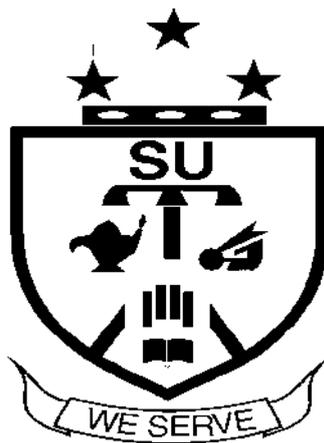


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MESSAGE FROM THE EDITORIAL BOARD

I have the pleasure to welcome readers both academicians and non-academicians to the 11th Volume of the Solusi University Research Journal (SURJ). It is unquestionable fact that our Journal has progressed and given a distinguished recognition amongst the local, regional and international academics as could be attested to by the wide variety of highly enlightening and well – researched articles on our list in this edition. In the academic world the benefits of research can never be over-emphasized or under estimated. Man is driven to research in an attempt to solve problems that face his society and as a result the dissemination of research findings is of paramount importance. The Solusi University motto is “We Serve”, so we are here to serve you. This journal is multidisciplinary in nature, thereby providing ample opportunity for the dissemination of diverse research outputs.

I would like to use this medium to congratulate all the contributors whose articles have appeared in this edition after going through all the rigours of peer review, corrections and editing. The Peer Reviewers whose effort went into improving the quality of the journal deserve to be commended. I therefore thank them and all the members of the editorial board for working tirelessly to make this edition a reality. I hope the Contributors, the Peer Reviewers and the Editors will exhibit the same willingness and commitment in our subsequent editions.

Awoniyi, Samuel Adebayo (PhD)

Editor – in – Chief

Notes to contributors

The Editorial Board of Solusi University Research Journal (SURJ) invites articles on a variety of topics pertaining to research for publications; however, book reviews, articles from particular disciplines or specialty areas and papers presented at national and international conferences may also be accepted. The journal is published bi-annually in the months of June and December.

Manuscripts should fulfil the following conditions: All manuscripts, written in good English, should be submitted **electronically** as an e-mail attachment (in Microsoft Word) to the Editor-in-Chief. No paper versions will be accepted.

Abstract. Each article should be summarized in about 100 – 150 words. The summary will serve as a brief description of the content of the article. Manuscripts, including the abstract and references should be typed double-spaced on A4 paper set-up using Times New Roman 12 font size, must not exceed 12 pages and should have the margins of 1.5” for top and left and 1” for right and bottom of the page.

Organization: The background and purpose of the manuscript, statement of the problem, and research questions should be given first, followed by details of methods, materials, procedures and equipment used (where applicable). Results and discussion, findings, conclusions and recommendations should then follow (in that particular order). Appendices are not encouraged except if considered necessary for the manuscript content to be understood. The title of the paper, name and address of the author should be on a separate sheet (Address should be departmental or institutional) References should follow the latest APA format.

All tables, graphs and diagrams should be in the appropriate places in the paper and not on separate sheets.

Each submission will be peer-reviewed. Before the publication of accepted article, the corresponding author will receive an electronic version of their manuscript for final proof reading. It should however be emphasized that changes in content (new or additional results, changes in article title, etc.) are not permitted without the approval of the Editor-in-Chief.

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Zimbabwean Women's Participation and Representation in Politics: Lessons from Rwanda

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Abstract

Despite the Zimbabwean government's ratification of various regional and international conventions on gender equality, female participation and representation in the country's politics is still limited. This paper examines women's participation and representation in the election process in Rwanda and Zimbabwe, with the goal of identifying best practices that could promote women's political representation and participation in the latter. The study is a documentary review of information considered relevant to its aims. Southern African Development Community (SADC) member states were mandated to ensure that women had 50% political representation by 2015; however, Zimbabwean women have not attained this level of representation in the parliament, senate, cabinet and decision making posts in political parties. This can be attributed to structural, institutional and individual barriers. In contrast, Rwanda has over 50% women in its parliament and other decision-making posts; hence the need to learn from Rwanda in terms of its wide-ranging and sustained campaign for women and its strong gender equality political agenda.

Keywords: *Women's participation, Political representation, Decision-making process*

Introduction

It's now time for women (The Herald, June 20, 2013)

Women remain underrepresented (The Herald, August 16, 2013)

Outrage over cabinet gender bias (Zimbabwe Independent, Sept 20, 2013)

The headlines above, all from Zimbabwean newspapers, aptly capture the story of local women's experience with political participation and representation. Based on the hope embedded in the new constitution, which for the first time in Zimbabwe set aside 60 seats for

women in the National Assembly (NA) in the July 2013 general elections, and based on the belief that female candidates were assured of their political parties' support (Butaumocho, 2013), it appeared as if equal representation for men and women in politics would soon become a reality. However, a few months later, women were still underrepresented in political institutions and there was outrage at the gender bias in favour of men in the cabinet.

Zimbabwean women are not alone in this situation, as women are the minority in almost every legislature worldwide (Kayuni & Muriaas, 2014; Dolan & Lynch, 2015). This may be attributed to lack of knowledge, motivation or resources among potential female candidates (Kayuni & Muriaas, 2014). Nevertheless, women have been making steady progress in politics worldwide. According to Chatter (2015), in 1997 women held 12% of parliamentary seats globally which rose to 22% in 2014. While Zimbabwe may not have reached 50% female representation in 2013, she is among the 39 countries whose Lower Houses are made up of at least 30% women. There were 33 such countries in 2012: Austria, Cameroon, Grenada and Zimbabwe (both houses) joined this group in 2013 (Inter-Parliamentary Union [IPU], 2014).

Although Zimbabwe is counted among the few countries with a larger, albeit minority, proportion of women in parliament, it is still important for Zimbabwe's women and the entire nation to work towards achieving fifty percent female representation in politics. This is an achievable goal, as demonstrated by Rwanda, whose Chamber of Deputies reached a record-breaking 63.8% female membership in 2013 (IPU, 2014). Since its 2003 election, Rwanda has had the highest proportion of women in parliament in the world (Bauer, 2008; Tsanga, 2010), and women are well represented at other levels of government (Wallace, Haerpfer, & Abbott, 2008). This paper examines the electoral systems of Rwanda and Zimbabwe with the goal of identifying best practices that could promote women's political representation and participation in Zimbabwe's government.

Traditional African Political Set-ups

Formal leadership in Africa has been men's sphere of influence (Dodo, 2013). Traditional leadership positions such as those of village head or chief are inherited, the preserve of men and there are rules of succession guiding the selection process (Dodo, 2013; Matavire, 2012). According to Ndlovu and Tshuma (2014), some cultures uphold the view that a chief is not voted for like politicians, but is born into that position. As such, there is opposition within male traditional leadership against assigning females to the chieftaincy on

the basis that this is not aligned with culture (Dodo, 2013). In some cases, the Zimbabwean government has had to intercede in succession rows concerning female contenders as these would be disregarded and consigned to subservient positions despite the government's call to regard them as suitable candidates for village headship and traditional chieftainship (Matavire, 2012). So strong is the cultural norm of the male traditional leader that in cases where there is no son to succeed to the position, customary alternatives like rotation amongst the family unit or appointment of a male nephew or cousin are explored, rather than selection of a female leader (Omagu, 2013; Matavire, 2012).

The chieftaincy is invested with a lot of power and authority as chiefs are regarded as custodians of customary law and practice executing judicial and religious roles, as well as the allocation of land to citizens in their area (Omagu, 2013; Chitotombe, 2012). This political system is so masculinised to the extent that even the chief's council in most African societies was constituted largely of male heads of families who met at regular intervals to give advice to the chief, devise policies and decide on village issues (Omagu, 2013). Women largely remained outside the core of the traditional African political setup leading to the possibility of their interests and concerns remaining peripheral in policy formulation and decision-making at the local level.

The General Value of Women's Representation and Participation in Politics

Women's representation and participation in politics is regarded as necessary and worthwhile for nations worldwide. Given that women make up half of the world's population, equal representation is imperative for egalitarianism, legitimacy and proficient utilisation of the country's human capital (Tsanga, 2010). In addition, it has been noted that specific issues that affect women are better articulated by women themselves and that women's presence in parliament helps ensure that these issues receive attention and are incorporated in policy making (Tsanga, 2010; Yoon, 2011). However, despite the valuable contributions that women make to parliament, various challenges relating to societal attitudes, knowledge and resource availability continue to hinder their equal representation.

Despite the inroads that women have made in various social institutions, they must still contend with patriarchal values that can limit their participation in politics. This is not just an African phenomenon; it is pervasive in all regions of the world. According to Dolan and Lynch (2015), despite decades of constant improvement, fewer women in the United States of America (USA) are likely to campaign for and get voted into political office

compared to men. In the case of Fiji, a combination of cultural and gendered norms may result in stereotyping of the political sphere as masculine and exalting of women's responsibility in the private sphere (Chattier, 2015). Such cultural stereotyping is also prevalent in Africa with women being socialised into accepting their place in society as second to that of men (Olufade, 2013).

In Malawi, Kayuni and Muriaas (2014) note that there is a general view that women and politics are incompatible. Olufade (2013) asserts that social principles, values and customs merge to sustain the label of the Nigerian woman's place as the kitchen, while politics is believed to be a man's territory, where no woman need apply. Similarly, Powley (2007) highlights that in the Zimbabwean culture, a woman's place is in the kitchen and her role is to support the husband; a woman who becomes a successful leader might be written off as a prostitute. There is also a cultural belief that women do not have meaningful contributions to make in important issues to do with governance for instance. Matavire (2012) noted that during village court procedures statements like, "If you don't have anything to say you can join the women in the kitchen", are often made. These expressions are typically meant for men who may be deemed as lacking in sensible and important input akin to the women (Matavire, 2012).

Patriarchal values and discrimination are ubiquitous and at times difficult to change because they are ingrained in the social outlook, subtly imposed by both men and women, and are not quite evident to many people (Tsanga, 2010; Powley, 2007). This 'invisibility' and persistence of patriarchal values across generations and diverse regions may lead to their acceptance as natural and immutable, thus making them difficult to change. Although it is possible to change these negative attitudes towards women, it has been acknowledged that such change takes time (Kayuni & Muriaas, 2014). Thus, equality of male and female political representation takes a long time to achieve. Taking this into account, most nations across the globe have implemented affirmative action in the form of gender quotas for women in politics.

Gender Quotas for Women in Politics

Gender quotas are a way of acknowledging the disadvantaged position of women in society and recognising that identical treatment of people in unequal situations has the effect of maintaining rather than eliminating inequality (Tsanga, 2010). The two forms of electoral gender quotas that are most common in Africa are: reserved or appointed seats intended to

ensure that at least a minimum number of seats are held by women; and voluntary party quotas, set by political parties, aimed at influencing the number of female candidates (Bauer, 2008; Kayuni & Muriaas, 2014). There have been debates about the positive and negative aspects of gender quotas in relation to issues of fairness and justice for both male and female candidates, increased female representation in parliament and the effectiveness and self-esteem of legislators appointed based on such quotas (Kayuni & Muriaas, 2014; IPU, 2014; Clayton, Josefsson, & Wang, 2014; Zimbabwe Electoral Support Network, 2013; Yoon, 2011; Tsanga, 2010; Bauer, 2008).

For instance, it has been noted that while gender quotas lead to an increase in the number of women in parliament, these women may become ineffective in their new roles: they feel duty-bound to be committed to their parties' positions on issues because political parties control these quotas (Yoon, 2011). It has been observed that, on the one hand, electoral gender quotas may have a 'crippling' effect because female candidates could develop a fear of running for election in their constituencies. On the other hand, women who initially enter parliament by means of reserved seats can be prepared to contest in constituencies in the future (Bauer, 2008). Kayuni and Muriaas (2014) have also suggested that gender quotas do not really address the underlying issue of the shortage of women who are prepared and able to stand for elections. They argue that it is important to increase the supply of capable female candidates by providing women with financial resources and campaign materials. Such strategies could be employed in addition to, or separately from gender quotas. This option was feasible in Malawi ahead of the 2009 elections, after which the proportion of women in parliament increased by 9.3% to 22.3% (Kayuni & Muriaas, 2014).

The need for women and men to participate equally in politics and decision-making has been recognised by African states in various executed protocols. Article 9 (1) of the Protocol of the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, to which Zimbabwe is a signatory, states that nations are to adopt affirmative action, enabling legislation and other measures to ensure that women participate without discrimination in all elections, and are represented equally with men at all levels in all electoral processes. The Southern African Development Community (SADC) Protocol on Gender and Development builds on the African Charter and is more explicit about its targets for women's representation. Article 12 (1) states that nations 'shall endeavour that by 2015,

at least fifty percent of decision-making positions in the public and private sectors are held by women’.

Purpose of the Study

This paper examines women’s participation and representation in the election process in Rwanda and Zimbabwe, with the goal of identifying best practices that could promote women’s political representation and participation in the latter.

Statement of the Problem

Despite the Zimbabwean government’s ratification of various regional and international conventions on gender equality, female participation and representation in the country’s politics is still limited. Southern African Development Community (SADC) member states were mandated to ensure that women had 50% political representation by 2015; however, Zimbabwean women have not attained this level of representation in the parliament, senate, cabinet and decision making posts in political parties.

Research Questions

1. To what extent do women participate and are represented in the election process in Rwanda and Zimbabwe?
2. What are the best practices that could promote women’s political representation and participation in Rwanda and Zimbabwe?

Methodology

The study is a documentary review of information considered relevant to its aims. Nevertheless, no SADC member country has attained this target so far in the political arena, though South Africa and Namibia are close to achieving the set target. The proportion of women in the lower house of parliament in SADC countries ranges from 6.2% up to 42% as shown in Table 1.

Results and Discussion

The statistics presented in Table 1 show that the problem of female underrepresentation in politics is prevalent in all countries in the SADC region. In addition, world and regional averages of women in parliament illustrate that this situation is not confined to this region alone (refer to Table 2).

Table 1: Women in parliament in the SADC region as at 1 January 2017

Country	Women in parliament (%)
South Africa	42
Namibia	41.3
Mozambique	39.6
Angola	38.2
Tanzania	36.4
Zimbabwe	32.6
Lesotho	25
Seychelles	21.2
Madagascar	19.2
Zambia	18
Malawi	16.7
Mauritius	11.6
Botswana	9.5
Democratic Republic of Congo	8.9
Swaziland	6.2

Source: Interparliamentary Union (2017)

From Table 2, it is apparent that at a regional scale, the Nordic countries have the highest proportion of women in parliament which is 13.4 % more than the region on the second position.

Table 2: World and regional averages of women in parliament as at 1 January 2017

Region	Women in parliament (%)
World	23.4
Nordic countries	41.7
Americas	28.3
Europe (Nordic countries not included)	26.4
Sub-Saharan Africa	23.8
Asia	19.6
Arab states	18.9
Pacific	15

Source: Interparliamentary Union (2017).

The Americas, Europe and Sub-Saharan Africa range from 23 to 28 % women representation; while Asia, Arab states and the Pacific region have below 20% women in parliament. Therefore, various measures need to be adopted to promote women's representation in politics.

The value of electoral gender quotas cannot be ignored in the drive to increase the number of women in parliament. Rwanda first used electoral gender quotas in its 2003 election (Bauer, 2008). Women's representation in parliament increased from 48% in 2003 to 56 % after the 2008 national elections. The trend continued in 2013 with Rwanda attaining the highest global record: women made up 64 % of parliamentarians in the Lower House and 38.5 % in the Upper House (National Gender Statistics Report, 2013). We believe it is worthwhile to understand the electoral practices that have resulted in such impressive increases in female representation in Rwanda's legislature during a period of only ten years. Such practices could be usefully adapted in Zimbabwe so that the nation can attain, and even surpass, its target of 50 percent female representation.

Comparison of Zimbabwe and Rwanda's situations: what are the lessons?

The Electoral Systems

Zimbabwe's electoral procedure in its constituencies is based on the 'first-past-the-post system' (FPTP). This means that the person with the most votes is declared the winner of that constituency seat. For the next 10 years, through proportional representation (PR), 60 seats in the Lower House (National Assembly) will be reserved for women. According to the new constitution (Chapter 6 (124), which addresses the composition of parliament states:

- i) The National Assembly consists of 210 members elected by secret ballot from the 210 constituencies into which Zimbabwe is divided; and for the life of the first two Parliaments after the effective date, there will be an additional 60 women members, 6 from each of the provinces into which Zimbabwe is divided, elected through a system of proportional representation based on the votes cast for candidates representing political parties in a general election for constituency members in the provinces.
- ii) The Senate is made up of 80 members: 6 selected from each of the 10 provinces by proportional representation, 18 Chiefs and 2 members elected to represent people with disabilities (UN Women, 2013).

According to Section 120 (2) (b) of the new constitution, the party list that will be submitted for the senatorial seats must take the ‘zebra-format,’ that is, it must interchange female and male candidates, beginning with a female. In this way, any party will inevitably have at least 50% female candidates for these seats (ZESN, 2013).

It is important to note that the clause stipulating 60 reserved seats for women does not prevent women from participating in an open election for the other 210 constituency seats (Tshuma, 2013). The local authorities have 1958 posts for which candidates need to compete in elections, but the quotas do not apply to these posts. According to ZESN (2013), the lack of gender quotas in this area thwarts a significant gain for women.

The 2013 elections were expected to offer women the opportunity to move into the political space that was created by the new constitution (Mutenga, 2013). Nevertheless, the actual election results indicated a mixed bag of results regarding women’s representation, as indicated in Table 3.

Table 3: Representation of women in the Zimbabwean Parliament 2008 & 2013

Chamber	(n) seats 2008	(n) seats held by women	(%) seats held by women	(n) seats 2013	(n) seats held by women	(%) seats held by women
National Assembly	210	32	15.2	270	86	31.9
Senate	99	24	24.2	80	38	47.5
Total	309	56	18.12	350	124	35.4

Source: Zimbabwe Electoral Commission as cited in Electoral Resource Centre, (2013)

The introduction of gender quotas has had a positive effect on the representation of women, at least in terms of numbers as the proportion of women in the National Assembly increased by 16.3% in 2013. Unfortunately, the raised numbers came alongside a reduction in the number of female candidates, who were elected in the contested 210 constituency seats (ZESN, 2013). While 32 women were directly elected to the National Assembly in 2008, this decreased to 26 in 2013. Thus, the percentage of women who were elected into office after contesting in the constituencies actually decreased by 18.75%; it was the 60 reserved seats for women which resulted in more women getting into the National Assembly. According to UN Women (2013), the use of a special measure also led to 37 female candidates being elected to the Senate, and one woman was elected to one of the two Senate seats allocated for people living with disabilities.

