).

The rest of the consumption of such countries consists mainly of a thatched hut and almost negligible clothing. People live in extremely insanitary conditions. More than 1,200 million people in developing countries do not have safe drinking water and more than 1,400 million have no sanitary waste disposal. Of every 10 children born, 2 die within a year, another 3 die before the age of 5, and only 5 survive to the age of 40 years. The reasons are poor nutrition, unsafe water, poor sanitation, uninformed parents and lack of immunization. Services like education and health hardly flourish. Recent data reveal that there is a doctor for 2.083 persons in India, for 5,555 persons in Bangladesh, for 20,000 persons in Nepal, and for 870 persons in China, as against 410 persons for the developed countries (Jhingan, 2007: 22ix).

Most developed countries are expanding educational facilities rapidly. Still such efforts fall short of the manpower requirements of these economies. In many low-income countries, about 70% of the primary school age children go to school. At the secondary level,
enrolment rates are lower than 20% in these countries, while enrolment in higher education hardly comes up to 3%. Moreover, the type of education being imparted to the majority of the school and college-going children is ill-suited to the development needs of such countries. Thus, the vast majority of the people in LIC countries are ill-fed, ill-clothed, ill-housed and ill-educated (Jhingan, 2007: 22ix).

About 1 billion people in developing countries, excluding China, are in absolute poverty. Half of them live in South Asia, mainly in India and Bangladesh; a sixth live in East and Southeast Asia, mainly in Indonesia; another sixth in sub-Saharan Africa; and the rest in Latin America, North Africa and the Middle East. Poverty is, therefore, the basic malady of an underdeveloped country which is involved in ‘misery-go-round’. Hence, “the underdeveloped countries are the slums of the world economy” (Jhingan, 2007: 22ix; Cairncross, 2007: 15). Here comes the importance of the United Nations Development Programme (UNDP) classification of countries based on human development index (HDI).

Poverty is anti-development. Onibokun and Kumuyi (1996) argue that poverty is linked to a shortage of vital resources and the endurance of harsh and inhospitable environments, including the breakdown of economic, demographic, ecological, cultural and social systems, and ‘bad governance’ which they claim sustains poverty in developing countries. They maintain that poverty is caused when a ‘distortion’ becomes so pronounced that people, groups and countries lose their capacity to adapt, change and survive. Poor people, because of lack of access to basic needs, like food, clothing, shelter, education, information, health facilities, justice, decision-making process, and others, are not able to realize their full potentials and so cannot contribute their best to the development of the society. Thus, poverty is a manifestation of underdevelopment and contributes to
underdevelopment. This is expressed as the vicious cycle of poverty. The poor, because of their low standard of living, are malnourished; have no access to safe drinking water, health facilities, and good shelter; and cannot afford good education for their children. As a result, the poor people’s children are disadvantaged from birth and would not be able to realize their full potential, nor contribute maximally to the development of the society.

Poverty is considered one of the manifestations of underdevelopment in Nigeria (CBN, 1999). It is a paradox in the country. As the sixth largest oil-producing African nation and the seventh in the world, and with abundant human and natural resources, it is a contradiction of sort that poverty walks tall in Nigeria. More than four in ten Nigerians live in conditions of extreme poverty on less than N320 (about US$2) per month or 10 cents per day, which barely provides for a quarter of the nutritional requirements for healthy living. The country’s three-decade lingering debt burden of over US $29.1 billion was relieved only in the year 2006. The 1998 Nigerian Human Development Report, NHDR stated that poverty was on the increase in Nigeria, adding that 48.5% of the total population of Nigerians lived below the poverty line on less than US $1 per day. It further stated that about 37.2 million people lived in extreme poverty in Nigeria as at the end of 1997 (UNDP, 1998). According to the CBN (World Bank, 1999), the corresponding figures for 1985, 1992, and 1997 were 43%, 34.10% and 69.2% respectively.

Many survey data suggest that education and literacy levels were poor and declining (UNDP, 1998). The life expectancy of Nigerians at birth decreased from 52 years in 1994 to 50 years in 1995 and 1996 respectively; and literacy rate decreased from 52% in 1995 to 51% in 1996. Only 39 % of the sources of water in rural areas are safe and about 80% of the sources in urban centers are safe. Also more
than 10% of the sources of water are farther than 1km away from inhabitants, which means increase in burden and stress of trekking long distances for domestic water and its haulage by children and women and the attendant loss of time (Eneh, 2009a).

Poverty has a gender connotation as well. It can be experienced differently by men and women and can differ according to geographical areas, social groups, and political or economic contexts. The poor is not a homogenous group. It is generally believed that women bear the brunt of the effect of poverty, as they produce a major part of the developing world’s food supply with restricted access to training, technology, credit and inputs. Female farmers are handicapped in both their subsistence and income-producing activities. They face more obstacles and barriers than men because of the technologies they use, their cultural status and their functions in the family (World Bank, 1996).

Poverty may be imposed, extraneously, on a community or an individual. Examples of such imposition include harsh weather conditions, desertification, bushfire, etc. which could destroy farmlands, market shops, houses, schools and industries, thus reducing the economic fortunes of a person or community (Obinne et al, 2009a and b).

**Theoretical and Conceptual Frameworks**

Rural poverty is a pronounced development challenge in developing countries. Two-thirds or more of the people in developing countries live in the rural areas and their main occupation is agriculture. Four times as many people engage in agriculture in developing countries than in advanced countries. In LICs, like China, Kenya, Myanmar and Vietnam, more than 71% of the population engages in agriculture,
while the United States, Canada and West Germany have 3%, 3% and 4% respectively. This heavy concentration in agriculture is a symptom of poverty. Agriculture, as the main occupation, is mostly unproductive. It is carried on in an old fashion with obsolete and outdated methods of production. The average land holdings are as low as one to 3 hectares which usually support 10 to 15 people per hectare. As a result, the yield from land is precariously low and the peasants continue to live at a bare subsistence level (Jhingan, 2007: 22ix-22x).

Nigeria belongs to the LICs (World Bank, 2004), and was the 158th country in the global assessment of human development (UNDP, 2007). Poverty in Nigeria needs to be seen in a broad context. Nigeria has the largest population in sub-Saharan Africa; encompasses a complex society: regional, climatic and ethnic differences are reinforced by different historical and socio-economic legacies. It also has a complex political history; frequent, often abrupt, changes in government have led to sharp changes in economic and social policies. These have, for the most part, impacted adversely on the population and have worsened income distribution (World Bank, 1996).

In an effort to cope with the feeling of hopelessness and despair, which develop from a poverty situation, poor people develop a subculture called the ‘culture of poverty’ i.e. the way poor people are constrained by poverty to live their lives. Some of the traits of the culture of poverty are borrowing from local money lenders at exorbitant rate of interest (usury), living in crowded localities, dominance of male superiority, unemployment and underemployment, low wages, child labour, chronic shortage of cash, and low participation in national welfare activities. The poor have several strategies and informal safety nets to cope with their poverty situation. These strategies to include: community self-help projects; the use of traditional healers, traditional birth attendants and chemist shops to
meet health needs. Urban and rural dwellers have slightly different mechanisms to deal with poverty. While both resort to borrowing, diversification of sources of income, cutting down expenses, begging, stealing and praying; the urban poor include migration from urban centres back to rural areas, while the rural poor resort to eating up their planting materials (seed yam, grain seeds meant for planting, etc.). They also noted that the poverty level has become so bad and persistent that these coping strategies are fast becoming livelihood strategies (Ayoola et. al, 1994 and 2001).

**Materials and Methods**

Men, women and youth were randomly selected from two *Idoma* communities, Aokpe and Ohirigwe, in two different Local Government Areas (LGAs) in senatorial Zone C of Benue State. Questionnaire copies were administered to them with a view to finding out their opinions on the causes of poverty in their rural communities. Focused group discussion (FGD) as well as probing extra-questionnaire questions (who, how, what, which, when, where, and why) were also used where necessary to elucidate and resolve some volunteered answers to questions in the questionnaire.

Answers were grouped according to frequency into first grade, second grade, third grade fourth grade and least grade.