Rwanda has a similar electoral system to that of Zimbabwe. According to Rwanda's constitution, two systems are used to select members of the lower house or chamber of deputies:

- a) The bulk of the members (53 out of 80) are directly elected to the Chamber of Deputies (Proportional Representation (PR) system using closed party list). While there are no mandatory party quotas, the constitution requires that the party list takes gender equity into consideration. The ruling Rwanda Patriotic Front (RPF) has so far largely complied with this requirement.
- b) The remaining 27 are reserved seats: 2 for youth, 1 for the handicapped and 24 for women (elected two each from the provinces and the City of Kigali).

As noted before, women's representation in parliament increased from 48 % in 2003 to 56 % after the 2008 national elections. The trend continued in 2013, with Rwanda attaining a global record: 64 % women parliamentarians in the Lower House and 38.5 % in the Upper House (National Gender Statistics Report, 2013). This increase was partly due to gender quotas as well as an increase in the number of women who were voted into parliament. For instance, in 2003, 15 of the 39 (28%) women in the Lower House were directly elected and in 2013, this increased to 26 (49%) women directly elected (Munyaneza, 2013). Therefore, the proportion of women voted into office after contesting in the constituencies increased by 21%. It is worth noting that these women did not rest on their laurels even though they had reserved seats in the Lower House.

In the Zimbabwean case, it is important to note that reserved seats are not a permanent feature of the electoral system for the National Assembly. These guaranteed seats will be removed after the 2018 elections, but the legislated quotas for the Senate do not have a time limit. It has been emphasized that these women (in the 60 seats) must now convert their positions into serious political presence and interventions. Because they do not have constituencies, they must develop initiatives to raise their profiles among both women and men within five years, and they must work to become highly competent politicians (UN Women, 2013). It could also be argued that the National Assembly is where the real business of the legislature takes place and it would have been preferable to maintain quotas here for as long as possible. To maintain, or even to increase the number of women currently in the legislature, much work will be required to ensure that women will have improved chances of success in future direct competitive elections.

Campaign for Women

It is one thing to have constitutional provisions in place guaranteeing electoral gender quotas and non-discrimination between male and female candidates in contested seats, but women still need support in terms of training, as well as financial and material resources to campaign and contest successfully in elections. A few weeks before the July 2013 elections, the Women in Politics Support Unit (WiPSU) launched the '50/50 campaign' in June 2013, encouraging citizens to vote for women in the country's first elections after the adoption of the Constitution. WiPSU trained female candidates; provided platforms for them to engage with the media; profiled female candidates in the national media, on social media and through 'Meet the candidate' forums; and lobbied the three main political parties to nominate and support female candidates (SADC, 2014). In hindsight, one could conclude that this was a case of too little being done too late.

Resources are an important aspect of campaigning. According to WiPSU's Director, Ms. Chirisa, taking part in national politics calls for essential resources and few women had them (Tshuma, 2013). Women's voices also need to be heard. "In the media, women's voices were clearly relegated to second place behind their male counterparts in most election-related stories, providing an accurate reflection of the prevailing male-dominated political environment in Zimbabwe" (ZESN, 2013, p. 47).

On the other hand, the campaign for female candidates in Rwanda has been a sustained effort over a long period of time. Wallace, Haerpfer, and Abbott (2008) stress that Rwanda's impressive success reveals years of campaigning throughout the transitional period by women's organisations and lobbies. One important instrument for promoting women's issues was the Women's Councils, which reached from the bottom up in Rwandan society as a way of prioritising gender issues. For example, these Councils were responsible for selecting female candidates (Wallace et al., 2008). The National Women's Council (NWC) coordinates the functioning of Women's Councils from the grassroots to the national level and ensures that women know their rights at the community level. Berthe Mukamusoni, a parliamentarian elected through the women's councils, explains the importance of this system as follows:

In the history of our country and society, women could not go in public with men. Where men were, women were not supposed to talk, to show their needs. Men were to talk and think for them. So with [the women's councils], it has been a mobilization tool, it has mobilized them, it has educated

[women] . . . It has brought them to some [level of] self-confidence, such that when the general elections are approaching, it becomes a topic in the women's councils. 'Women as citizens, you are supposed to stand, to campaign, give candidates, and support other women.' They have acquired a confidence of leadership. (Powley, 2004, p. 157)

There are other similar institutions, such as the Beijing Permanent Secretariat, the National Gender Cluster, and the Forum of Women Parliamentarians (FFRP), as well as different mechanisms enabling women at the grassroots level to participate in decision making at all levels (Gender Monitoring Office (GMO), 2010). These wide-ranging and sustained efforts certainly paid off, as Rwandan women are now well represented in other institutions besides the parliament. Women have achieved other successes in governance in Rwanda; they make up 40 % of Provincial Governors, 83% of Vice Mayors in charge of social affairs and 38 % of District Council members (Rwanda's Gender Dividend, 2014).

Political Will

Political will on the part of the government and the contesting political parties is necessary to move beyond the rhetoric of equal representation in politics. Zimbabwean female politicians have criticised political parties' hollow commitments to equal representation of women (Mhlanga, 2013). This insincerity has been more pronounced on issues related to resources and nomination of female candidates in contested constituency seats.

Bauer (2008) cautions that the availability of a lot of reserved seats commonly takes the demands of political parties to put forward women to stand in directly elected seats. It seems that this was the case in Zimbabwe's 2013 election in some constituencies, as political parties tended to choose male candidates because their own female candidates stood a greater chance of election as party-list candidates for the 60 reserved seats (Mhlanga, 2013; ZESN, 2013).

This unsupportive atmosphere is accurately captured by the National Coordinator of the Women's Coalition of Zimbabwe,
It was a dog-eat-dog election...and women were pushed toward the 60 seats and told to vacate the competitive seats for men. It was not unusual for women to be told 'we gave you 60 seats, what more do you want? (UN Women, 2013)

In the end, there were only 66 women out of the 871 candidates for the National Assembly (ZESN, 2013). Given that through reserved seats women make up only 22.2% of the National Assembly, it became increasingly difficult to make up the difference and reach 50% through contested seats when there were so few female candidates, to begin with. Even after the elections, few women were appointed to the cabinet. There were 3 women out of 26 cabinet ministers; 3 women out of 13 ministers of state; and 5 women out of 24 deputy ministers (Zaba & Ndebele, 2013).

In Rwanda, on the other hand, 'political will' on the part of the ruling party played a significant role in the decision to increase women's representation (Bauer, 2008; Munyaneza, 2013). The most prominent example is the 2003 Rwanda National Constitution (2003), which is an important tool for sustaining women's participation in decision-making positions at all levels of government. The 2003 Constitution marked the turning point for the country's move toward gender equality. Rwanda established policies and programs aimed at increasing the role of women in social-economic reconstruction, thus overturning the country's long history of gender inequality (Ministry of Gender and Family Promotion [MIGEPROF], 2010). In fact, Article 9 of the Constitution institutes equality among all Rwandans and grants women at least thirty percent of posts in decision making organs at all levels of the country. In addition, Article 16 reinforces the principles of gender equality and the elimination of all forms of discrimination against women.

Rwanda's political parties have embraced this culture of gender equality, leveraging the country's PR electoral system to expand women's representation (IPU, 2014). Regardless of the seats reserved for women, Rwandan political parties still gave women an equal chance to contest for the directly elected seats. According to Munyaneza (2013), during the RPF primary elections, it was the party's policy that a man and a woman should both contest, in keeping with the principle of gender equality.

Findings

From the study, it shows that in 2008, Zimbabwe had 56 (18.12%) seats held by women in parliament and 124 (35.4%) seats held by women in 2013. The increase in 2013 is because of the 60 seats that were reserved for women in the National Assembly. In Rwanda however, 56% of women held seats in parliament and in 2013 the number increased to 64% in lower house and 38.5% in upper house.

The political parties need to support women in politics in terms of training, as well as financial and material resources to campaign and contest successfully in elections. The political parties should also be willing to embrace women in politics. Zimbabwean female politicians have criticised political parties' hollow commitments to equal representation of women.

Conclusion

Although the number of females in Zimbabwe's parliament has increased due to the introduction of gender quotas, the downside has been a decrease in the number of women being elected to the contested seats. This is a serious cause for concern given that gender quotas for the National Assembly are not a permanent feature of the Zimbabwean electoral system. Therefore, there is a need to learn from Rwanda, which has pursued a powerful gender equality political agenda (Wallace, Haerper, & Abbott, 2008). In the Rwandan context, gender quotas originally meant to ensure robust and diverse representation have led, in practice, to shared leadership between men and women (IPU, 2014). The campaign for female candidates has also been a sustained effort over a long period of time. This results in more women being prepared and available to contest in elections. Women voters are also continually made aware of the need to vote for a woman who will represent their interests in the legislature.

Recommendations

It is recommended that political parties should embrace women in politics and also to encourage them in contesting for seats and supporting them financially during campaigns.

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African Philosophy of Social Living: The Solution to Political Tussles in Nigeria

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Abstract

Nigeria, within the fifty-five (55) years of existence as an independent nation has experienced several internecine crises, conflicts and civil wars that have threatened and still threaten her corporate existence and identity. The ferocity of Nigeria's history of crisis has become a grave concern to scholars, diplomats and politicians apiece, hence the quest to finding a lasting solution. Among scholars of politics/political science and history, colonialism is spotlighted as the main source of Nigerian crisis experience. These scholars consider the amalgamation of 1914 as a mismatch and blame our political ordeals on it and as such clamour for the dissolution of the country. Scholars with bias towards anthropology and sociology blame ethnicity and unpatriotic leaders and nationalists. Here, they opine that these groups of leaders, due to selfishness and corruption, could not build national consciousness and inspire committed and patriotic followership. Notably, the source of the Nigerian crisis cannot be hinged on a single factor as it has omnibus sources according to other scholars and diplomats, and this makes it difficult to think of any plausible solution in sight. However, those within the locus of cultural studies maintain that a critical study of Nigerian traditional value system reveals a single source of the Nigeria crisis. This is spotlighted as the vitiation of African traditional value of brotherhood-umunnabuiké/ibuanyindanád, Ubuntu, Ujamaa principles of social/community living. This loss of the value system indigenous to our people that elicited the sense of community, humanity, and propriety among others, has been occasioned by slavery, colonialism and modern globalization. These created in Africans particularly Nigeria, psycho-personality, the sense of individualism which runs contrary to African social/community living. The work concludes that for Africa's problems to be resolved there is need for imbibing the traditional Philosophy of Social Living. This will bring about peaceful and harmonious collaborations amongst the various ethnic nationalities and communities.

Keywords: African (Igbo), Philosophy of Social Living, Political Tussles, and Nigeria.

Introduction

Nigeria is the giant of Africa with a population of about 174 million and blessed with several natural resources. There are over 284 ethnic groups and several languages in the 36 states that make up the Nigerian federation. The major groups are the Hausa/Fulani in the north, Yoruba in the west and Igbo in the east. Nigeria is richly endowed with several natural resources including crude oil, gold, tin, bitumen, and timber (World Bank, 2014; Coleman, 1984). In fact, almost one in every five Africans is a Nigerian (Achebe, 1998). Within her lie the potentials to be great in all ramifications (Onyiorah, 2014). However, since the amalgamation of the Northern and Southern protectorates in 1914 by Sir Lord Lugard, the country has been dancing on the brink of volatility (Campbell, 2010).

There have been many instances in the economic, political, religious and developmental realms that have led to bloodletting and which have threatened the unity of the Nigerian state. There has been the rise of disgruntled groups whether political or religious using wars, terrorist attacks, massacre, bomb blasts, in different parts of the country to drive home their points (Okon, 2010; Rasheed, 2011; Usman, 1987). In the northern part, crisis over the implementation of Sharia laws and religious fundamentalists have been on for a while. In the southeast region exists the never-ending quest for a secessionist state of Biafra since the 1960s. Militants in the Niger Delta region have also engaged in running battles with the federal government and oil multinationals since 1966 in a sustained economic war (Osah & Alao, 2014; Okoro, 2010; Aaron, 2006; Okoro, 2010). All these crises have been blamed on the foundation upon which Nigeria was built. The question remains, how can such a great country like Nigeria with all her rich endowment for national development and advancement, be regarded or seen as a crisis-ridden nation? Where did she miss it? The big question becomes what is the way forward? It is against this backdrop that this paper posits that the plausible solution to the long-aged quest for peace in the country lies within the philosophy of social living which has within it, the capacity to bind all humanity.

African Philosophy of Social Living in Perspective

The African philosophy of social living is contained in different terms and nomenclatures among diverse ethnic groups of Africa. Some of these terms include but are not limited to the following: *Ibuanyi Dnwanneya*, *Umunna bu Ike*, *Ubuntu* and *Ujamaa*. We shall do some hermeneutical expositions on these:

Ibuanyi danda/ umunna bu ike

Ibuanyi Danda and/or *Umunna bu Ike* is one of the terms that express the African philosophy of social living or social solidarity. According to Okoro (2010), *Ibuanyi Danda* or *Umunna bu Ike* is the Igbo social philosophy which finds its equivalent in the Ubuntu concept. This concept exists among the Igbo people of Eastern Nigeria. It sustains solidarity of relationship in Igbo traditional society and it is highly prized in the traditional society. Here, Iwe (1991) highlights on this virtue as he notes that, "the kinship system is based on respect for elders, reverence for ancestors and on the extended family cultures. The sense of *Ibuanyi Danda* solidarity is experienced at the major levels of social intercourse; domestic, village, clan and age group". He enunciates further that, The practical spirit of solidarity is evident in the custom of common sharing of meals, collective maintenance of public roads and market, collective assistance to members who are in difficulty or who embark on construction of houses, collective discharge of burial rites of members, celebration of social occasions of happiness and local festivals. (Iwe, 1991, p.144)

Accordingly, Okoro (2010) opines that the basic philosophy upon which *Ibuanyi Danda* or *Umunna bu Ike* social ideology was founded is underscored by the concept of "Uwa". The concept of *Uwa*, viewed as the enfolding ideology that defines the thoughts and ontology of the Igbo people, is equated with the concept of *Umunna* (kinsmen) to create an inroad into the understanding of the Igbo worldview which is expounded around the idea of communalism which sustains the solidarity relationship within the Igbo traditional society. The Igbos, according to Afigbo (2001) are socially and culturally diverse people found majorly in the South-eastern geopolitical zones of Nigeria which consists of five states namely: Abia, Anambra, Ebonyi, Enugu and Imo. Okoro (2010) maintains that *Ibuanyi Danda* or *Umunna bu Ike* gave birth to the Igbo sense of democracy and the principle of democracy of the Igbo people is predicted on the belief that what concerns all; all should be duly consulted and participate in. This, therefore, affords every Igbo person in the traditional society an intrinsic worth, which should not be taken for granted.

Ubuntu

The second concept is the *Ubuntu*. *Ubuntu* is the sum of African socio-political and religio-economic philosophy which defines African humane and community living. Its underlying ideology is humanness that is humanity towards one another, social living and social responsibility (Okoro & Nkama, 2015). In line with this, Fasselt (2015) sees *Ubuntu* as an African humanism that addresses our interconnectedness, our common humanity and the responsibility to one another that flows from that connection.

The term originated from the Zulu/Xhosa language of the Bantu people of Lower Congo (South Africa). It was derived from the Bantu philosophy which came because of a deep reflection on what constitutes the essential nature of humankind (Okoro, 2010). However, Tempels (1959) reduced this African pure thought/philosophy to the idea of vital force. For Tempels, force is a category of being; it is not just an attribute and on the other hand, the Bantu philosophy holds that the concept of being and force are inseparable. They maintain that without the elements of force, being cannot be conceived (Njoku, 2002). However, from the idea of vital force, the concept of *Ubuntu* originated. Okoro (2010) maintains that the Bantu people of Lower Congo conceived the basis of their socio-political and moral philosophy in *Ubuntu* which presents to us the idea of a vital force. Their greatest pre-occupation is essentially for the preservation and conservation of life which is a vital force. Hence, for the Bantu people, man (*Umntu*) is an important member of the universal set created by God (Long, 2016).

The fundamental principle of *Ubuntu* is succinctly expressed in Zulu/Xhosa idea as "*Umntu ngumntu ngabanye abantu*" which literally translates, "a person is a person through other people" or "I am human because I belong to the human community and I view and treat others accordingly" (Rapelang, 2011). Thus, the concept of *Ubuntu* emphasizes on universal brotherhood of sharing, community living, humanness, human relationship, cooperation, compassion, togetherness, hospitality, to mention but a few. (Okoro, 2015). According to Okoro (2010) *Ubuntu* as a major concept of African social existence maintains that the true nature of man can only be realized through a social relationship with others. It is a celebration of being in the Trinity of its manifestation; the human, natural and spiritual. Furthermore, he maintains that *Ubuntu* is a life force that helps to maintain the equilibrium of forces in the community of other persons in one existence and as such, discrimination based on race, gender and colour ability was diminished in the traditional African society. This is because it accepts all persons as belonging to the community of living (Okoro, 2010). Thus, *Ubuntu* is the essence of being human (Okoro, 2015).

Ujamaa

The third concept enunciated here is that of *Ujamaa* which was developed from the Tanganyikan (Tanzania) traditional society. However, the concept was popularized by Julius Nyerere in his work titled "African Socialism". This concept is the defining paradigm of social existence (Lal, 2015). Accordingly, Nyerere views *Ujamaa* as an expression of the African sense of family (Njoku, 2002). "*Ujamaa* was rooted in traditional African values

and its core emphasis was on the African familyhood system and communalism of traditional African societies" (Ibhawoh & Dibua, 2003, p.153). Here Osabu (2000) maintains that "*Ujamaa* is a socio-political philosophy that underlies Tanzanian communal living. It is the fabric of its moral values, which advocates mutual respect, common property, and common labour. The concept of *Ujamaa* advocates Africans' regard of all men as his brethren and as members of his ever extending family. *Ujamaa* emphasizes the importance, respect and recognition of the society as the extension of the basic family unit. This concept carries in it the major contents of African morals and expresses the African philosophy of social living.

Origin and History of Political Tussles in Nigeria

Political tussles in Nigeria have a very long history. Notably, Nigeria as a nation was forged into a political entity under a faulty foundation of amalgamation of distinct peoples and ethnic groups. From the colonial proclamation of 1900, the British government forcefully colonized and ruled Nigeria. According to Settles and McGaskey (1996), the imposition of colonialism on Africa altered its history forever. African modes of thought, patterns of cultural development, and ways of life were forever impacted by the change in political structure brought about by colonialism. In line with this, Udofa (1986) maintains that there can be no doubt whatsoever, that the advent of the British and the subsequent influence of Britain on the affairs of the territory now Nigeria, must have aroused fear, suspicion and general antipathy amongst the indigenes of this area. The development of colonialism and the partitioning of Africa by the European colonial powers arrested the natural development of the African economic and political systems (Settles & McGaskey, 1996). It is clear from the above that the presence of the European overlords in the country changed the political, social, economic and cultural life of Nigerians. They provided new ideologies that totally changed the attitudes of the indigenous Nigerians. Colonialism and its economic demands irrevocably altered the structure of the African societies and set the stage for later problems in African development. Colonialism also changed patterns of work and gender roles (Nwosu, 2016; Settles & McGaskey, 1996).

It was the British that introduced corruption to the country Nigeria. The British activities that range from slave trade to their rulership and the missionary activities in the country were all full of corruption. The impact of the British on Nigerians was so strong and as a result, Nigerians imbibed corruption into their system to the point that all the political leaders we have had in the country since independent, rule the country with that same

corrupt mindset. According to Ojiako (1981) at the meeting of January 8, 1980, the president informed the members that he had received reports from various parts of the country about political or politically motivated acts of victimization and injustice suffered by members of the opposing parties in all the States.

More so, under the British rule, the amalgamation of Nigeria which is one of the biggest mistakes took place. According to Ojiako (1981), the first attempt to build a nation by our British colonial masters started in 1906 when the colony and protectorate of Lagos and the protectorate of Southern Nigeria were amalgamated into the colony and protectorate of Southern Nigeria. The second attempt was made in 1914 when the two administrations of Northern and Southern Nigeria were amalgamated and named the colony and protectorate of Nigeria. Accordingly, the Nigeria Report for 1914 states that, the year 1914 will ever be a memorable one in the annals of Nigeria, in that, it opened with the amalgamation of the two separate administrations of Northern and Southern Nigeria into a single Government of Nigeria. However, since amalgamation, the country has never been the same. Amalgamation of Nigeria according to Yusuf (2015) is a unification of diverse and distinct ethnic nationalities with unique background and cultural orientation without mincing words, one may be tempted to agree with the sentiment being expressed in some quarters that it was grievous and monumental error perpetrated by our colonial masters (the British) to bring together these diverse sets of people under the guise of amalgamation. The amalgamation destroyed Nigeria and left the country in disarray. Thus, the Nigerian situation has been from one political tussle to the other. Because of this, one can say without doubt that the genesis of political tussles in Nigeria has its root in the amalgamation of 1914 which finally culminated in the desire for an independent nation that still lingered on political tussles in the country. This time around, the political tussles increased and became deadlier.

The introduction of an independent Nigeria is another major origin of political tussles in the country. This is because the end of British rule opened the beginning of ethnic crises in the country. In line with this, Crisis Group Africa Report No. 168 maintains that:

The period leading to independence witnessed the initial major instances of inter-ethnic violence. For instance, in 1953, the Hausas and Igbos clashed in Kano over the attempts by Southern parties to hold anti-colonial and pro-independence rallies. That riot, which officially left at least 36 people dead (21 Igbo) and more than 200 injured, reflected

the opposition to the independence of Northern politicians, who feared that an end to British rule would mean domination of the North by the more developed south (p. 6).

In line with this, Dakar (2010) maintains that the first republic was characterized by squabbling and intense competition between regions.

The independence of Nigeria emerged with tribalism or nepotism, greediness, megalomania, ruthlessness, stealing by privilege, brazen murder, counterfeiting, blood money rituals, deceit, insincerity, fraud, sycophancy, false elitism, the prop syndrome and sheer indiscipline, which have combined to render Nigeria politically, socially, economically and morally imbalanced. This is because the erstwhile national leaders and heroes of our independence struggle shrank pathetically in stature to become tribal chieftains. The struggle for tribal supremacy gathered momentum and intensity very rapidly which culminated in a civil war. The management of the nation's affairs became either downright nepotism or a matter of compromise with the result that it was rare to find the best Nigerian for any post filling that post (Udofa, 1986). Our political leaders stole our public funds and became very materialistic. In line with this, Kukah (2003) quotes Alhaji Shehu Shagari as saying:

What one observes over the last decade is that many, particularly the elite, have become so materialistic that to them, nothing matters except money and what money can buy... this has the tendency to deprive the nation of her soul.

Application however, because of political tussles in Nigeria, the country since independence has oscillated between democratic regimes and military dictatorship (Guseh & Oritsejafor, 2007).

Purpose of the Study

The purpose of this study is to investigate the African philosophy of social living as a solution to political tussles in Nigeria

Statement of the Problem

Nigeria, within the fifty-five (55) years of existence as an independent nation has experienced several internecine crises, conflicts and civil wars that have threatened and still threaten her corporate existence and identity. The ferocity of Nigeria's history of crisis has become a grave concern to scholars, diplomats and politicians apiece, hence the quest to finding a lasting solution.

Research Question

How can the African philosophy of social living be a solution to political tussles in Nigeria?

Methodology

This study takes a socio- historical approach. This approach is appropriate as it looks at the history and culture of the people of Nigeria and whether they have deviated from this culture and thus bringing about political unrest.

Results and Discussion

The Nigerian political imbalance is a serious threat to the people, land and to the continued existence of Nigeria as a nation. The leadership problem that has confronted Nigeria since independence is making the polity deteriorate and corruption more rampant. The corrupt nature of the Nigerian state gives the political competition a distinctly winner-takes-all ideology and as such, those in power have access to the revenue streams more than the citizens. Accordingly, Yusuf (2015) maintains that corruption is a crisis ravaging this country and it can shake the coexistence of this nation. Corruption has assumed a dangerous dimension in this country and it has become a pandemic. Those that were elected into various political offices seem to be more concerned with how to enrich themselves overnight with public funds rather than formulating policies or making laws for the betterment of the entire citizenry. However, if our leaders can be corrupt free, Nigeria will be a better place for all to live. The big question remains, how can our leaders become corruption-free and the country, political-tussle free? Utomi (2002) felt that some of the politicians were not conducting themselves very well and yet this did not mean that everything in the system is bad. Therefore, this work taking a socio- historical approach portrays that there is still hope for Nigeria. The African philosophy of social living is the most reliable solution needed for the Nigerian situation.

The African philosophy of social living takes different names under different communities but their underlying philosophy is the same everywhere. Among the Igbo people of Eastern Nigeria, it goes under the name *Ibuanyindanda*. *Ujamaa* is the synonymous term of *Ibuanyindanda* among the people of East Africa, while *Ubuntu* is a term used among the Bantu people of South Africa. The central idea of these entwined terms is "social solidarity" (Okoro, 2015). Okoro (2015) calls the African philosophy of social living a 'Holy Grail' that binds all persons of African traditional communities regardless of

social status, faith, or clan, together in an inseparable manner. The African philosophy of social living with reference to *Ubuntu* is the sum of African socio-political and religio-economic philosophy that defines African humane and community living (Okoro, 2015).

Ubuntu is a practical demonstration of brotherhood. Its principle maintains that a true African humanist/socialist does not consider one class of man as his brethren and another class as his enemy. He or she does not form alliance with his brethren for the extermination of the non-brethren but rather regards all human beings as members of an extended family and universal set (Okoro, 2015; Grade, 2011). In *Ubuntu* social philosophy, human beings are defined in context as "being with others". Okoro (2015) explicates more on the extended meaning of the "being with others" ideality, as he opines:

Implicated in the above definition of human beings as "being with others" is the inclusive nature of human community. This also defines identities, nature, values and responsibilities of one towards another in a community. This distinctive nature of *Ubuntu* is expressed in the imagery of "we not me". The central notion of *Ubuntu* hinges on the idea of collectivity of people rather than the individuality of persons within a given community (Okoro, 2015, p. 3).

Now, if Nigeria and her leaders can change their orientation by consciously harnessing the African philosophy of social living which has within it the ability to increase harmony, peace, brotherhood, patriotism, unity, togetherness, respect, humility and political living. Nigeria will be a better place for all to live and the struggle for power and divided Nigeria will be history and nightmare we all will wake from and become ashamed of.

Findings

It was found that if the people of Nigeria could harness the concepts of *Ubuntu*, *Ibuanindanda*, *Ujamaa* as used in different regions of the country. There should be social solidarity among the people and by doing so corruption will be eradicated and people will learn to live together peacefully.

Conclusion

According to Udofa (1986), Nigeria failed to stay united after independence in 1960. This was the beginning of the problems in Nigeria. However, our stories can change and all the prayers of those that want Nigeria to become a better country can come to actualization if the African philosophy of social living is reinstated. There will be peaceful and harmonious

collaborations amongst the various ethnic nationalities and communities if these concepts are ingrained in the history are lived in modern day.

Recommendations

The government and elders of the community to teach people the importance of social living and bring about programs that would bring people together for a good cause.

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Overcoming the Effect of Corruption on Unemployment and Economic Growth in Nigeria: Entrepreneurship Perspective

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Abstract

Noting corruption and unemployment as twin problems militating against the growth of Nigeria's economy, this study examines the effect of corruption on unemployment and economic growth in Nigeria. The study explores the internet and other secondary sources of data through a desk study, literature on unemployment, entrepreneurship and economic development were examined to elicit the importance of entrepreneurship (44.8%) (Olaniyi, 2015), as a panacea for reducing the unemployment rate and enhancing productivity. Findings indicate that for entrepreneurship to have its true effect (high rate), on reducing the level of corruption and unemployment, the government should emphasize and be intentional about capacity building, instituting control and corrective action, create inclusive wealth factors, judicious utilisation of oil wealth and creation of enabling an environment for economic growth. An updated and genuine list of the unemployed is, however, necessary to create the required impact in unemployment reduction.

Keywords: *Corruption, Entrepreneurship, Unemployment, Economic Growth, Intentional Approach, Inclusive Wealth Factors*

Introduction

For several decades, emphasis has been made on the poverty and unemployment status of Nigeria which arose from the corruption that is prevalent in the governance system in Nigeria. The presence of corruption in Nigeria can be traced to the level of abject poverty which is glaring at the citizens, the decadence in infrastructure, poor status of health institutions and the general level of unemployment. Corruption is a destructive element that has eaten deep into the fabrics of developmental opportunities, affecting all sundry and creating almost a permanent setback. Studies have emphasized the need to consider the rural areas for effective programmes in addressing poverty to boost employment and create entrepreneurial opportunities (Guzman & Santos, 2010; International Labour Organization (ILO), 2012; Abuja Enterprise Agency (AEA), 2015). While several kinds of literature established the need to address corruption, Miezah, Dickson and Olanrewaju (2010); West (2010), to what extent then, has corruption in the past decades been reduced or

unemployment and poverty been impacted since 2003? And what has been their further impact on the nation's economy? In fact, successive governments including Obasanjo, 2003-2007; Yar'adua, 2009-2010 and Jonathan, 2010 -2015 regimes have had employment on their 'to-do' list. Unfortunately, poverty rate kept fluctuating around 71.0 and 74.2%.

The National Economic report as well as the World Bank report of 2015 indicated Nigeria's short-term economic outlook improved in 2014 and prospects for continued growth and macroeconomic stability are good considering increased revenues to the federation, stable foreign reserves and an augmented fiscal reserve fund. To determine the relationship between employment and economic growth, Okun (1962) affirmed that changes in the employment rate cannot account for changes in the real output as the unemployment rate changes. Iwayemi (2006) however submitted that there are inter-linkages between employment, output and growth; for this, he posited a radical approach to development strategies and employment policies. Entrepreneurship requires creating new ideas, improving on existing ones and being dynamic in the approach to executing the business. However, possible constraints to the full application of entrepreneurship anchor on the policies of government in terms of legal, tax, registration procedures and delays, availability of credit facilities and patent inhibitions.

Purpose of the Study

The study seeks to pursue a panoramic assessment of entrepreneurship, unemployment and Nigeria's economic growth in the light of the following objectives.

Statement of the Problem

Unemployment constitutes a daunting challenge to moving Nigeria's economy forward, having been a teething problem (7.9 million as at Oct. 2015) in the governance process at various levels of administration in Nigeria; it is increasing daily with high graduate students' turnout annually. The national unemployment rate grew from 10.4% to 12.1% between 2015 and 2016 while a fresh unemployment figure of 1.5million was added in the first quarter of 2016 alone. A regular update of student graduates, placements and employee status needs, however, be reviewed from time to time. Observably, real wage unemployment where employment is kept at equilibrium is peculiar to Nigeria's unemployment history. Given the current economic challenges, there seems to be a limit to how much of filling the unemployment gap can be left to government.

Possible respites can be deduced from the current position that encourages fresh graduates to align with self-help projects that address solving the society's problems by proffering solutions to community and environmental challenges. This is an opportunity to grow the entrepreneurial vision to reduce the unemployment problems. However, government has not been proactive enough to create an enabling environment due to the poverty of ideas in addressing the nation's infrastructural problems especially provision of electricity. The myriad of identifiable needs of the nation stand challenged by the falsehood in the premises of policy formulation, non-accountability, transparency and high level of corruption, these have been the albatross of the nation's economy. To this end, the study seeks to pursue a panoramic assessment of entrepreneurship, unemployment and Nigeria's economic growth in the light of the following objectives.

Research Questions

1. What is the contributory effect of corruption on the rate of economic growth?
2. What is the relationship between entrepreneurship and economic growth?
3. Is there any relationship between unemployment and economic growth?
4. Is there any need for an intentional approach to entrepreneurship that reduces unemployment and improves economic growth?

Methodology

The study explores the internet and other secondary sources of data through a desk study, with a broad objective of positioning entrepreneurship as a means of overcoming the effect corruption has on unemployment and economic growth. Through a qualitative approach, secondary data were analysed from scholarly journals, seminar papers, textbooks, statistical reports and internet resources on corruption, unemployment, entrepreneurship and economic development to bring out the importance of a new perspective of entrepreneurship as a panacea for overcoming the effects of corruption, reducing unemployment rate and enhancing economic growth.

Given the regular high turnout of fresh graduates with no standby government policy on high unemployment rate, the study will increase the awareness of the unemployed by opening their understanding to entrepreneurial perspectives. Equally, the government will be sensitized on the benefit of current adoption of entrepreneurship as a dual-purpose relief measure for a reduction in the unemployment rate and overcoming the effects of corruption on economic growth. The Nigerian economy is revealed to be far more diversified and

dynamic than previous numbers would suggest, with significant contributions to growth coming from manufacturing and various services that were underestimated in the past. The nature of this growth, as captured by Iwayemi, implies that it is much more concentrated in urban areas than previously believed. Average growth in agriculture was only 4.2% during 2011-2013 and is estimated to have fallen to under 3% in each of 2011 and 2013. These point to the need for a redirection towards de-urbanization through a back to farm programme linked to enterprise framework, in which adequate financial support is given to interested entrepreneurs.

Corruption

Corruption is said to exist when persons charged with responsibility fail to show transparency and some sense of accountability in stewardship bestowed on them. Onuorah (2012) posits that atrocious corruption levels in the Nigerian economy and other ills such as non-existence of financial prudence, lack of integrity, paucity of data, bureaucracy over budget approvals and wastefulness all conspire against productive economy constituted hindrances to meaningful planning and implementation of poverty and employment programmes such that adequate report on schedule of responsibility becomes difficult. The current court cases on scheduled office holders that diverted various huge sums to private pockets is a glaring proof of the extent of the lack of accountability, lack of transparency and heightened corruption level in the nation. To prevent it requires instituting controls, monitoring and taking immediate steps to address problems that may arise while nipping it in the bud

Analysing the problem of corruption in Nigeria and by extension Africa, Odinkalu (2010) emphasized the serious effect of corruption on the GDP of the nation as about 25% of Africa's GDP (\$148 Billion) is lost annually. Nigeria faces a deep-seated mammon of corruption as a developing nation, the effect of which is retardation in economic growth. In concrete terms, entrepreneurial growth has a positive impact (Hassan, 2013) on unemployment, provides an answer to youth unemployment (testimony of a youth entrepreneur).

Unemployment

Unemployment is a situation in which someone that is of working age and ready for a full-time employment is unable to secure a job. Unemployment is determined as a percentage by dividing the number of unemployed with the total number of persons currently

in the workforce. According to Meieur (2016), the figure of unemployment stood at 7.9 million as at October 2015, while the national unemployment rate was 5% and claimed that 271,000 jobs were created in October 2016 alone about 3.4% of the unemployed. It is necessary that as we claim the figures, consideration of the number of graduates from all tertiary institutions should also be taken to determine the effectiveness of reducing unemployment. The Mihaelas (2013) in a study of the Correlation of Economic Growth and unemployment concluded the relationship depicts a low density. This, however, may not be sufficient as a causative factor in determining relationship as there could be other militating economic factors. Mahmoud and Mohammed (2012) however submitted that imbalance in the economic policies could influence the interaction between economic factors and unemployment.

Types and Causes of Unemployment

Demand deficient unemployment- In situations of a setback in economic growth and aggregate demand, organizations are likely to reduce the workforce to cut down expenses.