**Results**

Table 1 shows the causes of poverty as identified by the rural poor. Laziness and ill-health (especially HIV/AIDS) were the most incriminated causes of poverty, followed by poor soil fertility, poor education, and alcoholism. The third grade causes of poverty were communal conflict, carelessness, poor planning and management of
resources, womanizing, and loss of belonging to thieves. The fourth grade causes of poverty were large size of family, low self-esteem, and lack of access to market. The least causes of poverty were witchcraft, lack of support, gambling, bush burning, lack of access road, and inadequate market.

Table 1: The causes of poverty as identified by the rural poor.

<table>
<thead>
<tr>
<th>S/No.</th>
<th>Causes of poverty</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Laziness*****</td>
</tr>
<tr>
<td>2.</td>
<td>Ill-health, especially HIV/AIDS*****</td>
</tr>
<tr>
<td>3.</td>
<td>Poor soil fertility****</td>
</tr>
<tr>
<td>4.</td>
<td>Poor education****</td>
</tr>
<tr>
<td>5.</td>
<td>Alcoholism****</td>
</tr>
<tr>
<td>6.</td>
<td>Communal conflict***</td>
</tr>
<tr>
<td>7.</td>
<td>Carelessness***</td>
</tr>
<tr>
<td>8.</td>
<td>Poor planning and poor management of resources***</td>
</tr>
<tr>
<td>9.</td>
<td>Womanizing***</td>
</tr>
<tr>
<td>10.</td>
<td>Large size of family**</td>
</tr>
<tr>
<td>11.</td>
<td>Low self-esteem**</td>
</tr>
<tr>
<td>12.</td>
<td>Lack of access to market**</td>
</tr>
<tr>
<td>13.</td>
<td>Loss of belonging to thieves***</td>
</tr>
<tr>
<td>14.</td>
<td>Witchcraft*</td>
</tr>
<tr>
<td>15.</td>
<td>Lack of support*</td>
</tr>
<tr>
<td>16.</td>
<td>Gambling*</td>
</tr>
<tr>
<td>17.</td>
<td>Bush burning*</td>
</tr>
<tr>
<td>18.</td>
<td>Lack of access road*</td>
</tr>
<tr>
<td>19.</td>
<td>Inadequate market*</td>
</tr>
<tr>
<td>20.</td>
<td>Inept leadership of LG*</td>
</tr>
<tr>
<td>21.</td>
<td>Non-involvement in decision-making process*</td>
</tr>
</tbody>
</table>

***** first grade causes of poverty  
**** second grade causes of poverty  
*** third grade causes of poverty  
** fourth grade causes of poverty
Rural Poor Perceptions of Poverty Causes in Nigeria

* least grade causes of poverty
Source: Field survey of Aokpe and Ohirigwe Communities, 2009.

Discussions
The submission on laziness as a major cause of poverty is in line with provisions in the holy writ (Holy Bible, 1996):

*But you, lazybones, how long will you sleep? When will you wake up?... A little extra sleep, a little more slumber, a little folding of the hands to rest – and poverty will pounce on you like a bandit; scarcity will attack you like an armed robber* (Proverbs, Chapter 6 verse 9-11).

The submissions of ill-health, poor education, poor soil fertility, carelessness, poor planning and management of resources, losses, large size of family, low self-esteem, lack of access roads, lack of support, and bush burning agreed with the findings of a participatory poverty diagnostic survey in Iboa, Moyo community in Uganda. The survey identified poor health and diseases, excessive alcohol consumption, lack of education and skills, idleness and laziness, and large family size as causes of poverty (World Bank, 2005). However, striking, eye-opening and enriching of the lexicon of poverty studies were alcoholism, womanizing, witchcraft, and gambling - new submissions added to the list of the causes of poverty.

Governance issues, like inept government leadership and non-involvement of citizens in decision-making, were rated low. Yet, these are commonly listed causes of poverty in development literature (Eneh, 2007 a and b and 2009).

The causes of poverty tend to reinforce each other to effectively prevent the poor from getting out of poverty. For example, the poor cannot afford good food. This results in malnutrition, poor health, frequent illness and the attendant incapacitation and disablement. This leads to inability to attend school or work. Failure to attend school leads to diminution of opportunities to develop to full potentials and to
contribute to national development, while failure to attend work leads to inability to earn a good income and inability to afford good education for children. The ill-equipped children cannot help their poor parents at old age, nor can they help selves. The vicious cycle of poverty continues. Thus, poverty in childhood is a root cause of poverty in adulthood, as impoverished children often grow up to be impoverished parents, who in turn, bring up their own children in poverty. To break the generational poverty circle, poverty reduction must begin with children (UNICEF, 2004).

Similarly, land-related conflict, as an effect or manifestation of poverty (the poor often resort to violence to settle scores with perceived enemy), leads to destruction of crops, property, and the death of some breadwinners of the household, thereby further impoverishing the affected families and communities. The loss of loved ones leaves children with psychological and psychosocial distress. Again, the daughters of the poor often take to prostitution in an attempt to either augment family income or meet up with the lifestyle of the rich. In the process, they may contract HIV and spend more than they had earned, thereby, getting further impoverished and worse off (Sobhan, 2001).

In a related manner, the poor are embedded in certain inherited structural arrangements, such as insufficient access to productive assets as well as human resources, unequal capacity to participate in domestic and global markets and undemocratic access to political power. These structural features of poverty reinforce each other to effectively exclude the poor from partaking from the benefits of development or the opportunities provided by open markets (Enih, 2007c).

**Conclusion and Recommendation**

This study succeeded in extracting the actual causes of rural poverty as identified by the rural poor. The government and development partners would be making better informed designing and planning of poverty interventions, if they would accommodate these actual causes
of rural poverty. This would enhance the success rate of such interventions.

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Rural Poor Perceptions of Poverty Causes in Nigeria


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THE ROLE OF ARTS AND CULTURAL EDUCATION IN NIGERIA

Aihevba, Peter O.¹ and Ojiebun, G.O. (Mrs.)²

¹ English Department, College of Education, Ekiadolor, Benin City
Tel.: +234-803-592-1562; Email: peteraihevba@yahoo.com

² French Department, College of Education, Ekiadolor Benin City
Tel.: +234-806-033-3361; Email: fridayojiiebun@yahoo.com

Abstract
This paper highlighted the role of arts and cultural education in a developing nation like Nigeria. The words arts and culture were defined. Evidently, these two terms cannot be separated from a society as they tend to define who a people was, is and can be. The western impact on Nigerian culture and arts was also examined. A conclusion emerged with the needs to reposition arts and culture in the Nigerian education. Some recommendations were made as to further improve the place of arts and culture in Nigerian education.

Introduction
Culture is defined as “the social and religious structures and intellectual and artistic manifestation etc that characterize a society” (The New Lexicon Webster’s Dictionary of the English Language, 1990). Bodley (2006) was more succinct when he described culture as,

The pattern of behaviour and thinking that people living in social groups learn, create and share. Culture
distinguishes one human group from others. It also distinguishes humans from animals... a peoples culture include their belief, rules of behaviour, language, rituals, arts, technology, style of dress ways of producing and cooking food, religious and political and economic system.

From this definition, it is clear that the totality of a people’s history and identity is captured in their culture. Culture separates one society from the other. It is the most formidable tool in the education and civilization of a people. No people can truly progress until they come to terms with who they really are and the roots of their existence. The culture of a people is a definition of who they were, are and can be.

Bodley (2006) believes that culture is so strong that it can be interchanged with society. If culture refers to a society or groups in which many live and think in the same way, then any group of people who share a common culture constitute a society.

Encyclopedia Britannica (1972) defines Arts as,

*The use of skill and imagination in the creation of aesthetic object, environments or experiences that can be shared with others, it may also designate one of a number of modes of expression conventionally categorized by the medium utilized or the form of the product, thus we speak of painting, sculpture, filmmaking, music, dance literature and many other modes of aesthetic expression as arts and all of them collectively as the arts.*
The role of arts and cultural education in Nigeria

From this definition, it is clear that Arts, involves imagination, skill, aesthetics and the audience. Arts generally is the aesthetic and skillful creation, recreation, relieving, expressing or re-enacting of experiences, ideas, and objects in beautiful, aesthetic and creative means and ways, and is shared or displayed for the admiration of the audience. The imaginative and creative impulse of man is drawn upon to create a product that is sublime and beautiful to the extent that it possesses inner-powers and energy that pulls and enchants the audience to see and see again.