- Structural unemployment exists where there are inefficiencies in the labour market as in terms of skills' inadequacies, occupational, technological or geographical immobility. This simply means the labour market is unable to offer employment to job seekers.
- Real wage unemployment, where wages are kept above the equilibrium.
- Voluntary unemployment in which case job seekers refuse to take up employment because the on-going wage rate offers no incentive to take such job offers.
- Seasonal unemployment which is due to unfavourable weather conditions such as the winter period.
- Disguised unemployment because of statistical records not regarding such people already enjoying one form of sustainable benefit.
- Frictional unemployment, a situation in which a worker is moving from one job to another.

From the foregoing, it can be deduced that the specific prevailing situation determines the possible cause(s) of unemployment from one country to the other.

The employment figures as provided by the Bureau of Statistics, by the end of each year showed a gradual reduction from 10.0 (2009), 9.4 (2010) 8.5 (2011), 7.8 (2012), 6.7 (2013) and 5.6 (2014).

The large unemployment figures can be linked to the large turnout of graduates and the fact that the government has no adequate plans to cater for them. In the same vein, the economy (though mismanaged) is not buoyant enough to allow a tangible provision for taking care of the unemployed graduates, compared to what obtains in advanced countries in which plans exist for absorption or placement as may be required. Recently, the ruling party in Nigeria stated that the unemployed would be given N5, 000 monthly until they are able to secure employment, this was scuttled at the senate sitting. Apart from this, a question needs to be asked if there is an authentic list of unemployed people; secondly what effect does the N5, 000 have on meeting their needs given the general cost of sustenance in the nation? More succinctly put, empowering the weak is a better alternative than offering a pittance.

Okun (1962) and Abdul-khalil (2014) applied the concept of aggregate output in analysing the GDP, defining it as the maximum level of durable sustainable production that does not create tension for the economy. They further analysed the gap between the potential GDP and the real GDP to determine the variations in unemployment. The converse was further taken to be the changes in output. Levine (2011) further strengthens this position saying, reduction in the unemployment rate is the rate of actual economic growth compared to the growth rate in potential output. Thus, objectively addressing the unemployment saga requires empowering both new and old graduates, such that a measurable output is made possible. Unemployment has been a major problem for many countries. According to Akeju and Olanipekun (2014), the short and long run relationship between unemployment and economic growth rate is evident. Table 1 below reveals the unemployment position in selected countries both in Africa and the Europe.

Table 1: Unemployment rates in selected countries in Europe and Africa.

Countries	USA	Spain	UK	Italy	S/Africa	Nigeria	Egypt	Angola	Ghana	Kenya
2011	9.0	21.7	7.8	8.4	24.7	7.6	12.0	6.9	4.6	9.2
2012	8.2	25.2	8.0	10.7	25.0	7.5	12.7	6.9	3.6	9.2
2013	7.4	26.3	7.5	12.2	24.6	7.5	13.2	6.9	1.8	9.1
2014	6.2	24.7	6.3	12.5	25.1	7.5	13.2	6.8	2.4	9.2

Source: Data.worldbank.org/indicator (2016)

Proactive measures to create employment opportunities will reduce resource wastage and improve economic growth. This is where entrepreneurship is identified as one stitch in time that can save several.

Entrepreneurship

Several definitions have been put forward on entrepreneurship, a word with a French connotation. Iwu-Eze (2013) quoted Olafamiyi's definition of the term as the owner who manipulates the factors of production; Ihinga (2013) however defined an entrepreneur as a man with a special managerial ability that controls, organizes and manages the affairs of a business. Neck and Nelson in Iwu-Eze (2013), capture an entrepreneur as one who works in large, medium and small enterprise as well as those who work in cooperative and government offices while Onuoha (n.d) sees an entrepreneur as one who identifies opportunities to improve the environment, marshal resources and implement action to maximise those opportunities. The entrepreneur is described as playing a vital role in the process of national and economic development (Ogbo & Nwachukwu, 2012); Fayolle (2007) saw entrepreneurship as a process; a realistic mechanism for sustaining economic growth (Oyelola, 2013); an important agent of innovation, growth and technical progress (Thadeus, 2013), just as Cuervo, Alvaro, Domingo Ribero and Salvador (2014) suggest that the creation of a country's wealth and dynamism depend upon the competitiveness of its firms.

Etymologically, the term *entrepreneur* implies qualities of leadership, initiative and innovation in new venture design. More essentially, the entrepreneur as the visionary and initiator (Fleet, 1988) of the business is the risk taker, creator of industrialisation (Vesper, 1975; Ilesanmi, 2012). The International Monetary Fund (IMF) (2012) defined it as either an increase in the real GDP occurring over some time or an increase in real GDP per capital occurring over some period. Economic growth is often seen as an intentional goal since it is viewed as the expansion of total output relative to the population that results in rising real wages and incomes, translating into a higher standard of living.

From the foregoing Table 2, it can be deduced that agriculture was impactful on GDP when it was given priority as can be seen (63%) between 1960-70) whereas a drastic drop followed with neglect on the agricultural sector. The effect of GDP on investment however fluctuated between 16.3% and 22.8 % revealing loss of focus on the investment sector but also emphasizing that it is a sector that requires increased and immediate attention Roposo, Smallborne, Balaton, and Hortovanyi (2011) concluded that there is a high level of entrepreneurial activity in Europe that contributes to economic growth through innovative activities, competition, job creation and local development. In Africa however, there is a

wide space for entrepreneurial development under encouraging opportunities for rapid advancement towards integration into the global economy. In fact, Grooves in a midday report on the state of entrepreneurship emphasised that there is 100% funding for entrepreneurs with good innovative ideas in South Africa; an opportunity that requires creating awareness for the people.

Table 2: Effect of Entrepreneurship on Economic Growth and Development in Nigeria

Year	GDP Growth	Agricultural contribution to GDP	Inflation	GDP on investment
1960-70	3.1% annually	63%	Less than 10% 1976 – 23%	1965-73 – 16.3%
1970-78(oil boom era)	6.2%	34% in 1976	1979 – 11.8%	1973-80—22.8%
1980s (SAP & Economic Liberation)	-3.2% - 2.9%	16.3% (1988 Agricultural neglect)	1989—41.0%	1980-88-- 14%
1988-97	4.0%		1995 – 72.8% 1996 – 29% 1998 – 9.5%	1991-98—18.2%

Source: data.worldbank.org and Trade and Industry Downloaded (2015)

Entrepreneurial force is relatively high in Nigeria as the lack of jobs and poverty leaves no other choice to people. Presently, there are greater numbers of entrepreneurs in Lagos and Abuja, possibly due to the strategic positioning and other market factors that frontline government establishments whose functions are business oriented are usually located in those cities. Several efforts directed at encouraging entrepreneurship include its inclusion in the curriculum of the tertiary institutions, improving technological education and setting up bodies that provide finances in form of loans to new businesses. While perceptions focus on diverse possible entrepreneurial activities, it is important to note that entrepreneurship with agricultural focus is a serious option to tackle. In fact, there seem to be few fields of study that cannot be linked to agriculture. Hence, sensitization to this area is necessary.

Essential facts about Entrepreneurs

There is increasing desire that graduates should go into profitable investments. It is, however, essential to understand what the rudiments of business in your locality require. Worthy of note is perseverance as business involves elements of risk, need for innovative ideas, being vision-oriented and proactive in executing such vision. No man is an island of

wisdom; therefore, a good business plan can be fool proof given the contribution of those who are experienced in your chosen field. Seek expert counsel before obtaining financial assistance for your business. Personal interest in establishing patronage for your goods or service should be pursued with vigour. These qualities, team-building, leadership, and management ability according to Ilesanmi (2012) are essential qualities among others for an entrepreneur.

Theoretical Construct

Theories are sets of principles or abstractions on which facts are based. According to Ilesanmi (2012), it is generally accepted that the historical development of entrepreneurial theory began with the works of Cantillon (1755). Entrepreneurship as an interdisciplinary concept can be anchored on the Theory of Growth by Professor Penrose. He posits that the ability of an enterprise to make a profit and grow depends on its productive opportunity; that such productive opportunity is a function of entrepreneurial competence and these conditions inform the growth of the firm. The implication of this is that entrepreneurs, when exposed to a favourable entrepreneurial environment, must be able to exercise ingenuity, judgment and versatility to engage all other entrepreneurial factors in establishing a viable venture. The theory is criticised based on capital and skilled labour availability, as these are scarce factors for development.

The Resource Based Theory

The Resource Based Theory (Barney, 1991) which focuses on resources as valuable, yet scarce, thus it needs a strategic approach for adequate and result oriented management. These resources are valuable especially in the context of finance which basically comes from taxpayers. Since the purpose of providing the resources is to effect a change it demands then that resources provided are adequately supplied to attain set objectives. According to Hasna (2007), sustainability is a process which tells of a development of all aspects of human life affecting sustenance. Achieving sustainability thus requires institution of controls and accountability to overcome the challenges of corruption.

Classical Theory of Employment

The classical economists (Smith, Riccardo, & Mill, 1936) believed that full employment exists in the economy as a normal situation and any deviation from this is regarded as abnormal. The assumptions of the theory among others states that wages and prices are perfectly flexible, there is perfect information on the part of market participants,

savings are automatically invested, the quantity of money is given and money is only the medium of exchange while the total output of the economy is divided between consumption and investment expenditures. In real situations, however, each of the assumptions cannot be generalized for example; investment of savings cannot be automatic as people have different needs for why they save, such as in prevalent situations that two-thirds of the 36 states fail to meet salary obligations to their employees. Summarily, the theory points to the determination of output and employment in the classical theory occurring in labour, goods and money market in the economy. Every business is financed with both loan and equity (arising from issued capital, savings or partnership contributions) thus in line with the assertion of the theorists, regular payment of wages will encourage savings which are useful for fulfilling entrepreneurial visions. It is a cyclical effect that cuts across government's diligent discharge of policies designed towards enhancing economic growth through employment generation rural development and entrepreneurial productivity.

Results and Discussion

With an agricultural contribution to GDP of 63% in 1970, 16.3 in 1980 and 24.18 (2016) CBN 2016, (see *Table 1*) this clearly reveals that Nigeria is still far from economic resurrection. Thus, the need to find alternative solutions that will address the problem. Importantly, when resources are properly allocated, tagged with the proper control system and feedback process, the possibility of reducing the level of corruption exists; this will create the opportunity for budgetary plans and effective use of resources while paving way for implementation of policies such as creating employment. Agri-preneurship implies a combination of enterprise and agricultural endeavours; this is one good way of enhancing the economy through diversification into agriculture but anchored on entrepreneurial intervention. Possible farming ventures include fishery, poultry, rabbitry, snail production, goat and sheep rearing, vegetable and fruit production, animal and birds' feed production among others. Beyond this, the government should be involved in the marketing of products of the farmers' enterprise, especially through exportation. Entrepreneurship may operate within an entrepreneurship ecosystem (Wikipedia, n.d., Entrepreneurship, para, 2) which includes government programs and services that support entrepreneurs, entrepreneurship resources such as business incubators and seed accelerators, entrepreneurship education and training and financing, e.g., loans, venture capital financing, as well as grants. Through a combination of agricultural and entrepreneurial ventures, the high unemployment rate could be doused as young school leavers, women, the jobless, convicts and the rural dwellers are

empowered. Al-Dajani, Marlow, and Zutshi (2009) in their studies found that entrepreneurship is a socio-politically situated activity in which subordinated women were empowered to actively hold enterprises. The case of the Liberian President calls to mind that more women should be given national responsibility. The positions of the two theories are tangential to addressing the problem of unemployment, empowering and improving the economic base of the nation.

It is noteworthy that entrepreneurial vision, even though it is viewed as a way out of unemployment, still faces enormous challenges, such as faulty government policies, lack of electricity, lack of awareness of possible sources of funding, markets, social stigma, patent inhibitions, and monopolistic control of certain professions infrastructural inadequacies such as energy, roads among others, economic decline, high cost of doing business in Nigeria, lack of enforcement of patent laws, difficulty in getting venture capital and faulty government policies.

Findings

Corruption has a negative effect on economic growth. Twenty five percent of Africa's GDP is lost annually because of corruption. It is noted that entrepreneurship has a positive impact on unemployment as it provides answers to youth unemployment. According to Akeju and Olanipekun (2014), the short and long run relationship between unemployment and economic growth rate is evident.

Conclusion

Despite all the challenges posed to the development of entrepreneurship, from the evidence of successful entrepreneurial growth in Asia, and few other developed countries, there is a great hope for success for Nigeria. This, however, is anchored on close attention being paid by the government to overcoming the barriers of improper planning, faulty policy implementation, non-accountability and transparency.

Recommendations

Attaining economic growth requires the provision of financial resources, use of proper finance frameworks to enhance capabilities, concerted effort to reduce corruption and evolving new graduate schemes engaged in agricultural programmes to enhance production as entrepreneurs.

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Almajiri Sign Communication: Implications on Effective Instructional Delivery in Tsangaya School System in Katsina State, Nigeria

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Abstract

Almajiri are about nine million adolescent boys found mostly in Northern Nigeria living severally with foster religious teachers far away from their biological parents to learn about Islamic religion but beg perpetually on the street for food and basic means of sustenance. This preliminary study used guided interview administered on 8000 Almajiri in Katsina State, Nigeria to identify some common sign communication of Almajiri. This study identified nine signs commonly used and messages communicated by Almajiri and their implications on instructional delivery in the bridge-gap special schools set up for the Almajiri called Tsangaya school system were highlighted. It is recommended that to reduce and subsequently eliminate a social scourge that Almajiri practice has become, sustained funding, highly motivated and routinely trained teachers should be deployed to the schools; and every effort should be made to avoid any form of controversy in and about Tsangaya school system.

Keywords: *Almajiri, Sign Communication, Instructional Delivery, Tsangaya school system*

Introduction

Sign language describes a form of communication that is chiefly dependent on bodily parts. Even though some degree of meaning exchanges are realized in sign language, it cannot replace or rank equal to explicit comprehensive exchanges that oral communication serves. Sign language is also not the same as later uses to which the speech sound is put like reading and writing, but it is also a valid communicative means mostly employed by constrained individuals (handicaps) and severally used by other humans to complement sound speech.

A common phenomenon among evolving societies and a notorious outcome of contemporary States' economic policies is that of problems of socio-economic and physical consequences that make people beg for survival. Begging is a regrettable practice of a people homeless, who live by asking for money and food. Jelili (2013) states reasons for begging to include welfare benefits, where people directly solicit for alms to get quick cash income for livelihood. It can be outcomes of earlier abnormal experiences like mental/ ill health, lack of skills, unpleasant accidental experience and complacency. Even though begging is socially preferable to criminality, it has become so hydra-headed among teens known as Almajiri; a malaise prevalent in a core section of the country with its too numerous grave consequences.

Tsangaya system of education is a bridge gap juvenile education system with a history that cuts across borders and which predates Nigeria's independence in 1960. It is a system of education meant to enable access to a semblance of the organised formal school experience for itinerant youths, a great chunk of who have made begging a regular indulgence. Candidates for the Tsangaya or Almajiri schools are usually loose children sent outside the residence of their biological parents to learn the Qur'an and other Islamic science under a guardian who is usually the Islamic teacher also known as Mallam (Ammani, 2016). Almajiri (beggars) are more endemic in Northern Nigeria, however, other categories of beggars (teenagers) other than pupils of Qur'an education can be found in other parts of Nigeria hence the Federal Government has justified the establishment of Tsangaya schools in the other parts of Nigeria (Wike, 2013). Instructional strategy is the procedure employed by a teacher to activate learners' attention, interest and motivate them for learning to take place. Effective teachers vary their strategy which is better guided by their understanding of the students. Olorundare (2004) opines that two purposes served by the objective of instruction on a child is to effect significant change in the behaviour and attitude of the child; and to sufficiently equip the child to be able to think and reflect independently.

Katsina State is located in the North-Western region of Nigeria, created as a State of the Federal Republic of Nigeria by the Federal military government on the 23rd September 1987, with a population estimate of 6,483,429 with 36 Local Government Areas. There are currently 10 Tsangaya schools in Katsina State (Boormeester, 2013).

Sign communication constitutes a form of expression of feelings, ideas and thought also called non-verbal communication. The first known written document of sign language is traced to Plato and Cratylus in the fifth century BC, when Socrates submits "if we hadn't a

voice or a tongue and wanted to express things to one another, wouldn't we try to make signs by moving our hands and head just as dumb people do at the present?" (Barzilay, 2014, para. 3). The first modern treatise on comprehensive sign language was published in 1620 by Juan Pablo Bonet that he tagged "Reduction of letters and art for teaching mute people speak". Several others (Bowler, 1648; Dalgano, 1680) have published manuals on the art of sign communication in Britain to capture secret, silence and entertainment communication. The efforts of these scholars among others led to the evolvement of 26 two-handed alphabets (handshakes depicted) that has survived till contemporary time (Stokoe, 1974).

Although there is a common global sign language that is called Gestuno, sign language bears local referent. This makes some contextual peculiarity in the use of sign language (Sandler & Wendy, 2006). Stokoe (1974) submits that sign, like oral language shares some features that linguists have found in natural languages to include: (a) Mode of communication, (b) Semanticity, (c) Pragmatic function, (d) Interchangeability, (e) Cultural transmission, (f) Arbitrariness, (g) Discreteness, (h) Displacement, (i) Productivity.

Street begging is a global phenomenon (Jelili, 2013). Supposedly it is caused by vulnerability and poverty, which Ado (1997) finds not to be peculiar to only developing nations but an unpleasant phenomenon found the world over. Scholars such as Smith (2005) have described the prevalence of beggars in China, who are referred to as 'liumin'; and that beggars can also be found in Mexico and Britain. Although Adedibu (1999) notes that despite the divergent excuses beggars hold to have pushed them, not all beggars are poor, not all of them are pushed into it by poverty and interestingly, not all poor people are beggars.

Jelili (2013) describes beggars as cunning parasites and classified them into three broad groups: Panhandling, Medicancy, and Vagrancy. He clarified that: Street and house-to-house begging and panhandling are synonymous and may represent the general idea of asking people for money, food Medicancy as an act of begging is usually related to religious members. Vagrancy, on the other hand, refers to begging activity of the jobless, homeless and wanderers and vagabonds (p. 53).

Iliyas and Lawal (2016) remark that beggars have been used as an instrument of mayhem in Nigeria, and because of their perceived poor status may resort to crime. Beggars are exposed to raw weather, susceptible to ritual killing, and suffer sexual harassment (Mertimer, 2005).