Bodley (2006) considers Arts as the ultimate form of culture. According to him, “it can have the quality of pure expression”. Artistic symbol allows people to develop complex thoughts and exchange those thoughts with others. They help to convey feelings, ideas and values. They provide a way for people to communicate very complex thoughts with each other. Bodley (2006) argues that people are not born with culture, but that they have to learn it. People must learn to speak and understand a language and abide by the rules of a society. He adds that children learn culture from adults through a process called enculturation or cultural transmission. Arts is one of the strongest means of enculturation.

Western Impact on Nigeria
The British arrived Nigeria as a colonial power at a time when the industrial revolution in Europe created the need for new markets overseas. Their effect in Nigeria was felt in two separate, but complementary, fronts – commerce and evangelism. The British needed to find a market for their manufactured goods. With the annexation of Lagos as a British colony in 1861, the British occupation gained ground and was to last another century. They also needed to
spread the gospel among the indigenous people of Nigeria and to propagate a new culture for Africa, since a standard European observation was that, in general, Black Africa had produced no culture.

The British imperialist saw everything that identified and defined the native African Nigerian as barbaric, inferior, dark and bleak. The impact was strong and destructive. Melville Herskovit’s study of the general European reaction to African art and culture was that African artistic talent and culture ranged from ‘childlike’ and ‘grotesque’ to savage’ and ‘beastial’ (Herskovit, 1960). Herskovit went on to say that:

*It was impressed on the Africans that their art was crude, their talents naïve, their dances lascivious... this appraisal was made explicit in discussion and criticism at times was reflected in unspoken attitudes of Europeans but it was rarely absent.*

The influence of the West on African values, art and culture is greatly disturbing. The “inferior” African way of life was consciously distorted and disorganized. Attempts were made by the imperialist to transfer the entire cultural system of the Europeans to Nigeria. This affected the indigenous people’s philosophy and way of life. Uwangboje (1977) believes that Europeans attempted directly to:

*Destroy or suppress the arts and attendant ceremonies that inspired their creation. The ancestral ways were largely destroyed or neglected. ... new ideas, modernism, western amusements – all contributed their share to undermining the traditional culture of Africa.*
The role of arts and cultural education in Nigeria

In the same vein, Maran (1921), in his literally work, *Batuola*, pictures an African culture that is salvage and barbarique, a culture not to be reckoned with. Murray (1938) observed that Africans illustrate the general tendency of Africans to copy Europeans and to suppose that anything imported or European must, of necessity, be better. Hence, most Nigerians opt for goods imported, rather than the Nigerian locally made goods. This opinion underscores the fact that Nigerians live under a certain inferiority atmosphere, where European ideals and ideas are more cherished by Nigerians. In the light of the above, Maryse Conde in Heremakhown (1976: 50) presented a people who preferred the white man’s culture to the African’s:

*Des hommes parlent les langues des blancs, ayant manieye de blanc et n’était plus Africats que de nom.*

The Role of Arts and culture in Nigeria

In the 21st century, Nigeria and indeed the black race or Africa is still grouping in a consciousness of inferiority, subservience and oppression enjoined on them by imperialism. There is a need for Africans to return to their roots. To return to their heritage, and to take their pride of place and to view the black race in proper perspective. One of the ways is to stimulate the needed positive thinking towards Africa cultural education. This mentality can be challenged and changed by re-directing the Nigerian to his majestic status and pride and glory in history, as captured and documented by culture in its most expressive medium, Arts.

All people of a society collectively create and maintain culture. Societies preserve culture for much longer than the lifespan of anyone in the form of objects, festivals, rituals, music, oral traditions, etc. All
these are forms of arts. In most societies, the personal and group identity of a people are established by arts. Through such forms of artistic expressions, as patterns of dress, body adornment, ceremonial customs, the true nature and identity of a people is boldly established. Through the observation of and the participation in arts, the proper restoration, representation and reorientation of the mind is achieved.

Arts and culture is a primary form of storing and reproducing the life and heritage of a people. Ezra (1973), for instance, commenting on Benin Arts, says Benin arts portrays

\begin{quote}
past people and alludes to past events that have contributed to the kingdoms power, wealth and conceptual or spiritual greatness. The themes of history, politics and most importantly divine kingship are inextricably woven into the fabric of Benin arts.
\end{quote}

The complex political structure of the Binis; communication with the ancestors; oba, the vast might and greatness of the kingdom; the complex administrative bureaucracy that unified the kingdom; the trade relations and interaction with the Portuguese traders, who sometimes served as mercenaries in the Benin army; and many more events and experiences are repeated, documented in the brass casting, ivory carving, palace rituals and palace festivals. The culture and arts of the Binis are so sacred that artists’ guilds, which include about 68 guilds, are affiliated with the palace societies.

Arts is a great tool of civilization and cultural transmission from one generation to the next. It helps to document the history, seasons, traditions and achievements of a people. Dewey (1956) observes “that there are transient and enduring elements in a civilization, which are functions of multitude of passing incidents that are organized into meanings that form minds”. Nigeria, a developing
The role of arts and cultural education in Nigeria

country passing from one phase of civilization to another, needs arts and culture to condition and regulate its historical development in the right perspective.

Artistic products are also a great source of finance and economic stability. Arts can create personal and public finance for individuals and the nation. It is a great source of foreign revenue in the sense of tourist attractions and holiday making. Individuals can also use arts as a means of livelihood and financial freedom, especially now when the nation is looking at alternative employment sources, like self reliance and the small and medium scale industries.

Conclusion and Recommendations
The future of Africa has been written in false, negative light by almost everyone, including Africans. It is time for Africans to re-write their history and predict an assured future through the visible writings on the walls of culture and arts, for history always repeats itself.

In the words of Dora Akunyili, “there is the need for repositioning and rebranding” of arts and culture in a developing country, such as Nigeria. It is time for Africans to change the African history from story to glory, turn the failures and pains of the past to gains through arts and culture. The true picture of any society is embedded in the arts and culture of that society. Therefore, Nigeria needs a re-awakening in the aspect of arts and culture for a social, economic, religious and political repositioning and development.

It is, therefore, recommended that:

1. The government at all level should pay more attention to the organization of seminars, in other to promote the arts and cultural value of the nation;
2. At intervals, there should be exhibition of artworks in the nation. To this end trade fairs should be organized. Arts exhibition should be encouraged in our schools at secondary and tertiary level.

3. Festivals, indigenous dances, music contests and concerts should be stately sponsored. This is to say that government should at all levels encourage and sponsor programmes, such as interschool festivals, interstate concerts, etc. Also, the reintroduction of state festivals, such as FESTAC will sensitize the public on the need for arts and culture in the society.

4. Man-made or natural cultural sites e.g. Olumo Rock, Okomu Resort in Benin, the Benin Moat, Kainji Dam, etc. must be protected and preserved. The essence is to aesthesize them to generate funds, and develop tourism thereby bringing to the limelight the arts and culture of our society.

References
The role of arts and cultural education in Nigeria


ENERGY CRISIS AND SUSTAINABLE DEVELOPMENT IN NIGERIA

Isife, Chima Theresa
Institute for Development Studies, Enugu Campus, University of Nigeria, Nsukka
Phone: +234-806-798-5288;
E-mail: chimatheresa@yahoo.com

Abstract
Energy is indispensable in modern living and activities. Consistent energy supply is essential for development strides that must be made in developing economies. This study reviews energy crisis, which underpins underdevelopment in Nigeria, and recommends alternative energy sources for the country.

Introduction
Energy is an essential component of modern society. All production and manufacturing activities revolve around it (Tyler, 2002). It is used in industries, agriculture, production, material processing, communications and others. Consistent energy supply is essential, especially in an increasing industrious and business centric country, such as Nigeria (Ngilari, 2009).

Energy plays an important role in Nigerian economy, which depends on crude oil. Nigeria has a large energy reservoir, having the 10th largest oil reserve in the world. Increased dependence on crude oil has provided employment, infrastructure, opportunities for strategic alliances with other countries, and revenue. On the other hand, it has
led to unfortunate economic lapses and setbacks in socio-economic development. The process of refining crude oils is quite expensive and requires a lot of capital investment. It is often the case that resources for other sectors of the economy are shifted to the petroleum industry.

A peculiar problem becomes the potential decline in the demand of crude oil from the international market, especially as other countries seek alternative sources of energy that are cheaper and more environmentally friendly. Secondly, crude oil exploration generates environmental hazards and internal political agitations that have taken lives and property in the oil producing region of Nigeria.