Some scholars (Adegbite, 2007; Ammani, 2016; Yusuf, Bello, Ahmed, Ogungbade, Omotosho, Alhassan, & Jarimi, 2012; & Jelili, 2013) have variously pointed out the rejection of begging in Islam and Christianity, which are the two leading religions in Nigeria. For instance, Islam encourages charity as contained in the Holy Qur'an (93: 9-10), 'therefore the orphan oppress not, therefore the beggar drive not away'. In Christianity, the Holy Bible (Psalm 41:1) 'Oh the joys of those who are kind to the poor (are that) the Lord rescue them in times of troubles'. However, a strand of begging is the 'Almajiri', who are the people Tsangaya school system, focused on in this study.

Ammani (2016) describes 'Almajirici' as a practice of given out children by their biological parents to the care of Islamic religious teacher (Mallams), who, of late, instead of teaching the children indulge them in begging house-to-house for food, for money on the street, indulge in menial jobs all day long without time for study.

Ammani (2016) traced the source of the name Almajirici to the migration of the prophet of Islam (SAW) in 622 from Mecca to Medina, from when the migrants were referred to as 'Muhajirun'. Almajirai (basterdized form of Almuhajirun) describes those in search of knowledge who in the early time (Pre and up to early post-colonial era), the host communities contributed plates of food for the Mallams and his students. Ammani (2016) adds that with the turn of the economy, the situation has since deteriorated of late with these young lads becoming all-times beggars, and misrepresenting Islam to both Muslims and Non-Muslims.

To cater for the over 9 million Almajiri pupils concentrated mainly in the Northern part of the country to meet the Education for All (EFA) and Millennium Development Goals (MDG) charters (FGN, 2014); Tsangaya school system is constantly improved upon by successive Nigeria's governments. The renewed attention on Tsangaya schools was therefore meant to reverse the exponential number of out-of-school children who constitute a threat to social cohesion and active citizenship; check its outcome of social exclusion and anti-social tendencies, and fast track Nigeria's ability to grow to meet global competitive advantage. This study, therefore, seeks to enhance the lofty goals of government in addressing the Almajiri through the application of implied beggars' sign communication to instructional delivery. Olorundare (2004) writes that the foundation of instruction (teaching) to be found in the process of imparting knowledge are deferment to ideas drawn from metaphysics, epistemology ethics, and aesthetics; and a discourse about instruction and other contexts.

The problem of abysmally poor enrolment in Tsangaya School system has been a cog in the realization of both MDG and EFA declarations in Nigeria. This is perceived as a challenge that can be minimized, as addressed in this study when a semblance of Almajiri’s day-to-day conduct of communication (sign) is integrated into the inherent skills of Tsangaya teachers in the instructional delivery in schools meant for these set of youngsters.

Bandura (1986) on Social Learning Theory (SLT) posits that human habit is an outcome of cognition, environment, behaviour and motivation which occurs in a social context. Social learning theory emphasized the significance of modeling in human attributes, that youngsters get influenced when they can get a model whose conduct earns them some form of rewards. In this study, therefore, cultural practice (teenage begging), which is largely environmental, has earned notoriety in people’s cognition and for the continuous presence of Almajiri over generations (regardless of changing patterns), a legacy of models subsists. Bandura’s (1994) SLT hinges learning on modelling that includes online modelling; instruction and symbolic (found in media, achievement of past pupils and recorded effect of Tsangaya).

Figure 1 fuses the National Policy on Education’s (NPE) (FGN, 2014) goals for Basic education, social learning theory tenets, and inculcation of extractable features of interest among beggars to motivate learning in Tsangaya education thus:

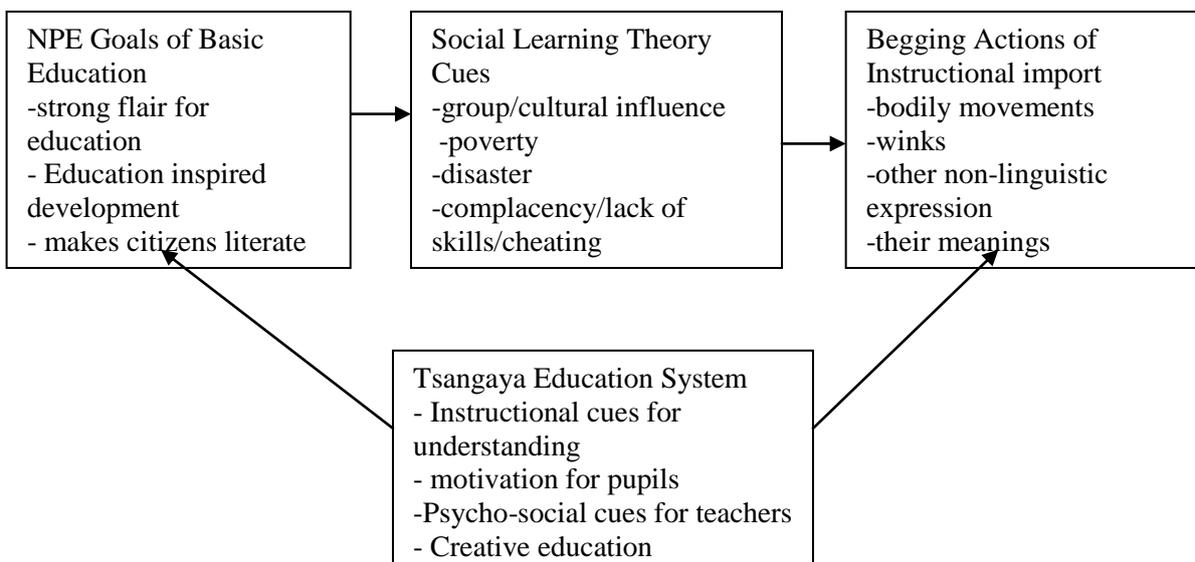


Figure 1: Authors’ designed conceptual framework guiding the study

Purpose of the Study

The purpose of this study was to identify some common sign communication of Almajiri and its implication on effective instructional delivery.

Statement of the Problem

Although there is a common global sign language that is called Gestuno, sign language bears local referent. This makes some contextual peculiarity in the use of sign language (Sandler & Wendy, 2006). Even though begging is socially preferable to criminality, it has become so hydra-headed among teens known as Almajiri; a malaise prevalent in a core section of the country with its too numerous grave consequences. These teens use sign language when begging and when in school these signs are evident.

Research Questions

1. What are the signs used by Almajiri beggars in Katsina State, Nigeria?
2. What are implications of the signs for instructional delivery in Tsangaya School?

Methodology

The research design was the descriptive survey type. The target population for the study consisted of all the estimated 529, 530 Almajiri beggars in the Katsina States (Wike, 2013), Nigeria. A sample of 8000 Almajiri beggars were purposively selected from the 36 Local Councils of Katsina State as participants for the study. The study was conducted over a period of six months (January to June, 2016). The instrument for the study was a structured interview tagged 'Almajiri Signs Adaptable for Tsangaya Learning Interview' (ASATLI). The instrument contained 9 questions on how common messages/feelings are conveyed using signs, to each of the items; respondents freely spoke their responses appropriately that were translated into English from the Hausa language. Study Demography is interpreted using frequency count and percentages to show the origin of participants, and infer generalizability of study's findings. Item-by-item analysis of data was done using frequency counts, graphical equivalents and percentages to foreground participants' responses.

Results and Discussion

Table 1 shows the state where the respondents come from. Most of the respondents came from Katsina as indicated by 31.25% followed by Kaduna (12.5%) and Kano (12.5%).

Table 1: States of Origin of Respondents

	State	Respondents	Percentage
1	Adamawa	200	2.5%
2	Bauchi	150	1.87%
3	Borno	100	1.25%
4	FCT/Abuja	100	1.25%
5	Jigawa	800	10%
6	Kaduna	1000	12.5%
7	Katsina	2500	31.25%
8	Kano	1000	12.5%
9	Nassarawa	100	1.25%
10	Sokoto	700	8.75
11	Yobe	250	3.12%
12	Zamfara	400	5%
13	Non-Nigerians	700	8.75%
	Total	8000	100%

Table 2 shows that most of the respondents were between the ages of 11 and 15 as indicated by 42.5% followed by those between the ages of 5 and 10 years (32.5%).

Table 2: Age of Respondents

	Age range of Respondents	Number of responses	Percentage
1	5-10 years	2600	32.5%
2	11-15 years	3400	42.5%
3	16 and Above	2000	25%
	Total	8000	100%

Research Question One: What are the signs used by Almajiri beggars in Katsina State, Nigeria?

Figure 1 shows the dominant form of sign communication for “I understand” among Almajiri in Katsina State. Nodding with 83.75% is indicated to be the most used sign for

communicating understanding. Only 16.25% of respondents responded by saying they showed brightened faces.

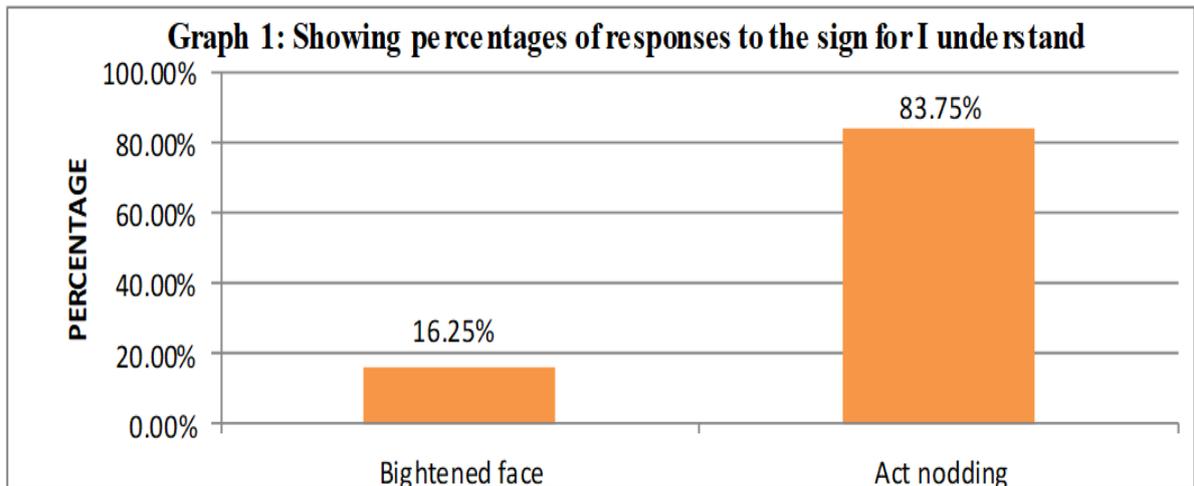


Figure 1: Understanding

Figure 2 shows the responses to the sign for confusion by tightened face with 93.75% of the total responses. Almajiri fail to communicate that they do not understand but just tighten their faces. Some of them stated that they felt speechless as indicated by 6.25% of the responses.

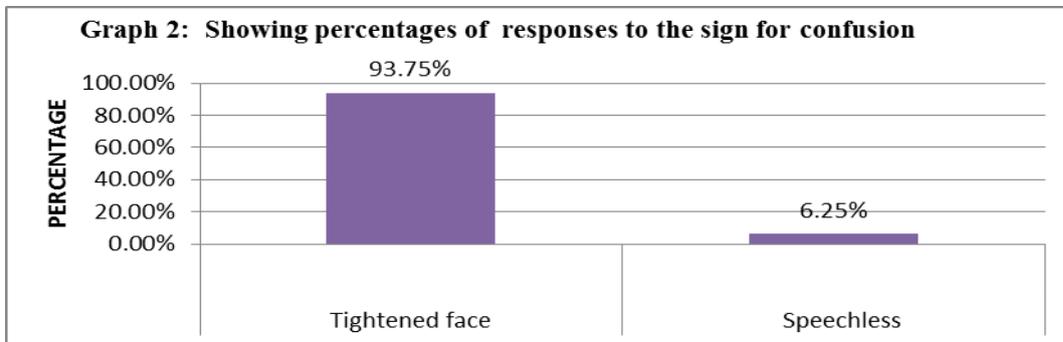


Figure 2: Confusion

Figure 3 shows that smiles with 87.5% are the sign language for 'happiness' common among Almajiri, but laughing has 12.5% suggesting it also depicts happiness although to a limited degree.

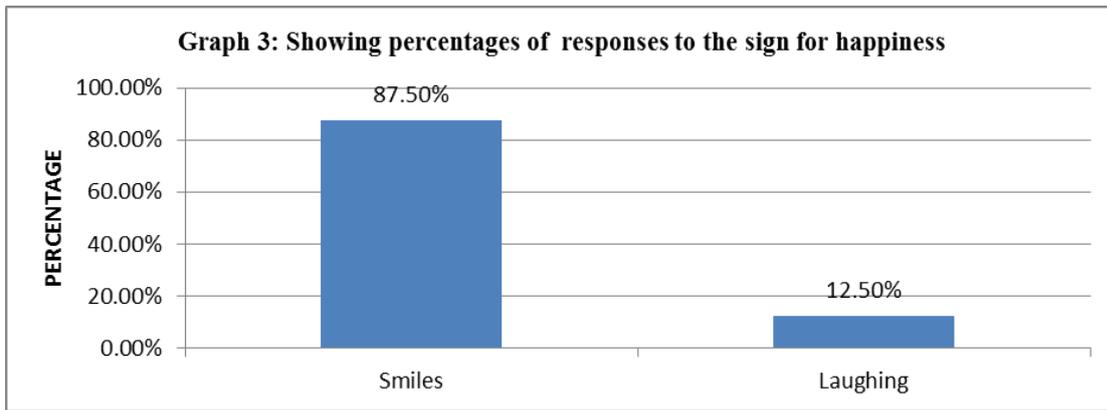


Figure 3: Happiness

Figure 4 reveals that ‘looking sad’ with 95% is the very dominant sign communication of Almajiri for hunger, and some 5% among the respondents submit they communicate hunger by being sluggish.

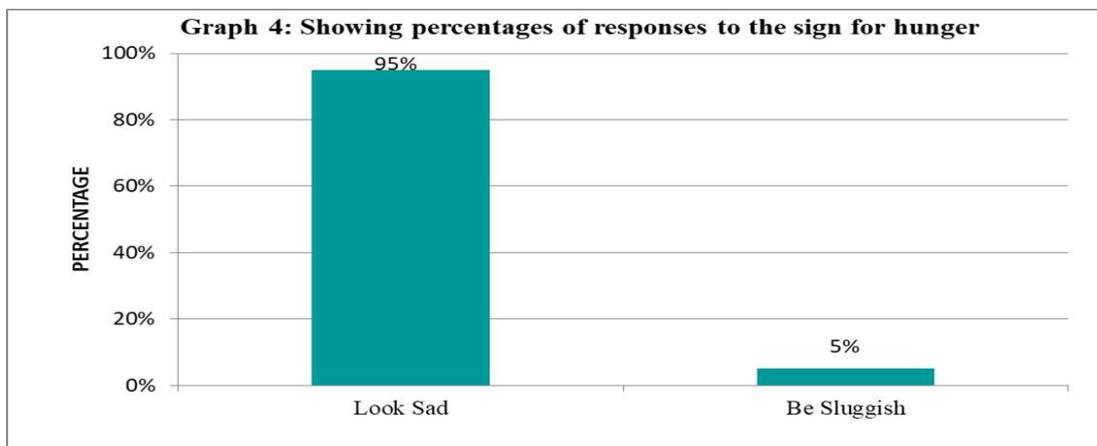


Figure 4: Hungry

Figure 5 indicates that 62.5% of the respondents agreed that ‘liking’ is communicated by Almajiri without speaking, by looking at the object of liking admiringly, however, 37.5% of the respondents expressed they would point to the object.

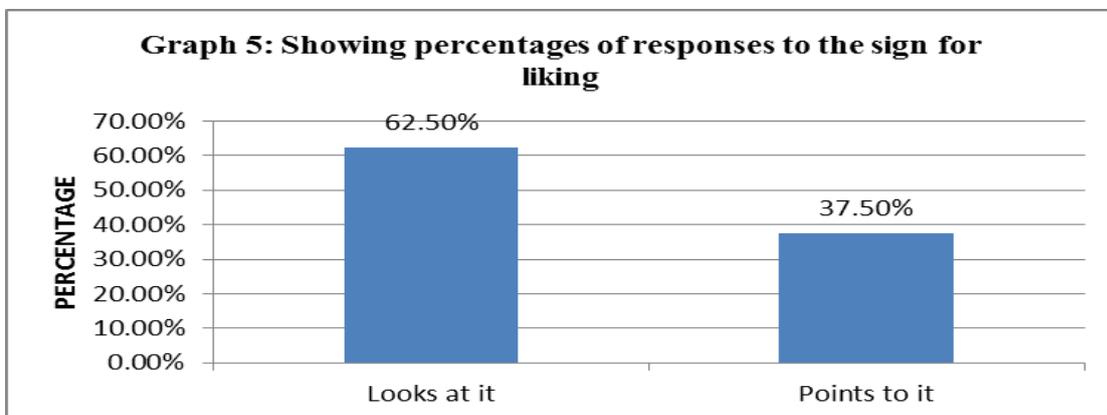


Figure 5: Liking

Figure 6 shows clearly that the sign communication by Almajiri for dislike is by walking away from the object with 85% of the respondents affirming that, but 15% of the respondents opted to keep quiet as a form of showing dislike.

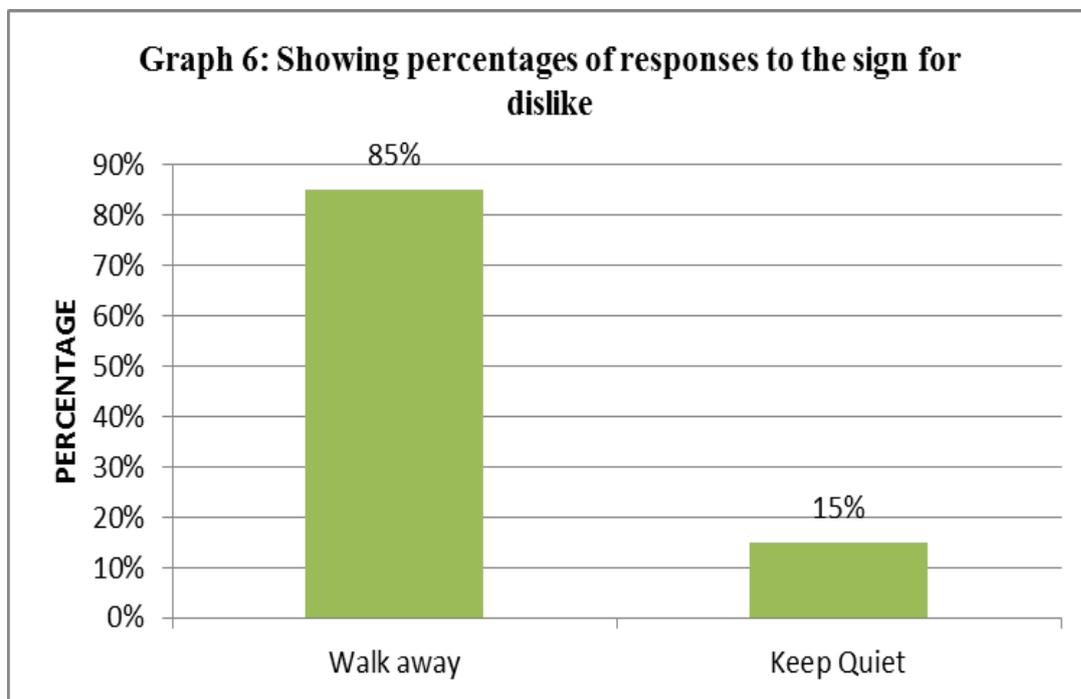


Figure 6: Dislike

Figure 7 indicates that 75% of the respondents stay beside the person, while 25% point their begging plate to solicit for alms from people.

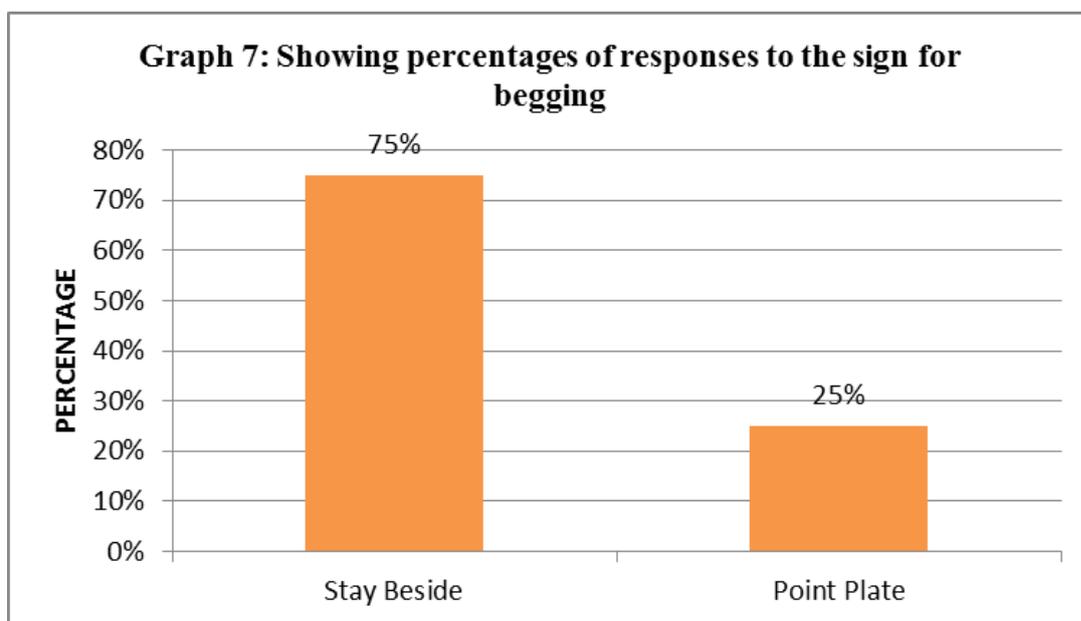


Figure 7: Begging

Figure 8 shows that to communicate tiredness without talking Almajiris squat on the floor with 80% of the responses gathered, although 20% of the responses picked being reluctant for the same situation.

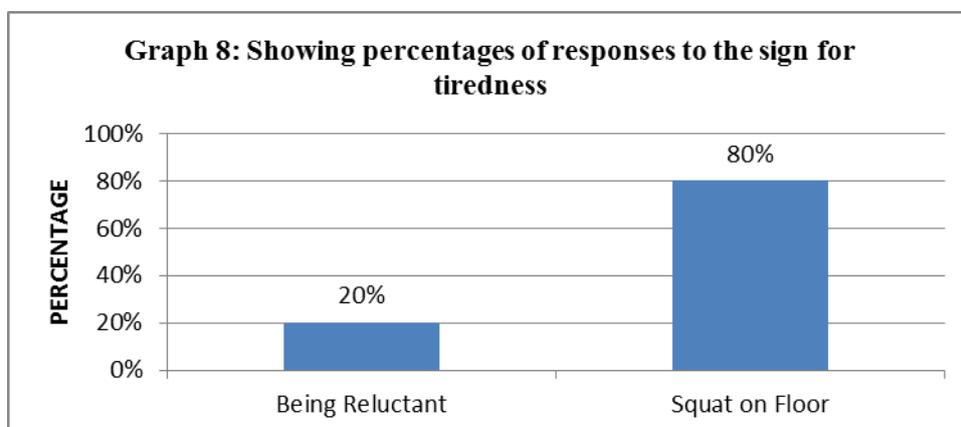


Figure 8: Tiredness

Figure 9 shows 87.5% of the respondents just turn and move away, while 12.5% others just go to depart from a point.

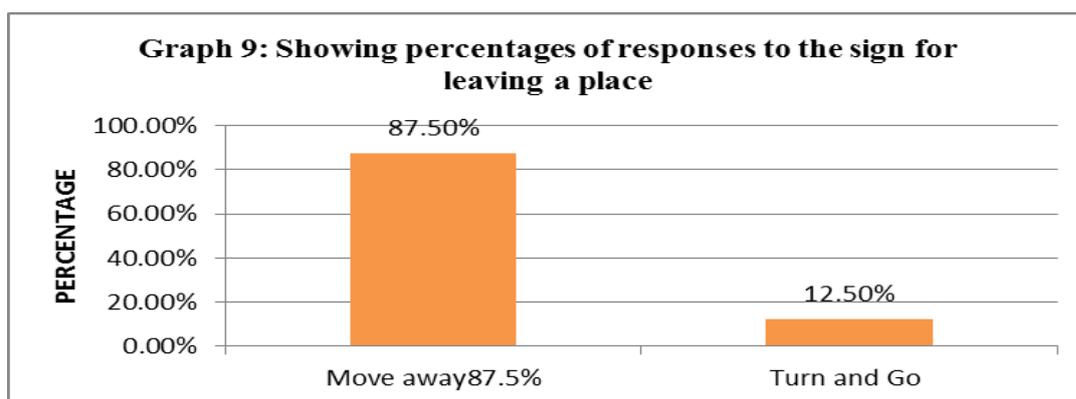


Figure 9: Leaving

Evidently, Almajiri uses the following to represent their speech while communicating feelings/begging:

- | | |
|--------------------------------------|----------------------|
| 1. Nodding | for I understand |
| 2. Tightened face | for I am confused |
| 3. Smiles | for I am happy |
| 4. Looks sad | for I am hungry |
| 5. Looking at object admiringly | for Like |
| 6. Walking away from a person/object | for Dislike |
| 7. Staying beside a person | for Begging for alms |

- | | |
|-----------------------|------------------|
| 8. Squat on the floor | for I am tired |
| 9. Just move away | for I am leaving |

Research Question Two: What are the implications of these signs for instructional delivery in Tsangaya School?

Olaofe (1997) submits that though some human activities may do nothing, but not all human activities have anything to do- some of those activities provide an indication to inform, others clear doubt, and only the best transform. Also, Jimoh (2009) categorically observes that, “adolescence is far too complex a period to be squeezed into narrow compartments, rigid theories or artificial categories” (p.10). Each of the modes revealed by this study serve all those purposes. Scholars (Olaofe, 1993, 1997; Olorundare, 2004; Fajemidagba, 2004) have variously charged that there could be messages in other non-verbal communication that should be explored in instructional delivery as earlier justified with reference to the operant conditioning psychological theory and the use of icons in learning, especially during adolescent period as canvassed in the cognitive field theory:

An effective teacher is one who has in-depth knowledge of his students. To know the students is to be able to decipher their unspoken feelings and thought. Some salient messages students communicate include that of “I understand what is taught”. A teacher’s inability to discern these signs leads to flat failure in the instructional delivery process. Each of the signs findings of this study communicate meaningfully to the teachers’ knowledge of general teaching.

In instructions in languages generally, especially of English as a Second Language to reluctant and special learners, it is imperative for the facilitator to stimulate Almajiri’s interests by ways of incorporating the learners’ unconscious, but routine lifestyle into the class session. Sign communication comes to the rescue to entice attention, create life in the class and methodically uses iconic and mnemonic devices to facilitate language.

Sign communication is particularly pertinent to career counsellors in the Tsangaya school system. This is so because these learners are usually older than their classes and mostly disoriented to the inclusive formal school system. The counsellor must make sense of every move, mood and gestures made by the Almajiri. This is necessary to be able to attend to their needs including referral, retain and keep them away from their hitherto disparaging lifestyle.

While planning learning activities, cognizance must be taken of the individual differences of the learners and their new context of the formal school setting. The signs of the Almajiri offer foresight on when and the pace at which learning can progress, so deep knowledge of this situation provides the basis for effective planning of instruction.

Jimoh (2014) frowns at the common misinterpretation of discipline for corporal punishment but emphasizes that deeper understanding of learners' messages (verbal and non-verbal), adequate motivation and reward, as well as teachers' preparation as best ways to discipline. In Tsangaya school system, adequate knowledge of these signs constitutes better ways to enforce discipline. Otherwise, it can result in communication breakdown, which may lead to fatal consequences like school closure and collateral damages.

Findings

The following are the signs that the Almajiri use for communicating various ideas: nodding, tightened face, smile, looking sad, not speaking, walking away, pointing, squatting, and turning and moving away. These mean different things. Olaofe (1997) submits that though some human activities may do nothing, but not all human activities have anything to do- some of those activities provide an indication to inform, others clear doubt, and only the best transform. Also, Jimoh (2009) categorically observes that, "adolescence is far too complex a period to be squeezed into narrow compartments, rigid theories or artificial categories" (p.10). Each of the modes revealed by this study serve all those purposes. In instructions in languages generally, especially of English as a Second Language to reluctant and special learners, it is imperative for the facilitator to stimulate Almajiri's interests by ways of incorporating the learners' unconscious, but routine lifestyle into the class session. Sign communication comes to the rescue to entice attention, create life in the class and methodically uses iconic and mnemonic devices to facilitate language.

Conclusion

As put by Olaofe (1997) that just a little neglect has the tendency to breed mischief, this preliminary study is geared towards a realization of the main tenet of Nigeria's National Policy on Education (FGN, 2014) of an inclusive exposure of every child to compulsory basic education. A tenet that is clearly contained in the Millennium Development Goals (MDG) and Education for All (EFA) charters both of which Nigeria is a signatory. We will, therefore, be helping ourselves and humanity when the chain of grooming destabilizing and social strife agents is broken through high impact education for every despondent youth,

especially the Almajiri. By doing this, everyone would be, at least prepared to a point, to contribute to national development and humanity would be salvaged.

Recommendations

The following recommendations are suggested based on the inferences drawn from study's findings, and in addressing the study's statement of problems generally:

1. Adult and non-formal teachers of Tsangaya school system should be highly motivated and made to undergo periodic refresher training programmes to keep them abreast of the dynamic nature of their learners.
2. Tsangaya schools should be adequately funded to check against learners' attrition and collapse.
3. Tsangaya school heads should promote constant interaction and exchange of notes among staff and heads to sustain a meaningful school system.
4. For the sensitivity surrounding Tsangaya school's existence and poor enrolment, controversy in and about the school should be avoided.
5. Further study should be carried out on motivation and attitude of Almajiri to the Tsangaya school system.

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Culture as a Predictor in the Adoption of Radio Health Messages towards Reduction in Maternal Mortality in Ogun State, Nigeria

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Abstract

Documented facts show that Nigeria has the second highest rate of maternal deaths in the world. In recognition of the urgent need to tackle this problem, one of the major goals in the just concluded and newly instituted Millennium Development Goals and Sustainable Development Goals respectively is to reduce maternal mortality. To accomplish this objective, various health campaigns designed to enrich the knowledge base of pregnant women are available on radio. Despite the availability, access and comprehension of messages, there has been no remarkable progress in the reduction of maternal mortality. In the light of possible lacuna that may occur between message delivery and receptivity, the major objective of this study was to investigate if culture is a predictor on how credible radio listeners perceive maternal health messages on radio. The study adopted both the qualitative and quantitative methods, using the survey and focus group discussion. Theoretically framed with the Health Believe Model, the research settings were six local government areas in Ogun state, Nigeria. A sample size of 1500 respondents was used. The multistage cluster sampling technique was adopted to ensure equal tribal representation and the Spearman Rank Correlation was used for data analysis. Three null hypotheses were tested in the study. Results from the data provided evidence that despite access and knowledge increase; most of the respondents did not comply with radio health information that is at variance with their culture. On the strength of these findings, recommendations were made to Media operators to take the culture of recipients of health messages into consideration to guarantee adoption of new innovations.

Keywords: *Maternal, Mortality, Culture, Health, Messages/information*

Introduction

Culture is one of the major predictors of the way people behave and it constitutes the major reflection of people's belief and attitude towards various issues in society. In the adoption of new innovations also, culture plays a significantly crucial role as it constitutes a major determinant on whether people will adopt a new idea or not. Culture, Thomas

(2001, p. 43) defined it as “a unified set of values, ideas and beliefs and standard of behaviour shared by a group of people. It is the way a person accepts orders, interprets and understands experiences throughout the life course”. Dominick (2007, p. 47) summarized it as “a complex concept that refers to the common values, beliefs, social practices, rules and assumptions that bind a group together. From the foregoing, it is evident that culture has a direct effect on human behaviour. William (2001, p. 65) saw culture as a set of interlocking cognitive schemata that constructs or gives meaning to what people do in their everyday lives. From these various definitions, one can summarily deduce that culture is a communal phenomenon that encapsulates the values, beliefs and ultimately the attitude of people on various issues.

Since culture has been identified as a set of interlocking cognitive schemata that constructs or gives meaning to what people do in their everyday life, it then becomes incontrovertible that culture is extended to health issues one of which is maternal health; the focus of this study. Women’s health is of paramount importance to the society, and whether directly or indirectly, it is fundamental to the economic growth and development of any society with additional socio-cultural implications. Pregnancy is a universal condition that is not limited to a race, however, variations in beliefs, attitudes, values and care given to women in this state varies from culture to culture. There is high rate of maternal mortality in Africa. According to Socio-Economic Rights Initiative (2004), Nigeria has been noted as a country with high incidences in this scourge. Since culture plays a significant role in the social change process, this study examined if culture is a major predictor in the adoption of various suggestions on the radio that could help in the reduction of maternal mortality among pregnant women in Ogun state Nigeria, using language and religion as predictors.

This research work was hinged on the intellectual frame of the Health Belief Model which was obtained from the medical/health sciences. The major thesis of the health belief model is based on the fact that, people’s actions towards health preventive measures are based on their beliefs and attitudes (Glanz, Rimmer & Lewis, 2005). This model also acknowledges the fact that beliefs and attitudes are not spontaneous; rather they are a function of the increasing experience of an individual. The model then sees that the individual alone cannot constitute the unit of analysis rather other factors like the socio-cultural environment, have a major role to play in an individual perception, hence influencing what he or she adheres to, or believes in health matters (Adekoya, 2013).

The relevance of the Health Belief Model to the present research work is enormous. The model constituted a valuable tool for exploring various variables that influence people's health seeking behaviour decisions and readiness to embrace new innovations. With regards to maternal health/mortality, the Health Belief Model is expedient, as it constitutes a veritable tool for evaluating people's readiness to act or not on the received messages concerning maternal health, and the seriousness with which they take the issue of maternal mortality, as well as the benefits that the application or use of the obtained information accrues to them.

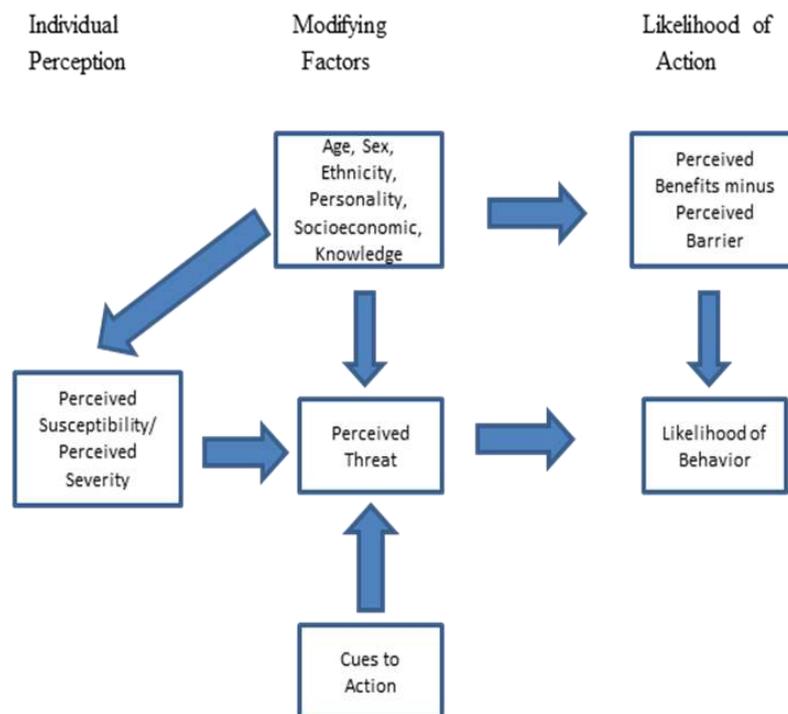


FIGURE 1: Health Belief Model

Source: Stretcher, V., & Rosenstock, I.M. (1997). The Health Belief Model. In Glanz, K., Lewis F.M., & Rimer, B. K., (Eds). *Health Behavior and Health Education : Theory , Research and Practice*. San Francisco: Jossey-Bass. Reprinted with permission.