Although, Nigeria exports about 2.2 million barrels of crude oil a day, it is submerged in energy crisis, being unable to provide energy for its citizens. At best, citizens in most regions receive only 6 hours supply of electricity daily on the average. There are many rural areas in the country that are yet to even have access to any electrical power grid. They still rely on some other sources of energy, like fuel-wood. Fuel-wood combustion results in emission of poisonous gaseous substances. Nigeria is one of the world’s largest producers of carbon emissions, closely associated with global warming. Others, who can afford it, acquire privately owned electric power generators, which are barely cost-effective.

Nigeria has over 150 million people. The population connected to the grid system lacks power supply over 60% of the time. Worse still, 40% of the population is connected to the grid. There is simply insufficient electricity generated to support the entire population. Yet, electricity plays a key role in sustainable development. It powers economic and social progress of a modern economy. Electricity utilities redistribute at the community level and at the broader societal level the economic value created by the industry through the technical and commercial processes involved in the generation and distribution
of electricity, and its subsequent application in the end uses. Through remuneration to employees, dividends to owners and taxation to the state, the electricity power sector creates a significant number of jobs, and services from other businesses. A consistent, reliable supply of electricity is a prerequisite for economic development, social security and public welfare. Low access to electricity remains a constraint to social services, such as health and education in developing countries. Extension of electrification is important for poverty alleviation, both in the individual household and at the societal level, as well as for a positive effect on the environment.

Different power generation technologies impact the environment differently. Fossil-fuelled generation pollutes the air with emissions; nuclear power produces radioactive waste; and hydropower impacts on river systems, wetlands and biodiversity. The current privatization of the Nigeria Electric Power Authority was to improve on the energy crisis in the country, but this has not yielded much result. To overcome its current power shortages and achieve the objective of being among the top 20 economies in the world by 2020, Nigeria urgently needs alternative energy sources that will provide regular electricity for both domestic and industrial usage (Africa News, 2009).

Sustainable development is maintaining a delicate balance between the human need to improve lifestyles and feeling of well-being and preserving natural resources and ecosystem on which we and future generations depend. It is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development implies economic growth together with the protection of environmental quality, each reinforcing the other. The essence of this form of development is a stable relationship between human activities and the natural world, which does not diminish the prospects for future generations to enjoy a quality of life at least as good as the present generation’s. Many
observers believe that participatory democracy, undominated by vested interests, is a prerequisite for achieving sustainable development.

Sustainable development applied to electricity includes maximizing its contribution to economic and social development, while minimizing its environmental impact. This can be achieved by promoting available accessible and affordable electricity to benefit the economy, the environment and society; using electricity wisely; maximizing economic use of low-and zero-carbon emitting electricity generation options and maximizing the efficiency and minimizing the environmental impacts of the generation, transmission, distribution and use of electricity in a cost-effective manner (WBCSD, 2002).

This work attempts to review energy crisis in Nigeria. It seeks the answers to the questions bordering on where Nigeria would source more energy to cater for the ever increasing demand by its ever increasing population. It suggests renewable energy in the alternative, to enhance sustainable development in Nigeria. After this brief introduction, the rest of the paper is structured as follows: definition of terms, literature review, desirability and limitations of Nigeria’s oil, addressing Nigeria’s energy crisis, consideration for change, conclusion and recommendations.

**Definition of terms**

Energy is the capacity to do work. In moving or growing, each system is doing work, and using energy. Every living organism does work, and needs energy from food or photosynthesis. Humans also create machines that do work for them, and that derive energy from fuels. Some of many forms of energy are 1) mechanical energy, which includes potential energy, that is energy stored in a system and kinetic energy, that is energy from the movement of the matter; 2) radiant or solar energy from the light and warmth of the sun; 3) thermal energy is
energy associated with the heat of object; 4) chemical energy is the energy stored in the chemical bonds of molecules; 5) electromagnetic energy is associated with light waves (including radio waves, microwaves, x-rays, infrared waves); 6) mass (or nuclear) energy is the energy found in the nuclear structure of atoms. One form of energy can be converted from one form to another.

**Literature Review**

National Electric Power Authority (NEPA) was established in 1972 by the government-sponsored merger of the Electric Corporation of Nigeria (ECN) and the Niger Dams Authority (NDA). NEPA has since operated as a government-controlled monopoly in the domain of power generation, transmission and distribution. Nigeria generates about 3,000 mega watts of electricity, against 10,000 mw which it requires, triggering a massive power shortfall. Individuals, commercial and industrial consumers rely on generators for most for their energy needs (Ikeme and Obas, 2005).

Although the government has recognized the need for more electricity, it has had great difficulty funding this endeavour. As an attempt to rectify this situation, the government divided the National Electric Power Authority (NEPA) into two sectors in 2005, one in charge of the generation of power and the other in charge of the distribution of power. As part of this division, the government sought to privatize these sectors in an effort to finance and organize the needed development of infrastructure. This effort on the part of the government takes place in the face of a general population opposed to the prospect of privatization (Ikeme and Obas, 2005).

Alternative energy sources advocated for Nigeria are renewable energy sources, like solar, coal, hydropower, and wind. Photovoltaic systems convert solar energy to direct current electricity. This will be
particularly advantageous to the northern regions that average a temperature of 29 to 34 degrees centigrade most times of the year. Hydroelectricity power generation should be implemented using the oscillatory water current of the Niger and Benue Rivers.

Wind energy results from the conversion of wind to electrical energy. The conversion is carried out by wind turbines or converters. The potential wind and solar power of developing countries is much bigger than the 50,000 MWs of total installed power from those sources in the entire world (Debo, 2008). Energy commission of Nigeria is currently developing renewable energy devices, like wind electricity converters, among others. Wind electricity on a global scale, accounts for only 0.4 of total world’s electricity production. Global energy consumption from 1990 to 1997 shows that wind electricity has the highest annual growth rate (Table 5.1). Wind electricity provides one of the cheapest, safest, cleanest, and reliable sources of electricity. German and Japan are presently the leading developers of wind power (Funke, 2008).

Table 5.1: *Trends in global Energy Consumption from 1990 to 1997*

<table>
<thead>
<tr>
<th>Energy sources</th>
<th>Annual Growth Rate (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wind power</td>
<td>22</td>
</tr>
<tr>
<td>Solar photovoltaic</td>
<td>16</td>
</tr>
<tr>
<td>Geothermal power</td>
<td>4</td>
</tr>
<tr>
<td>Hydroelectricity power</td>
<td>2</td>
</tr>
<tr>
<td>Oil</td>
<td>2</td>
</tr>
<tr>
<td>Natural Gas</td>
<td>2</td>
</tr>
<tr>
<td>Nuclear power</td>
<td>1</td>
</tr>
<tr>
<td>Coal</td>
<td>0</td>
</tr>
</tbody>
</table>

(Source: [www.physics.pomona.edu/COURSES/phys17/papers/international.pdf](http://www.physics.pomona.edu/COURSES/phys17/papers/international.pdf))
Desirability and Limitations of Nigeria’s Oil
The unique combination of many desirable and useful characteristics of the oil in Nigeria include (a) current availability (b) high net energy recovery (c) high density (d) ease of transportation and storage, and (e) great versatility in end use. Its limitations are (i) environmental hazards (ii) shocks arising from price fluctuation, and (iii) a finite resource (like all other fossil fuels).

Addressing Nigeria’s Energy Crisis
Renewable energy sources have become imperative alternatives, especially given that an increased emphasis on domestic renewable energy sources will further boost energy security, while reducing emission (Thisday, 2007). Renewable energy options include wood/other biomass, hydro, solar, wind, wave, tidal, fusion, etc.

No less than 20% of Denmark’s energy needs are met by electricity generated entirely by wind turbines. Other alternative energy sources deployed by the country include the burning of waste products or biomass in combined heat and power plants; electricity generated by escape of photovoltaic or solar energy cells; and geothermal turbines powered by the escape of underground steam. In fact, alternative energy technologies as well as conservation habits have become normal parts of life for the average Dane even as the country presently has the highest proportion of its electricity generated by renewable sources (Business Day, 2008). Denmark also has the world’s most efficient clean-coal technology.