Purpose of the Study

The major objective of this study was to investigate if culture is a predictor on how credible radio listeners perceive maternal health messages on radio.

Statement of the Problem

Communication is the process of information dissemination which if appropriately used can bring about the diffusion of necessary information for improvements in lifestyles and ultimately the wellbeing of a nation especially those of women of reproductive ages. Looking at the peculiar nature of Nigeria, communication is imperative in breaking cultural

barriers preventing the promotion of good health practices. Some of these barriers are deeply rooted in traditions and beliefs, which when logically evaluated, are shrouded in taboos and myths. Because of long practice and fear of repercussions, these beliefs become difficult for most women to break away from. Ignorance and complacency, induced by poverty are still major barriers to the adoption of new medical ideas that could help in the reduction of maternal deaths. Chances are that, if pregnant women have good health information, expressly delivered in a language they understand and are not repressed under tradition and cultural beliefs there would be a great reduction in maternal mortality.

Research Hypothesis

HO₁. Access to radio does not significantly bring about an increase in the knowledge of the target group (women of reproductive ages), on maternal health and issues.

HO₂. Culture of the target audience does not significantly influence their attitude to the radio information on maternal health.

HO₃. Radio messages on maternal health do not significantly induce a change in the attitude of the target audience.

Methodology

The research design adopted for the study is survey. Pregnant women who were registered for ante-natal care in primary health care centres across the three senatorial districts, consisting of twenty local government areas in Ogun state constituted the research population. The total figure of pregnant women registered across the four hundred and ninety-four (494) primary health care centres in the twenty local government areas of the state were seventy-nine thousand, one hundred and fifty-three. To ensure representativeness, a sample size of one thousand five hundred was selected among registered pregnant women across the four hundred and ninety-four (494) primary health care centres in the twenty local government areas of Ogun state using the multi-stage cluster sampling. A proportional distribution system that guaranteed that all the senatorial districts of the research locations were represented was used. These senatorial districts adequately represent the different tribes that make up the state: Ogun Central -the Yewas, Ogun East, the Ijebus and Ogun West, Egbas. The researcher randomly selected two local government areas from each senatorial district and four primary health care service centres from each of the selected local government areas for data collection. The respondents were selected using the systematic sampling technique on hospital ante-natal days. Questionnaire was adopted as a research instrument for the study.

Results and Discussion

To test the hypothetical statements made in this research work, the researcher ran a correlation analysis using computer enabled SPSS software. The Spearman Rank Correlation, which is a non-parametric model, wherein the coefficient can range in value between +1 and -1, was used for data analysis. A value close to +1 was an indicator of a strong positive correlation while close to -1 was an indicator for a strong negative correlation. A value close to or 0 value was a determining factor attesting to the fact that there was no relationship among the variables under scrutiny. The formula is as follows:

$$R = 1 - \frac{6 \sum d^2}{n(n^2 - 1)}$$

Where:

R = correlation coefficient

d = difference between the pair of ranked values

n = number of pairs of ranking

Where:

Q1= Access to radio by respondents

Q2= Radio as a source of information

Q3= Awareness of health programmes from radio

Q4= Radio as a source of knowledge on what constitutes risky health behaviour

Q5= Radio as a primary source of maternal health knowledge.

Q6= Increased knowledge on maternal health through radio media.

Q7= Uniqueness of radio as a source of maternal health knowledge.

Q8= Radio as a medium of awareness on causes of ailments that can lead to maternal mortality

Q9= Quality of the health professionals engaged on radio maternal health programmes

Q10= Adequacy of maternal health programmes by respondents

Q11= Respondents' understanding of maternal health programmes on Radio

Q12= Respondents' view on the role of language in maternal health programmes

Q13= The preferred language for maternal health programmes by respondents

Q14= Respondents' belief in maternal health information received on radio

Q15= Respondents' compliance with maternal health information received on radio

Q16= The role of the respondents' religion in compliance with health information received

Q17= The role of cultural values in compliance to received radio maternal health programmes

HO₁: Access to radio does not significantly bring about an increase in the knowledge of the target group (women of reproductive ages), on maternal health and issues.

For hypothesis one, the dependent variable is Q1, while the independent variables are Q6 and Q7. The correlation result showed a strong positive correlation between the dependents and the independent variables. Access to the radio medium played a significant role in increasing the knowledge of the target group on maternal health thus the null hypothesis was rejected. The correlation results, Q1 versus Q6 is presented as follows:

($r_s(1290) = 0.024, p = 0.005$)

From the above results, there are indications that, even though there are other sources where people obtain maternal health information from, radio still plays a significant role in providing necessary health information on maternal issues which brings about increase in the knowledge of the target group on maternal health.

HO₂: Culture of the target audience does not significantly influence their attitude to the radio information on maternal health

For hypothesis 2, the dependent variables include Q12, Q13, Q16 and Q17 as the indices for measuring the culture of the respondents, while the independent variables include Q14 and Q15, measures the attitude of respondents to radio information on maternal health. The various variables identified were from the language and religion perspectives. These two perspectives form the nucleus of culture. The correlation results, Q12 versus Q14 showed that there is a positive correlation between respondents' view on the role of language in maternal health programmes and their belief in the maternal health information received on radio. This is statistically significant, and presented as follows:

($r_s(1290) = 0.274, p = 0.000$)

The above implied that the more respondents viewed language as important in the discussion of maternal health programmes, the more the positive attitude towards the programme. Furthermore, the correlation result showed a positive correlation between respondents' preference to the received programme in the English language, and respondents' belief and compliance (Q14 and Q15), which is statistically significant. The

above result is an indicator that language plays an important role not only in the understanding of maternal health programmes but in the favourable disposition of the target group to the received radio information. The correlation results, Q13 versus Q14 and Q13 versus Q15 are presented as follows:

(r_s (1290) = 0.106, p = 0.000),

(r_s (1290) = 0.087, p = 0.002)

With regards to religion, the correlation result showed a positive correlation between the respondents' religious beliefs and compliance with maternal health information. The implication of this is that respondents did not comply with a suggestion that is at variance with their religious beliefs. The correlation results, Q14 versus Q16 is presented as follows:

(r_s (1290) = 0.363, p = 0.000)

There is a positive correlation between the respondents' cultural values in their compliance with maternal health programme received on radio and their belief in the received information. The correlation Q14 versus Q17 is presented as follows:

(r_s (1290) = 0.465, p = 0.000)

HO₃: Radio messages on maternal health do not significantly induce a change in the attitude of the target audience.

For hypothesis three above, the dependent variable is Q8 while the independent variables are Q14 and Q15. The correlation result showed that the relationship between radio as a source of awareness of ailment that can lead to mortality and respondents' belief and compliance with health information received on radio is not statistically significant therefore, the null hypothesis three (H₀₃) which says, '*Radio messages on maternal health do not significantly induce a change in the attitude of the target audience*' is accepted. The correlation result is as follows:

1. (r_s (1290) = - 0.283, p = 0.500)

2. (r_s (1290) = - 0.008, p = 0.777)

The explanation for this rooted in the result obtained in hypothesis two (H₀₂), gave a clear indication that the target group's cultural values which have been examined from language and religious perspectives can constitute a barrier to the innovations on maternal health programme if the two i.e. cultural values and maternal health information on radio are at variance.

Findings

Access to the radio medium played a significant role in increasing the knowledge of the target group on maternal health thus the null hypothesis was rejected. It is also noted that language plays an important role not only in the understanding of maternal health programmes but in the favourable disposition of the target group to the received radio information. Radio messages on maternal health do not significantly induce a change in the attitude of the target audience' is accepted.

Conclusion

The problem is not access or none availability of health programmes that is negating the course of acceptance of health innovations as diffused from the radio medium, rather the inhibitions are rooted in the cultural norms of the people which have been investigated from the language and religion perspectives.

Recommendations

On the strengths of the discoveries made from this study that the continuous problem of maternal mortality does not have anything to do with access or non-availability of maternal health programmes, it becomes imperative that, beyond providing health programmes it would be beneficial if the media personnel with the cooperation of the listeners carry out periodic evaluation of the effectiveness of the various health programmes. This is to assess the level of the acceptance and the impact, whether positive or negative these programmes have on people so that periodic adjustment can be made where necessary.

Understanding of the recipient's culture and beliefs by the media operators is also expedient. This will help them to better understand the psyche of the target audience and aid them at the planning stage of the programmes, to devise effective techniques in information presentation that can influence and promote positive attitudes towards the adoption of innovative ideas that are geared towards a reduction in maternal deaths.

In living up to the expectations of their watchdog duties, the media owes it a responsibility to be the mediator between the government and the governed in giving reports of inadequate facilities and manpower especially in the rural areas. This may yield positive results in a change of policy especially as it concerns rural development. Again, this will help in matching the good intents of the maternal health programmes on radio with reality through the availability of good health care services.

Although there are many programmes on radio addressing maternal health, there may be a need to occasionally designate certain days wherein, local leaders would be invited to participate. The involvement of these local leaders if properly harnessed can go a long way in the demystification of certain cultural norms that have hitherto constituted barriers to the adoption of positive health behaviour by expectant mothers.

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Demographic Variables as Correlate of Marital Satisfaction of Teachers in Kwara State, Nigeria

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Abstract

This study investigated the relative influence of demographic variables (gender, age, highest educational qualification, religion and length of marriage) on marital satisfaction of married teachers in Kwara State. Correlational research design was adopted for the study using multi-stage sampling technique to select 670 married teachers from the three Senatorial Districts of Kwara State. A Questionnaire titled “Marital Satisfaction Questionnaire (MSQ)” was used to collect the data. One null hypothesis generated was tested at 0.05 level of significance. Frequency counts and percentages, mean rating and rank order, and Regression Analysis were employed to analyse the data collected. Findings revealed that married teachers were satisfied with their marriages going by the assertion that ‘their spouses are loving and affectionate’. The linear combination of gender, religion, age, highest educational qualification and length of marriage were not jointly and significantly correlated with marital satisfaction of teachers in Kwara State. It was recommended that marriage counsellors should educate married teachers on the importance of selected demographic variables of gender, age, length of marriage, religion and educational qualification in enhancing marital satisfaction if not directly at least indirectly.

Keywords: Gender, Age, Highest Educational Qualification, Religion, Length of Marriage, Marital satisfaction.

Introduction

Marriage is portrayed as providing lifelong companionship, romance, support, sexual fulfilment and commitment where there is marital satisfaction. But a high proportion of couples experience an erosion of these positive qualities over time and, for some, relationship satisfaction erodes to the point where the relationship is terminated. However, marital dissatisfaction can be emotionally and physically stressful and unhealthy to the individual, leading to conditions including high blood pressure, heart disease, anxiety, depression, suicide, violence, substance abuse, and lowered immunity (Gottman & Silver, 2000). Marital satisfaction is very important in the preservation of a marriage as well as increased personal well-being. Hence, it has continued to be a widely investigated topic in

the research on marriage and family therapy (Zainah, Nasir, Ruzy, & Noraini, 2012). It could be inferred that marital satisfaction is the level of happiness and support experienced by each spouse. Being able to predict marital satisfaction is an important element in being able to maintain functional marriages.

Marital satisfaction is a complex process that has over time been thought to be influenced by many factors, including education, socio-economic status, love, commitment, communication, conflict, gender, length of marriage, the presence of children, sexual relations or behaviours, and the division of labour. Other factors include husbands' expression of affection and amount of time spent together, as well as communication styles while the factors associated with marital satisfaction from the husbands' point of view include satisfaction with sexual relationship, division of household tasks among others. It has been established that demographic characteristics as well as socioeconomic factors, such as education and income, could also affect marital satisfaction (Pimentel, 2000; Trudel, 2002). Similarly, religion appears to be a force that can bring couples together or divide them tenaciously. However, the correlation between religion and marital quality may reflect a process of selection. Religion could offer the potential for individuals to meet others like themselves. Sharing religious practices and beliefs which may serve as a proxy for other equally or more important shared activities, beliefs, and values that contribute to a successful relationship (Lichter & Carmalt, 2009; Nimitz, 2011; Dehejia, DeLeire, & Luttmer, 2007).

Purpose of the Study

This study investigated the relative influence of demographic variables (gender, age, highest educational qualification, religion and length of marriage) on marital satisfaction of married teachers in Kwara State.

Statement of the Problem

Satisfaction in marriage is the bedrock and aspiration of married persons. The 21st century unfolding events have shown that a significant number of couples experience dissatisfaction in their marriages (Umoh, Ahmed, Ajiboye, & Adeboye, 2015). This phenomenon could be responsible for the upsurge in the divorce suits in the court of law across Nigeria. Adeboye (2016) reported that between 2013 and 2015 the number of divorce suits involving individuals from different strata of the society at various magistrate courts across Kwara State was almost double the rate between 2000 and 2010. The incidence was traced to different complaints which sum up to marital dissatisfaction. Zainah, Nasir, Ruzy

and Naroni (2012) investigated the effects of demographic variables on marital satisfaction. Results indicated significant differences in marital satisfaction based on the length of marriage and income. Dabone (2014) studied the effects of age on marital satisfaction of married people in Sunyani municipality. Their findings revealed that both young and old married people in the municipality were dissatisfied with their marriages. The younger ones were significantly more dissatisfied than the older ones. Although some of the previous studies have investigated effects of demographic variables on marital status, most of them were conducted outside Nigeria. In addition, none or only a few of these studies have specifically focused on married teachers. Given the rising cases of divorce suits in Kwara State and the fact teachers constitute a significant proportion of the manpower in the state, it is considered imperative that this study be used to fill the gap left uncovered by the previous researches by investigating the extent to which demographic variables would predict marital satisfaction among married teachers in Kwara State.

Research Questions

1. What are the marital satisfaction indices of married teachers in Kwara State?
2. Do gender, age, highest educational qualification, the length of marriage and religion correlate with marital satisfaction of married teachers in Kwara state?

Research Hypothesis

HO₁. Gender, age, highest educational qualification, length of marriage and religion do not correlate with marital satisfaction of married teachers in Kwara state.

Methodology

The research design adopted for this study was a correlation design. This design was considered most appropriate for this study because it seeks to determine whether gender, age, highest educational qualification, religion and length of marriage were determinants of marital satisfaction of married teachers.

The population for this study comprised 6,473 teachers across 320 public secondary schools in Kwara State out of which 6,088 teachers are married and 385 are single (Kwara State Teaching Service Commission, 2014). A total of 670 married teachers which represented 11% of 6,088 married teachers were selected to participate in this study employing stratified random sampling technique to select two Local Government Areas from each of the three Senatorial Districts of Kwara State. Simple random sampling technique

was employed to choose four (4) public secondary schools from each of the selected Local Government Areas while stratified random sampling technique was employed to select 28 respondents from each of the chosen schools.

The instrument used for data collection in this study was the “Marital Satisfaction Questionnaire” (MSQ) adapted from Blum and Mehrbian (1999) who worked on “Personality and temperament correlates of marital satisfaction.” The original version of the instrument was titled Comprehensive Marital Satisfaction Scale (CMSS) and has 35 items measured on a 9-points Likert-type rating scale. Twenty items were adapted to form the current version of the instrument and a 4-point Likert-type rating scale was used. To ensure reliability, the current version of the instrument was structured in a manner that ensures cultural fairness.

The instrument was scrutinized by test experts in the Department of Counsellor Education, University of Ilorin. The test-retest method was used to determine the reliability of the instrument. The correlation co-efficient obtained was 0.76.

The statistical methods that were employed in this study were both descriptive and inferential statistics. Mean rating and rank order were used to provide answers to research question one. In testing the hypothesis, regression analysis was employed to test the hypothesis at $p < 0.05$ level of significance.

Results and Discussion

This section provides results of the analysis of data collected during conducting this study. The demographic information represents the profile of the respondents and equally the variables used in the study, which are gender, age, highest educational qualification, religion and length of marriage.

Table 1 indicates that 35.2% are male, 64.8% female, which indicates that they were more female respondents in this study. The table also shows that 24.2% are within 21-30 years age group, 34.3% are within 31-40 years age bracket, 27.8% are of 41-50 years and 13.7% were 51 years old and above. The table shows that most of the respondents were between the ages of 31 – 40 years. The table also shows that 28.7% are N.C.E. holders, 63.6% are first degree holders, 7.8% are master's degree holders, and therefore most of the respondents hold first degrees. When it came to the matter of religion, 4.5% respondents are adherents of African Traditional Religion, 44.3% are Christians and 51.2% are Muslims. It

shows that most respondents in this study are Muslims. Furthermore, the study shows that 49.0% have been married for 1-10 years, 37.7%, 11-20 years and 13.3% above 21 years. In this case most of the respondents have been married between 1 – 10 years.

Table 1: Distribution of Respondents by Gender, Age, Highest Educational Qualification, Religion and Length of Marriage

Variables	Frequency	Percentage (%)
Gender		
Male	236	35.2
Female	434	64.8
Total	670	100.0
Age		
21-30 years	162	24.2
31-40 years	230	34.3
41-50 years	186	27.8
51 years and above	92	13.7
Total	670	100.0
Highest Educational Qualification		
N.C.E.	192	28.7
B.Sc.(Ed)/B.A.(Ed)	426	63.6
M.Ed./M.Sc.	52	7.8
Total	670	100.0
Variables	Frequency	Percentage (%)
Religion		
Traditional Religion	30	4.5
Christianity	297	44.3
Islam	343	51.2
Total	670	100.0
Length of Marriage		
1-10 years	328	49.0
11-20 years	253	37.7
21 years and above	89	13.3
Total	670	100.0

Research Question One: What are the marital satisfaction indices of married teachers in Kwara State?