On the other hand, due to lack of reliable electricity, many Nigerians and companies supplement the electricity provided by the grid system with their own generators. In fact, almost everyone who can afford a generator owns one. According to one approximation, well over 90% businesses have generators (Energy Sector Management Assistance Program, 2005). The electricity from private generators is more expensive than that from the national power grid, thus raising the
price of domestic goods. Efforts to alleviate this strain are met with opposition from the companies who import generators, as they have created an extremely lucrative industry.

In Nigeria and many other developing countries, providing energy to rural and urban areas has proved to be a great challenge. Policies towards increasing rural energy access have all along focused on grid extension and tanker distribution of petroleum products in Nigeria. With increasing population, the pressure on infrastructure for the supply of conventional energy resources will continue to increase. Also, conventional energy is depletable with extinction risk. In order to enhance the energy security of the country and establish a sustainable energy supply system, it is necessary to promote the policy of diversifying the energy supply, so as to include alternative or renewable resources and technologies into the nation’s energy mix.

In rural areas, much of the energy production is from the burning of fuel-woods. This practice has a host of associated problems, such as the toxic emissions given off from this process, especially if done in doors, which is often the case. There is a trend of deforestation in Nigeria at 300,000 hectares per year (Bugaje, 1999). This is mainly due to the growth of the timber industry.

However, deforestation is propagated due to fuel-wood burning. The scarcity of wood as a result of deforestation makes the process of cooking with fuel-wood even more unsustainable (Kersten, 1998). The average time it takes one person (usually woman/girl) to collect enough wood for the day’s meals (2.28) is 4-6 hours (Oparaku, 2003). With deforestation the time it takes to collect this wood will only get longer. The overall efficiency of the commonly used three stone stoves is less than 10% (Barnes, 1996). Despite the availability of more efficient stoves and cooking fuels, these alternatives have been adopted for both financial and cultural reasons.

The energy industry in Nigeria has severe environmental ramifications, mostly in the form of both pollution and deforestation. The most imminent energy issues for Nigeria are not related to the environment, but to social welfare. Although the immediate
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Environmental ramifications of current practices now could translate into catastrophic impacts in the future, NEPA never considered environment as its main priority, but it had pledged to promote energy sector reform only in environmentally friendly means. The main contributors to the air pollution in Nigeria are the gas flares. The government pledged to cease these activities on December 31, 2008 (Lukman, 2003).

Outline of the government’s strategy for energy development in an environmentally friendly means is putting adequate standards in place, strengthening the regulatory agencies, developing definitive goals that must be met, assessing the environmental impact of energy projects, providing alternatives to fuel-wood, and encouraging research and development (Lukman, 2003).

The challenges of the power sector in Nigeria are rooted in production, transmission, distribution and utilization. Overcoming these would boost the technological and industrial base of the country. Also, limited access to infrastructure, low connection rates, lack of capital investment, ineffective regulation, unclear distribution roles and vandalism of power cables are some of the other problems.

“Amnesty is the possible key to resolving the energy crisis in Nigeria” (Daily Trust, 2009). Fixing the vandalized pipes and getting adequate gas will enable the government deliver its promise of producing 6,000 mega watts of energy. Vandalized pipes in the Niger Delta region cost the government 1,400 mega watts of gas daily and not being able to fix the pipes would continue to make the energy crisis in the country worse. Not much could be done because the host towns are not giving access to the contractors and the militants are not helping either to build new pipes.

Also, problems associated with each aspect of the energy sector include that of hydropower. The current infrastructure of the hydro
plants is far below their projected capacity. The output of the hydro plants is highly oscillatory according to the seasonal droughts. The trends of climate change have led to a continual loss of water. Since the power output of hydro plants is dependent upon the flow of the river, with less water, there is less potential energy to harness, making hydropower a less desirable energy source (Ngala et al, 2007). Two rivers, Niger and Benue, account for the major of hydropower generation. Prior to entering Nigeria, the rivers pass through Cameroon. In order to obtain the maximum amount of energy from these rivers, Nigeria must provide incentives to prevent Niger from installing their own dams on the rivers. Thus, a portion of the energy generated by the hydro plants is exported to Niger to compensate for their agreement not to build dams along the rivers. Therefore, Nigeria receives even less of the already dwindling electricity generated from existing hydropower.

The grid structure is unstable and vulnerable to sabotage. With the grid structure, people are able to connect their residence or industrial enterprise to the grid without a meter, leading to power leakage during transmission. There are zoning issues that wreak havoc on the system. In some cases, a property zoned to a residence could be used for industrial purposes, which often require more energy. This discrepancy can overwhelm the grid and cause a transformer to explode. Due to the prospect of privatization, there is propensity to physically sabotage the grid system through dismantling parts of the grid itself.

**Consideration for change**
To fill the void of electricity, the country has numerous options, given their ample supply of natural resources. One way would be to invest in
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more oil and gas exploration and utilize more of these sources for direct internal use. Long-term investment in renewable energies, like solar and wind, has the potential to contribute significantly to the electricity deficiency (Anyanwu and Iwuagwu, 1995). These technologies, however, have high upfront costs (Okoro et al., 2007). The adoption of renewable technologies will require reducing the current subsidies on fossil fuels and the import duties on renewable technologies (Ikeme, 2005).

The theoretical framework of the energy policy outlined by the Nigerian government seems promising, but there is a discontinuity, however, between implementation and theory, rooted in the population’s aversion to privatization. Structural reform cannot take place until financial support is in place. This financial support must come in the form of private investments. Financial and subsequently structural reform, however, cannot be implemented until the sabotage of current effort of privatizing the energy sector ceases. A sweeping change of the public’s perception of the government at large is required. Increased transparency and education about government processes may decrease feelings of alienation. If the negative perception of privatization could be replaced with trust in government electrification efforts, structural reform could proceed for sustainable development in the country.

Recommendations and Conclusion

The situation of power shortage in Nigeria could be improved by acquiring modern technology structures to bring about an increase in the capacity of electricity being generated. The country owns about five refineries that operate no more than half of their capacity. The government needs to manage these refineries instead of having the oil
refined outside the country. As regards to preserving the useful life of the refineries and likewise existing infrastructure, vandalism is a common setback. Those responsible should realize that it is only to the nation’s detriment, as more money that could have been put to good use elsewhere is spent on fixing the damages. Consequently, it diminishes the morale of the government, as is reflected in its reluctance to make future investments in such infrastructure. This act should be prohibited and made punishable by law. Citizens also ought to adopt the sheer moral responsibility of respecting public property for a common good.

In terms of strategy, alternative renewable energy is the way to go in order to take maximum advantage of our location on the equator, reduce global warming and undesirable climate change as well as place our economy on a robust stand.

The government should find a comprehensive and durable solution to address the root causes of the crisis by providing access to good health and schools to the people of the Niger Delta region. Policies and measures should be developed to create clear frameworks and incentives within which the electricity industry can operate. There is no doubt that investing in micro community-based alternative energy solutions that increasingly make fuller use of biomass, water, sun and wind will ultimately guarantee reliability, stability and efficiency of energy supply in Nigeria.

Nigeria must necessarily enhance energy security and establish a sustainable supply system by diversifying its supply system to include alternative or renewable sources, which the country has in abundance. Doing this will in fact decentralize the supply system leading to local implication and management as well as enhance socio-economic development. It is equally a known fact that alternative or renewable energy sources show significant promise in helping to
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reduce the amount of toxins that are by-products of energy use. Not only do they protect against the harmful by-products, but using them helps to preserve many of the natural resources that are currently used as sources of energy. Knowing these challenges currently faced in sourcing oil and gas to power electricity and especially following the Niger Delta crisis, Nigeria should facilitate thinking seriously of diversifying into other sources of energy. States in Northern Nigeria in particular, where alternative or renewable energy sources are in abundance, should be in the vanguard of this initiative? Alternative and renewable energy sources must be sought before the economy of this country is completely grounded.

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Energy crisis and sustainable development in Nigeria


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APPROPRIATING THE GRAPEVINE COMMUNICATION CHANNEL IN THE ORGANIZATION

Enuoh, R.O. and Inyang, B.J. (Ph.D.)*
Department of Business Management
University of Calabar, Nigeria

* Author for correspondence, Phone: +234 8033773403;
Email: benji1955.unical@yahoo.co.uk

Abstract

This paper evaluated the need for managers to understand grapevine activities as contributing to organizational success rather than otherwise. A review of the literature showed that the grapevine cannot be eliminated from any organization and the manager needs to understand, interpret and control the grapevine for the benefit of an organization. The proper management of the grapevine activities serves an effective means of communication that promote the overall health of an organization. Although the grapevine has poor reputation in conducting business and managers attempted to eliminate it in the past, many a manager now recognize it as a valuable asset rather than a liability.

Introduction

Informal listening, speaking and working in groups are just as important as writing formal documents and giving formal oral presentations. A newcomer in an organization will need to listen to others both to find out what he is
supposed to do and to learn about the organization’s values and culture. Informal chitchat, both about yesterday’s game and about what is happening at work, connects him to grapevine, an informal source of company information. Networking with others in office and in town and working with others in workgroups is crucial to success.

According to Mintzberg, as quoted in Locker and Kaczmarch (2004), managers have three basic jobs: to collect and convey information, to make decisions, and to promote interpersonal unity – that is, to make people want to work together to achieve organizational goals. All of their jobs happen through communication. Effective managers are able to use a wide variety of media and strategies to communicate. They know how to interpret comments from informal channels, such as the company grapevine. They can speak effectively in small groups and in formal presentations, and they write well. Information from grapevine could sometimes be useful to the managers because grapevine does not only contain gossips and rumours, but also carries accurate information concerning the organization. The grapevine is a valuable means of communication within an organization, and any attempt to phase it out is unwarranted and unproductive.

The objectives of this paper are, therefore, to review the literature concerning factors associated with the operation of the grapevine as an informal communication network, suggest ways in which managers could utilize it effectively and identify the strategies to curb the negative effects of grapevine activity in the organization.

The paper is divided into five major sections. The first section presents the introduction, while the second part discusses the literature review. The issues of utilization of grapevine activity and curbing its negative impacts in organization are considered in sections three and four respectively. The final section presents the conclusion.
Literature Review

The literature review here is intended to offer a pertinent clarification of the key concepts. These concepts are grapevine, communication channel and informal communication. This will provide the basis for understanding the relevance of the concepts in organizational operations and functioning.

Concept of Grapevine Communication

Grapevine is an informal, person-to-person communication network, which cannot be officially sanctioned by the organization. Grapevine is pervasive in nature and impact to a considerable extent to the formal organizational structure. It could be likened to a lizard that visits every man’s house. Just as no man will say that lizard had not visited his house before, so shall no organization claim the absence of the informal structure from it. Sims (2002: 155) notes that, “Every organization has its grapevine [and it] is a perfectly natural activity since it fulfills the employees’ desires to know the latest information and to socialize with other people.”

Davis (1981:337-338) notes the inevitability of the grapevine as a communication channel, when he puts it succinctly thus:

In a sense, the grapevine is a human birthright, because whenever people congregate into groups, the grapevine is sure to develop. It may use smoke, signals, jungle tom-toms, taps in the prison walls, ordinary conversation or some other methods, but it will always be there. Organizations cannot fire the grapevine because the do not hire it. It is simply there. Its inevitability must be recognized in the organization.
Inyang et al (2003:132) define grapevine as “an informal, person-to-person communication network which is not officially sanctioned by organization”. Lecher (2004) in Webster’s dictionary defines grapevine as “unofficial network of communication by which gossip or information are spread”. For Crampton et al (1998), grapevine is an inevitable part of organizational life, and informal networks are a natural consequence of people interacting. According to Mishra (1990), the grapevine is the informal and unsanctioned network within every organization. In the words of Kreitner and Kinicki (2004:541), “the grapevine represents the unofficial communication system of the informal organization, information travelling along the grapevine supplements official or formal channels of communication”.

No matter how the grapevine is defined, one thing is certain, the grapevine is the informal and unsanctioned communication network found within every organization. Just as people are bound to form groups, whether formal or informal, so also are people bound to communicate, whether sanctioned or unsanctioned. Therefore, the ubiquitous nature of the grapevine activity in organization is not in doubt, and this impacts on organizational operations.

**Characteristics and Elements of Grapevine**

Grapevine communication is a typical example of informal communication channel. This informal means of communication, in some instances, becomes the most effective and expeditious way of transmitting information. The basic characteristics of the grapevine are that information moves faster, gets rapidly distorted or diluted and does not follow rigid vertical organizational hierarchy. In short, it circumvents the acknowledged conventional channels and travels through the cluster of chain (Level, 1972).
Appropriating the grapevine communication channel

Often, information received from grapevine is referred to as rumour. Information moves faster in the grapevine especially if it is on issue that directly affects employee’s welfare, such as wages, payoff, disciplinary measures, promotion and labour, in other words, management issues.

According to Davis (1954:212), the characteristics of the grapevine are:

a) People talk most when the news is recent;
b) People talk about things that affect their lives;
c) People talk about people they know;
d) People working near each other are likely to be on the same grapevine;
e) People who contact one another in the chain of procedure tend to be on the same grapevine.

Karathanos and Auriemmo (1999) identify three roles to be filled for grapevine activity to take place:

- **Bridgers or hey communicators**: These individuals gather information and pass it on to others. These people are most responsible for the health of the grapevine.
- **Baggers or dead-enders**: These individuals hear rumours, but either do not pass them along or repeat them to other dead-enders.
- **Beaners or isolates**: These organizational members are outside the grapevine and thus not privy to its messages. Therefore, they neither hear nor pass along correspondence.

Messages transmitted through the grapevine are normally referred to as “rumours”. However, to label a message a rumour is a simplification. There are actually at least four types of messages:
Pipe dreams or wish fulfillment: These rumours identify the wishes and hopes of employees. It naturally follows, then, that these rumours are positive in constitution, yet they still reflect employees’ anxieties.

Bogie rumours: These rumours originate from employees’ fears and concerns and result in a general restlessness within the organization. Often, these rumours are damaging.

Wedge-drivers: These rumours are marked by aggression and animosity. As a result, they are characteristically negative and serve to cleave groups and dissolve allegiances.

Home-stretchers: These rumours are initiated in anticipation of final decisions or announcements. They tend to fill in the gap during times of ambiguity.

James et al (1990: 32-33) define rumour as “unofficial and unconfirmed information sent through interpersonal channels”. Rumour is usually bad for people and organization, and it thrives where there is a breakdown in communication. According to them, the sources of grapevine information are traced to:

New information: Here individuals who have access to such information share it with close friends before it is officially released. This sets the grapevine activity in motion.

Excitement: Promotion exercises and new appointments usually cause information to leak before the official announcement.

Loyalty: Friends and colleagues are usually officially informed about decisions affecting them by those who have such information first. This leads to the circulation of grapevine information.

Informal conversation: The work situation creates informal contacts and informal conversation among employees, which leads to the circulation of grapevine information.
Appropriating the grapevine communication channel

5 Insecurity: When there is tension in an organization, (for example, when there is retrenchment exercise in a public organization), grapevine information will develop.

Inyang et al (2003, 13) also note that “when people have personal interest in a situation …. [or] lack information they tend to be grapevine-active”. People, therefore, try to fill gaps through the informal channel, the grapevine, and this may often lead to distortion and generation of rumours. In a study of two multinational organizations in Lagos, Kester et al (2008), found that linguistic and ethnic affinities, and the thematic importance of the subject matter influenced the spread of rumours and grapevine stories in the organizations.

Formal versus Informal Channels of Communication

Every organization has a formal communication system, which provides information regarding the organization to the employees through different media. It involves memos, reports, staff-meetings, departmental meetings, conferences, company newsletters, and official notices. It is highly documented, and as such, has very little chance for change (Inyang et al, 2003). However, nearly all of the information within the grapevine is undocumented and is, thereby, opened to change and interpretation as it moves through the network. “The informal organization is less permanent and less stable (than the formal organization) because of the leaders and patterns of actions change readily (Simmons, 1986: 43). This occurs because of dependency of the network on personalities, whereas the formal network is set up through structured policies non-dependent on individuals.

Davis (1954), states that the informal organization is a significant force within the work group, which helps to build teamwork, motivate people, and creates corporate identity. The grapevine is the informal passing
of information through the organization. It does not necessarily follow the formal structure of the organization and can bypass individuals without restraint. It can be more direct and faster than the formal channels of information, since the information is not being screened or controlled. It travels faster than formal channels. Interestingly, it has been found that the grapevine is equally active both in management and among the workers.

The grapevine exists in organizations for many reasons. Grapevine communication can carry useful information through the organization with amazing speed. The grapevine is very useful in supplementing formal channels. It provides people with an outlet for their imaginations and apprehensions as well. It also helps satisfy a natural desire to know what is really going on and gives employees a sense of belonging. As an early warning system, gossip allows people to think through in advance what they will do if the rumour becomes the awful truth. Subordinates may get an idea of what the boss is wrestling with and may have some suggestions which may help the situation.

The grapevine is flexible and personal, and can spread information faster than the formal communication channels. The grapevine is also capable of penetrating even the lightest security because it cuts across organizational lines and deals directly with people in the know. Bosses who chose not to pay attention to the grapevine have 50% less credible information than those who do. Khandwalla (1977) states that it exists because of excessive structuring of formal work flows and the excessive channeling of information flows. It is fed by personal apprehension, wish fulfillment, retaliation, and gossip. Surprisingly, most researchers have found that most grapevine information is either true or has within it a kernel of truth (Koenig, 1985).

**Utilization of Grapevine Activity in the Organization**
Proper utilization of informal communication channels can be an effective tool of good administrative practice that management frequently ignores. Coffee-time discussion might be used to relay items of information from management directly to the informal organization. Such contacts pave the way for communication over the official network, thus reducing anxiety and gaining advance acceptance of the official communication. According to Sims (2002: 155):

*Every successful organization has at least one healthy, if invisible, channel to conduct the message of its informal organization. This mysterious entity is the real heart of the organization – the means of coordinating people’s energies to solve problems and get things accomplished.*

Informal channels can achieve rapid dispersion of information or proposal and can adapt rapidly to a wide variety of communication settings. They tend to minimize problems in the communication process because they avoid many of the limitations found in formal communication channels. There is however, a danger of over utilization of informal lines of communication. Though organizations resent the grapevine because of the rumours that they pedal and the distortion of information, it however reflects the desire of the employees for information.

According to Karathanos and Auriemo (1999), management can use the grapevine to its advantage by passing information through the grapevine. Employees who have a feeling for importance carry rumors and speculation on the activities of information they carry. Their importance increases with the amount of information about management they carry. These people could be used to the best advantage as management information agents.
Such agents should be identified and used as members of the information committee. Managers can also use them as a source for generating feedback and information from employees.

Karathanos and Auriemmo (1999) also note that the contemporary grapevine has kept its reputation for disseminating unreliable information. However, research shows that grapevine information is highly reliable and accurate; making this means of communication an asset to the organization. Studies done by Davis (1969) demonstrated accuracy ratings of nearly 80 per cent for many grapevine transmissions, with a range of accuracy between 75 and 95 per cent. The grapevine’s precision is not surprising when one considers the origin of its messages. Rumours which usually pass through the grapevine sometimes begin as testimonies of an actual event. Thus, someone or group has witnessed an event and feels it is worthy of passing on to others in the organization.

Still, people are wary of embracing information gleaned through the grapevine. This is partly due to the grapevine’s poor reputation. Grapevine information is also considered inaccurate because its errors are often dramatic. Therefore, the mistakes are more memorable than the grapevine’s normal daily accuracy. This skepticism is healthy and contributes to the benefits of the grapevine.

Probably the best feature of the grapevine is the timeliness of the message it carries. Its speed of transfer is far faster than messages coming through formal channels, partly because formal communication has traditionally been written in the form of memos, reports, and newsletters, which may be time consuming and experience delays.

Since formal communication channels tend to transmit information slowly, gaps between the time information is needed and when it arrives are common. As a result, formal networks tend to be inadequate for handling unplanned communication requirements, for competently transmitting complicated or detailed information, or for sharing personal information.
Appropriating the grapevine communication channel

The grapevine, on the other hand, thrives on quicker word-of-mouth conversations. Although electronic communications have made the formal methods of interaction faster, they have made informal means of conveying information even swifter. Since the grapevine is fast, it can serve as an early warning system for members of an organization.

Knowing this, management sometimes purposely sends messages through the grapevine to test the waters, allowing individuals to plan for and ponder formal statements to come. This may give employees the opportunity to provide input to senior management before final decisions are made. Thus, grapevine’s timeliness often gives employees a chance to become more participatory, which is known to enhance an organization’s operation. These advantages are particularly beneficial when bad news will be coming through formal communication channels.

Another advantage of the grapevine, according to Karathanos and Auriemmo (1999), is that it can transmit messages in a multi-directional manner. Unlike the formal communication network, which follows a highly rigid, linear path from supervisors to subordinates, the grapevine can leap from department to department and jump between various management levels. It moves up, down, horizontally, vertically, and diagonally in an organization at an incredible pace. Furthermore, the grapevine can serve as an outlet for stress release. Subordinates frequently need an opportunity to let off steam but are unable to do so through formal communication lines, fearing embarrassment or repercussions. The grapevine provides them a way to share their personal opinions and feelings. Another important aspect of grapevine messages is their personal nature. Instead of impersonal, faceless transmission, via the formal communication networks, the grapevines frequently facilitate enjoyable face-to-face interactions between co-workers.

One other positive aspect of the grapevine is its immunity to time constraint. While the formal communication network typically starts up at 9 a.m. and shuts down at 5 p.m., the grapevine is in effect nearly 24 hours a
day. It begins in the morning in car parks, on the way to work and may last late into the night, through company softball teams, golf games, or bowling leagues and clubs.

Finally, the grapevine serves as an index of organizational health, morale, trends, and productivity. The grapevine can spotlight issues and problems important to an organization. Effects of policies and procedures often can be measured with informal communication. Also, it seems that organizations with strong formalized structures that inhibit communication outside these structures may benefit from an active grapevine that supplements formal channels of communication. Indeed, this formal communication network seems to blossom when certain common denominators exist in organizations. If formal channels are rigid and narrow, its vital intelligence is kept from employees. If an overabundance of free time is allowed to subordinates or if employees feel the pressures of job insecurity, be assured that the grapevine will be very active.

**Strategies to Curb the Negative Effects of Grapevine Activity**

All managers who have attempted to silence grapevine communication have only succeeded in promoting it. The disadvantages can be eliminated if the right information is supplied at all times. Fairness, openness and timely information will reduce distortion and the effect of grapevine.

To ensure that the grapevine remains primarily an asset and minimally a liability, there are some ground rules that management must follow in order to foster an effective, healthy environment for the grapevine to operate. Karathanos and Auriemmo (1999) outline the following guidelines:
Appropriating the grapevine communication channel

- Accept that the grapevine exists and has the potentials to add value to the organization. Management must not try to eliminate it – they did not hire it and they cannot fire it.
- Acknowledge the fact that the grapevine must, for the most part, remain unrestrained. If management tries to take control of it, they do not allow it to operate effectively and it ceases to provide its potential benefits.
- Do not underestimate the grapevine’s power or value to the organization. Ignoring the grapevine can do more harm than good, and managers cannot afford to attempt to escape putting the necessary effort into managing it.
- Become part of the grapevine rather than remaining a passive observer. If the main concern about the grapevine is false information, being privy to grapevine messages will allow management to monitor them most effectively. If management chooses to ignore the grapevine, they fail to use its potentials. In fact, the grapevine can serve as a vital mechanism in the “management by wandering around” (MBWA) approach. MBWA was coined many years ago by Hewlett-Parker of the United States of America as a management system, which requires people to get out of their offices and learn from employees in the organization through face-to-face dialogue. This philosophy suggests that when managers wander around the workplace without any particular objective, they are likely to pick up highly relevant information. This is information that may never have become available if the managers stayed in their offices all day or communicated only in the normally structured manner.
- Maintain activity within formal communication channels. The grapevine is not a substitute for formal communication, but it can be an effective supplementary tool when fostered properly.
- Encourage organizational members to question and assess grapevine exchanges prior to responding to them. This will help keep the grapevine from becoming a facilitator of false rumour.
Inyang et al (2003: 14) add that, to manage the grapevine activity, the manager must ensure “that there is open door policy of communication, and that information transmitted reaches everyone in an undistorted form” in the organization. Management actions should not be shrouded in secrecy as this would facilitate the spread of rumours and grapevine activities.

CONCLUSION

Management is responsible for guiding an organization in the accomplishment of its mission. For this mission to be achieved, communication is inevitable. While management gives birth to the formal communication structure, they should also consider the informal channel. The informal communication channel, the grapevine, can be of vital interest to managers. They can use it to their advantage in discharging the managerial functions. It must not be ignored or avoided, as those who attempted same ended up in creating more. The formal and the informal channels can exist together as one to achieve organizational goals. As Hambagda (2000: 62) notes, “the grapevine can be consciously and effectively used as a barometer to evaluate the efficiency of the formal system of communication, and when viewed from this perspective, the grapevine can certainly be a force for good as opposed to evil.”

The grapevine is alive and well. In the past, such a statement would have made management cringe, since the grapevine was often perceived as an impediment to organizational well-being. However, studies already cited have shown that, in verifying the existence of a vibrant grapevine, support the idea that an active grapevine correlates positively with a well-functioning organization. Kester et al (2008) found in their study that the informal communication channel – rumours and grapevine activities – significantly influenced management policies toward the accomplishment and attainment
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of organizational goals. Organizations need a constant, consistent flow of information in order to operate in today’s dynamic environment. Formal channels of communication are often unable to keep up with this informational demand. The informal communication network, the grapevine, picks up the slack and keeps organizations moving forward rather than stagnating.

No medium of communication is perfect, and the grapevine is no exception. It must be managed correctly to yield positive results. However, the cost of this management is well worth the effort when one considers what the grapevine can provide for an organization: the fast, timely, and relevant flow of information from those who have it to those who need it.

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Appropriating the grapevine communication channel

BOOK REVIEW

TITLE: The Global Economic Crisis and Nigeria: Taking the Right Lessons, Avoiding the Wrong Lessons
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Institute for Development Studies
University of Nigeria, Enugu Campus
Tel.: +234-803-740-5281
Email: chibuzo4dev@yahoo.com

When Marshall McLuhan, the Canadian professor, in 1964 came up with the concept of “Global Village”, many dismissed it as utopian and in fact called him names. One of such people was William Gibson, the father of Cyberspace. Marshall McLuhan had predicted that the world would one day become a global village where what happens in one part of the world would be known instantly and simultaneously worldwide, aided by the mass media. “Time will tell, time will always tell,” crooned Jimmy Cliff, the music maestro, in one of his classics. McLuhan’s “global village” prediction has finally become a reality. Today, the world is not only a global village, but a borderless, seamless global family, driven by information communication technologies (ICTs) and the capitalist manifesto of liberalization, where an event in one part of the globe does not only have an instantaneous and simultaneous global spread, but also a contagious and second round transmission effects and impact to other parts of the globe.
Thus, globalization is the defining process and movement of the 21st century. It is a process of the increasing integration of the world into a global village and a movement of ideas, information, finance, trade, investment, technology and people across national boundaries. However, globalization also implies the global triumph of capitalist hegemony over all other modes of political economy, especially socialism and comes with its costs, benefits, constraints and challenges. It is in this context that the global financial crisis and economic meltdown can be situated and appreciated.

Against the backdrop of global, regional and national scenarios, the African Institute for Applied Economics (AIEA) in collaboration with the Policy Analysis and Research project (PARP) of the National Assembly organized the National Policy Symposium. Global Financial and Economic Crisis: Taking the Right Lessons and Avoiding the Wrong Lessons on the 18th June 2009, at Transcorp Hilton, Abuja Nigeria. The national symposium was an effort to give conceptual form and evidence-based perspective to the national public discourse on the global economic crisis and its implications and lessons for Nigeria’s economic planning.

Given the critical national significance of the topic, the symposium papers were transformed into a book to achieve wider audience in government, private sector and the civil society and for the ideas and lessons canvassed to be more widely disseminated in an enduring and sustainable manner.

The Book, in ten chapters, written and contributed by distinguished development theoreticians and practitioners, is a compendium of insights on the current global financial crisis and economic meltdown, comparable only to the Great Depression of the 1930s. The Book traces and discusses the origin, nuances, dynamics of the global financial and economic crisis and its transmission effects and impact, lessons, implications for and applications to Nigeria’s economic growth and development.

Chapter One of the book, by Eric C. Eboh, a professor and executive director of the prestigious AIEA, is on “The Global
Financial and Economic Crisis. Distinguishing Between the Right and Wrong Lessons for Nigeria”. Chapter Two by Osita Ogbu, a professor and former Chief Economic Adviser to the President, is “On the Global Financial Crisis, Creative Destruction and the New Market Economy”. Chapter Three is a duet by Onyeukwu E. Onyeukwu, Ph.D, and Eric Eboh on “The Global Financial and Economic Crisis and Transmission to the Nigerian Economy”. Chapter Four, by Mike Obadan, a professor, is a treatise on “Global Financial and Economic Crisis and the Challenges for Management of the Nigerian Economy”. “Challenges of the Global Economic Crisis for Government Budgeting in Nigeria” by Bright Okogu, Director General Budget office of the Federation, forms Chapter Five.


All the writers and contributors agree with Stiglitz (2008), Nobel Laureate in Economics, that the current global financial and economic meltdown is made in America, the global headquarters of international capitalism, spread to Europe and finally engulfed other parts of the world. To them, the point of entry of the global crisis is
the collapse of the US real estate market in 2006 and the subsequent sub-prime mortgage crisis triggered by a dramatic rise in mortgage delinquencies and home foreclosures in 2007. The high failure rates of the sub-prime mortgages were, however, just the symptom of the end to a long period of credit boom in the US. Thus, analysts believe that the ultimate point of origin of the global crisis can be traced to an extremely indebted US economy supported by a long regime of easy credit. Indeed, easy come, easy go!

The most important mechanism through which the global financial crisis and economic meltdown affected Nigeria’s economy was through a decline in the output and price of oil. Other transmission effects and impact include the crash of the Nigerian stock market, declining international capital inflows, investments, and foreign reserves, oil and commodity price shocks, inflation, job losses and unemployment. Important lessons have and can also be learnt. For Nigeria, the right lessons to take include vigorous promotion of non-oil tax collection, prudent fiscal policy and management of available resources, stimulation of aggregate demand through private sector and productive public spending, diversification of the economy, robust regulation and supervision of financial institutions, strict enforcement of regulatory policies and measures. The wrong lessons to be avoided are “playing the Ostrich” of believing falsely that one is immune from the crisis, printing of money to increase liquidity and ease cash crunch and succumbing to unnecessary bail-out pressures and IMF and World Bank policies and lending.

The global economic meltdown has had profound impact and implications for both developed and developing countries in varying degrees, brilliantly evocative of their level of openness and integration with the global economy. The economic meltdown has shown, in no unmistakable terms, that both the market and the state can fail, that the free market mechanism is not free after all, and that the invisible hand of Adam Smith has to be moderated and complemented by the visible hand of the state in economic management, and that public-private partnership (PPP) holds the ace in promoting economic growth,
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prudent economic management, and achieving the goals of poverty reduction and sustainable development. The challenge is achieving a proper balance between private markets and public policy. As contained in the World Development Report of the World Bank (1991), it is not a question of state or market. Each has a large and irreplaceable role.

Beyond the gale of globalization, there is the urgent need for Nigeria to adopt its own pragmatic “glocalization” policies and programmes suited to its environment and optimize its area of comparative advantage, especially agriculture. Above all, the current engaging global crisis brings into sharper focus the overacting imperative for good political and corporate governance, responsible and transparent leadership, statesmanship, participatory democracy and respect for the rule of law and human rights, as each continent is now the architect of its own development, nondevelopment or underdevelopment. This is the pathway to sustainable human and national development and global competitiveness.

The Book is very rich in content, quality, and style. It is a corpus of refreshing economic ideas, dripping with intellectual effervescence from eminent scholars of different persuasions. It is an invaluable resource on the global financial crisis, economic meltdown, globalization, finance, banking, economics, and management.

Indeed, students and development theoreticians and practitioners will find treasures under the covers of this inimitable book.
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.

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Contact: Managing Editor, *Sustainable Human Development Review*, Phone: +234-803-338-7472 or +234-805-315-2828; P.O. Box 9060, Enugu; E-mail: info@wiprointernational.org, esccha@yahoo.com, onyenekenwa.eneh@unn.edu.ng OR www.wiprointernational.org.
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