Table 2 shows the extent to which married teachers are satisfied with their marriages. Item 1 with a mean score of 3.45 was ranked first and it states that “my spouse is very loving and affectionate”. Item 3 was ranked second with a mean score of 3.31 and it states that “I do not regret marrying my spouse”. This is followed by item 5 with a mean score of 3.22 which states that “I get the love and affection I want from my spouse.” The implication of this result is that married teachers have a high sense of accomplishment or fulfilment in their marriages. This outcome may be so because married teachers in Kwara state have benefited from the marriage counselling element of the teacher education programme of tertiary institutions in the state and across the country.

Table 2: Mean and Rank Order of Marital Satisfaction indices of Married Teachers in Kwara State

Items	Marital Satisfaction Statements	Mean	Rank
1	My spouse is very loving and affectionate	3.45	1 st
3	I do not regret marrying my spouse	3.31	2 nd
5	I get the love and affection I want from my spouse	3.22	3 rd
7	If I were to marry again, I would pick my present spouse	3.19	4 th
14	I do not contemplate ending my marriage	3.19	4 th
9	I am very happy with my marriage	3.19	4 th
11	I am pleased with my relationship with my spouse	3.13	7 th
17	My spouse and I do not quarrel frequently	3.11	8 th
15	My spouse's habits do not annoy me	3.09	9 th
8	My spouse and I do communicate well with each other	3.08	10 th
2	My spouse and I agree on how we handle our finances	3.08	10 th
4	My spouse satisfies me sexually	3.04	12 th
18	My spouse and I settle our disagreements with mutual give and take	3.00	13 th
20	My spouse and I have similar ambitions and goals	3.00	13 th
6	My spouse and I share the same basic philosophy of life	2.98	15 th
13	My spouse and I agree on sexual matters	2.92	16 th
12	My spouse and I agree on household chores	2.83	17 th
16	My spouse and I agree on how to spend our leisure time	2.83	17 th
10	My spouse and I often agree about major decisions	2.70	19 th
19	My spouse and I always laugh together	2.42	20 th

Research Question Two: Do Gender, age educational qualification, religion and length of marriage do not correlate with marital satisfaction of married teachers in Kwara state.

As shown in table 3a the independent variables (length of marriage, religion, gender, highest educational qualification and age) jointly yielded a coefficient of multiple correlation (R) of 0.054 which indicates that there is a low relationship between demographic characteristics and marital satisfaction. The multiple correlation square (R^2) of 0.003 shows that 0.3% ($R^2 = 0.003$) of the total variance in marital satisfaction of married teachers in Kwara State was accounted for by the combination of length of marriage, religion, gender, highest educational qualification and age and that the 99.7% of variance is accounted for by other variables.

Table 3a: Regression Model Summary of Gender, Age, Educational Qualification, Religion, and Length of Marriage on Marital Satisfaction

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.054	0.003	-0.005	8.446

Predictors: (constant), Length of Marriage, Religion, Gender, Educational qualification and Age

The ANOVA model in table 3b indicated that the linear combination of predictor variables (i.e. length of marriage, religion, gender, highest educational qualification and age) did not significantly predict marital satisfaction of married teachers in Kwara State ($F_{(5,664)} = 0.383, p = 0.860 > 0.05$).

Table 3b: ANOVA Summary of Gender, Age, Educational Qualification, Religion and Length of Marriage on Marital Satisfaction

Model	Sum of Square	Df	Mean Square	F	Sig.
Regression	136.712	5	27.342		
Residual	47371.115	664	71.342	0.383	0.860
Total	47507.827	669			

Dependent variable: Marital satisfaction

Predictors: (constant), Length of Marriage, Religion, Gender, Educational qualification and Age

Table 3c shows that none of the independent variables is significantly correlated with marital satisfaction (independently). This implies that the null hypothesis is not rejected. Hence, gender, age, highest educational qualification, religion and length of marriage do not significantly correlate with marital satisfaction.

HO₁: Gender, age educational qualification, religion and length of marriage do not correlate with marital satisfaction of married teachers in Kwara state.

The result of hypothesis one showed that demographic variables of gender, age, religion, highest educational qualification and length of marriage did not jointly correlate with marital satisfaction of teachers in Kwara State because the hypothesis was not rejected. This is consistent with the findings of Nihayah, Adriani, and Wahyuni (2012) in which demographic factors of age at marriage, educational level and number of children did not affect marital satisfaction in a significant way. However, this outcome ran counter to the findings of Guo and Huang (2005) who found that demographic variables such as age, gender, educational attainment, number of children, presence of male children, and health conditions are significant contributors to marital satisfaction. This result may be possible because marital satisfaction is an experience that is subjective and highly individualistic.

Table 3c: Relative Contributions of Independent Variables to Marital Satisfaction of Married Teachers in Kwara State

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	T	Sig.
(Constant)	60.305	2.374		25.399	0.000
Gender	-0.357	0.696	-0.020	-0.513	0.608
Educational qualification	0.060	0.625	0.004	0.095	0.924
Religion	0.087	0.571	0.006	0.153	0.879
Age	0.555	0.514	0.065	1.079	0.281
Length of Marriage	-0.371	0.705	-0.031	-0.526	0.599

Dependent Variable: Marital Satisfaction

Predictors: (constant), Length of Marriage, Religion, Gender, Educational qualification and Age

In terms of relative contribution, gender contributed 2% and did not correlate ($B = -0.357$, $p > 0.05$) with marital satisfaction of teachers in Kwara State. This result may be possible since gender was not equally represented (male is 35.2% and female is 64.8%). This means that irrespective of their gender, couples can be maritally satisfied or fulfilled if they have mastered the principles of good marriage. This, however, is not in line with the findings of Clements and Swensen (2000) who reported that men had higher levels of marital satisfaction than women and those women's experiences of marriage are more negative than those of men.

Age and length of marriage contributed 6.5% and 3% respectively, and do not correlate with marital satisfaction of teachers ($B = 0.555$, $p > 0.05$; $B = -0.371$, $p > 0.05$). Similarly, the findings of this study do not lend credence to those of Steinmetz, Clavan and Stein (1990) who observed that marital satisfaction declines over the first 10 to 20 years of marriage and then increases again in late adulthood and retirement. Religion was found not to be significantly correlated with marital satisfaction ($B = 0.087$, $p > 0.05$). This is contrary to the view expressed by Oniye (2015) that religion is one of the factors influencing marital stability/instability, especially where the couples share the same belief/ideology. This may be so because the religion nowadays connotes different things to different people and concept of satisfaction is highly individualistic.

Highest educational qualification contributed 0.4% and did not significantly correlate with marital satisfaction. This result may be because the educational qualification is not an automatic modifier of people's marital experience since the qualification is one thing and what people do with it is another.

Findings

The implication of this result is that married teachers have a high sense of accomplishment or fulfilment in their marriages. Gender, age, highest educational qualification, religion and length of marriage do not significantly correlate with marital satisfaction. This implies that the null hypothesis is not rejected.

Conclusion

From the findings of this study and the discussion arising therefrom, the following conclusions could be drawn.

1. The finding of the study showed that married teachers were satisfied with their marriages.
2. The results revealed that gender, age, religion, length of marriage and highest educational qualification did not significantly correlate with marital satisfaction of married teachers in Kwara State.

Recommendations

Based on the findings of this study, it was recommended that marriage counsellors should educate married teachers and would-be married/teachers on those myriad factors that could determine marital satisfaction other than factors such as gender, age, length of marriage, religion and educational qualification already examined in this study.

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Effect of Discussion Teaching Method on Senior Secondary School Students' Performance in English Language in Dutsinma, Katsina State, Nigeria

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Abstract

The study investigated effect of discussion teaching method on senior secondary school students' performance in English language in Dutsinma, Katsina State, Nigeria. The sample for the study consisted of sixty-four (64) students (35 males and 29 females) drawn from two randomly selected secondary schools in Dutsinma. Experimental group was taught with discussion teaching method while the control group was taught with the usual traditional (lecture) method. The two groups went through only the pre-test and post-test on researchers' designed English Achievement Test (1 & 2) with Cronbach's alpha reliability coefficient of 0.89 (Pre-test) and 0.82 (Post-test) used to obtain data for the study. The data collected were analysed using Analysis of Covariance (ANCOVA). Findings of this study revealed presence of significant effect of discussion teaching method on senior secondary school students' achievement in English language. Also, the study discovered there is a significant effect of discussion teaching method on senior secondary school students' performance in English language based on gender. In addition, significant interactive effect of gender and discussion teaching method on senior secondary school students' performance in English language was discovered. It was recommended that English language teachers should use discussion method during their lessons to improve students' performance in the English language, and both the male and female students should be given equal opportunity to participate actively during the English language lessons.

Keywords: *Discussion Teaching Method, English language, Students Performance*

Introduction

Assessment is a major tool employed in the process of appraising candidates' achievement or performance in the school system; it plays a major role in the educational process or development. One of the ways of assessing students is using test, which can be either essay or objective. Teachers play a key role in bringing about students' learning and the role of the teacher is very vital in educating students in the school setting. The English language is one of the compulsory subjects in senior secondary schools in Nigeria.

The English language is a providential colonial legacy bequeathed on Nigerians by the British. The language has assumed a central position in almost all spheres of the country's developmental attempts that almost every human pursuit beyond the self requires the use of English in a sense.

In Nigeria, there is abundant evidence attesting to senior secondary school students' difficulty in attaining high academic performance in the English language. Chibuzor (2015) traced students' poor performances in English language national examinations to an inadequate number of qualified teachers of the subject, lack of instructional materials and unsupportive learning context; while Iliyas (2011) identified poor teacher training and uncooperative attitude of teachers of other subjects in the school.

Ahmed and Emeke (2010) concluded that the performance of students in especially English language in Nigeria's two main examination bodies, West African Examination Council (WAEC) and National Examination Council (NECO) in the final examination for the Senior Secondary Certificate Examination (SSCE) has been abysmally poor in the last decade. For instance, WAEC results for Senior Secondary School Certificate between 2011-2015 shows inconsistent but poor percentage of pass rate.

Table 1: Percentage of students' yearly performance in English language WAEC (Nigeria candidates)

S/N	Years	Percentage
1	2011	25%
2	2012	34%
3	2013	26.97%
4	2014	29%
5	2015	38.68%

Source: WAEC Report (2015)

Table 1 presents five years analysis of passes in WAEC 2011 – 2015 results of English language for Nigeria's candidates between 2011 and 2015. In 2011, (25%), 2012 (34%), 2013 (26.97%), 2014 (29%) and 2015 (38.68%) had a minimum of credit pass in English language.

The declining performance of students creates worry considering the 'a must passes' status of English language. A credit pass in English is compulsory among other requirements for admission to study in any tertiary institution in Nigeria. A more disturbing phenomenon

among supposed users of English is the almost gibberish use of the English language among graduates of different educational levels. The problem of confusingly meaningless communication in the English language has largely made even some graduates unemployable. Lawal (2004), however, advocated that English language teaching should emphasize flexibility and be learners-centred to make students attain proficiency in the language which is an end in itself and a means to several ends.

English language serves as the tool of the system of governance, commerce, and of international relations. The place of English language is more poignant in the field of education. The dominant roles English language has assumed, according to Lawal (1995), found its roots way back in the 1882 Education ordinance, which made English mastery a basis for colonial grants to schools. This position has been further affirmed in the country's National Policy of Education (FGN, 2014) when it states that from the fourth year, English would progressively be a subject in the curriculum and a medium of teaching nearly all the school subjects. Adegbija (1994) remarked that Nigerian parents feel eager to see their children becoming professionally qualified citizens by their early exposure to the English language. He added that proficiency in English language, being a major reason for enlisting children in schools, its delay would be considered as a conspiracy by Government to hold back their children from deserved advance in civilization. English language is described by Lawal (2004) as an end and a means to several ends. The performance of students in English language is not encouraging despite the use of traditional teaching methods. Other types of teaching methods, which are student-centred, are discussion method, cooperative method, mastery method, and so on.

Discussion method is a variety of forums for open-ended, collaborative exchange of ideas between a teacher and students and among students for furthering students' thinking, learning, problem-solving, understanding or literary appreciation (Wilkinson, 2009). Larson (2000) reported that discussion is thought to be a useful teaching technique for developing higher-order thinking skills that will enable students to interpret, analyse, and manipulate information. During the discussion, learners are not passive recipients of information from a teacher rather; learners are active participants (Johnston, Andermann, Milne & Harris, 1994). Discussion method also is a method of teaching where a teacher and students or learners are actively involved in the learning process of activities.

There are different empirical research studies on the use of discussion to enhance teaching and learning processes. The findings of Abdu-Raheem (2011) on effects of discussion method on achievement and retention in senior secondary school students in social studies revealed that discussion method was superior over the traditional method of enhancing students' achievement and retention in social studies. Abdulhamid (2010) conducted research on effects of two teaching methods on secondary school students' agricultural science performance and found that both demonstration and discussion method have an impact on students' performance in Agricultural Science. Falode, Adewale, Ilobeneke, Falode, and Robinson (2015) in their study on effects of discussion instructional strategy on the achievement of secondary school students in human geography concluded that discussion method is more effective in improving students' achievement and retention in geography than the conventional lecture method.

It is now imperative to find another learning strategy that is different from the traditional method because there are better ways students can learn than through the traditional methods of teaching. The traditional methods (lecture, laboratory and recitation methods) do not tend to foster critical and creative thinking and collaborative problem-solving. Based on this, this study examined the effect of discussion teaching method on senior secondary school students' performance in the English language in Dutsinma, Katsina State, Nigeria.

Purpose of the Study

The purpose of the study is to find out the effect of discussion teaching method on senior secondary school students' performance in English Language in Dutsinma, Katsina State, Nigeria

Statement of the Problem

It is evident from the background of the study that the performance of students in the English language has not been encouraging despite the use of the traditional teaching method (lecture method) by teachers in Nigerian schools. Previous studies reveal that alternative teaching methods have proved useful in improving performances in other subject areas. This study, therefore, is interested in seeing how discussion teaching method can facilitate effective mastery among senior secondary school students and improves their performance in English language.

Research Hypotheses

The following null hypotheses were formulated for this study.

HO₁. There is no significant effect of discussion teaching method on senior secondary school students' performance in English language.

HO₂. There is no significant effect of discussion teaching method on senior secondary school students' performance in the English language based on gender.

HO₃. There is no significant interactive effect of gender and discussion teaching method on senior secondary school students' performance in English language.

Methodology

The pre-test and post-test quasi-experimental research design with one experimental group and one control group was adopted for the study. The science arm of senior secondary three (SS3) in each of the sampled schools participated in the study. Hence, the sample for the study consisted of sixty-four (64) senior secondary school three (SS3) students made up of thirty-five (35) males and twenty-nine (29) females drawn from two randomly selected coeducational secondary schools in Dutsinma town, Katsina State. These students were assigned into one experimental group and one control group. In each of the selected senior secondary schools, thirty-two (32) students were randomly selected to participate in the study. The hypotheses in the study were tested using a 1 X 2 factorial model. The factors included treatment at one (1) level (Discussion Teaching Method) and Gender occurring at 2 levels (male and female).

English language instructional modules were developed for senior secondary school 3 students based on the Senior School Certificate Examination syllabus. The students in the experimental group were taught four topics. These four topics were broken into ten (10) teaching lessons. Each topic was taught within two (2) periods of 40 minutes each per week. The experiment lasted for five weeks. Treatment was assigned to one experimental group (Discussion Teaching Method) while the control group took pre-test and post-test only without treatment administered on them.

The researchers' designed English Achievement Test (EAT 1 Pre-test and EAT 2 Post-test) with Cronbach's alpha reliability coefficient of 0.89 (Pre-test) and 0.82 (Post-test), these were used to obtain data for the study. The pre-test was made up of (25) English

Achievement test items while the post-test was made up of (30) English Achievement test items. The data collected were analysed using Analysis of Covariance (ANCOVA) statistics.

Results and Discussion

HO₁. There is no significant effect of discussion teaching method on senior secondary school students' performance in the English language in Dutsinma, Katsina State, Nigeria.

Table 1 reveals the calculated F-ratio of 4.220 with an p value of 0.044. Since the p value of 0.044 is less than 0.05, the null hypothesis one was rejected. Hence, there is a significant effect of discussion teaching method on senior secondary school students' performance in the English language. Thus, it was concluded that discussion teaching method significantly affects secondary school students' performance in the English language.

Table 1: ANCOVA Summary of Discussion Teaching Method on Senior Secondary School Students' Performance in the English Language

Source	Type III Sum of Squares	DF	Mean Square	F	Sig.	Remark
Corrected Model	137.543	2	68.772	5.454	.007	
Intercept	285.081	1	285.081	22.608	.000	
Pre-test (Covariate)	108.653	1	108.653	8.617	.005	
Discussion Teaching Method	53.209	1	53.209	4.220	.044	S
Error	769.191	61	12.610			
Total	7775.000	64				
Corrected Total	906.734	63				

S= Significant

HO₂: There is no significant effect of discussion teaching method on senior secondary school students' performance in the English language based on gender.

Table 2 shows the calculated F-ratio of 36.380 with a p value of 0.000. Since the p value of 0.000 is less than 0.05, the null hypothesis was rejected. Hence, there is a significant effect of discussion teaching method on senior secondary school students' performance in English language based on gender. This result implies that gender has a significant effect on the students' performance in English language.

Table 2: ANCOVA Summary of Discussion Teaching Method and Gender on Senior Secondary School Students' Performance in English Language

Source	Type III Sum of Squares	F	Mean Square	F	Sig.	Remark
Corrected Model	391.576	2	195.788	23.18	.000	
Intercept	257.319	1	257.319	30.46	.000	
Pre-test (Covariate)	121.702	1	121.702	14.41	.000	
Gender	307.241	1	307.241	36.38	.000	S
Error	515.159	61	8.445			
Total	7775.000	64				
Corrected Total	906.734	63				

S= Significant

From Table 3 and Figure 1, it can be observed that the mean performance of male students in experimental group is (14.063) and control group is (10.584) and are significantly different from female students in experimental group, which is (7.781); and control group is (8.067).

Table 3: Comparison Mean of Male and Female Students' Performance in English Language in Experimental and Control Groups

Group	Gender	Mean
Experimental Group (Discussion Teaching Method)	Male	14.063
	Female	7.781
Control Group	Male	10.584
	Female	8.067

This implies that male students performed significantly better than their female counterparts in the English language.

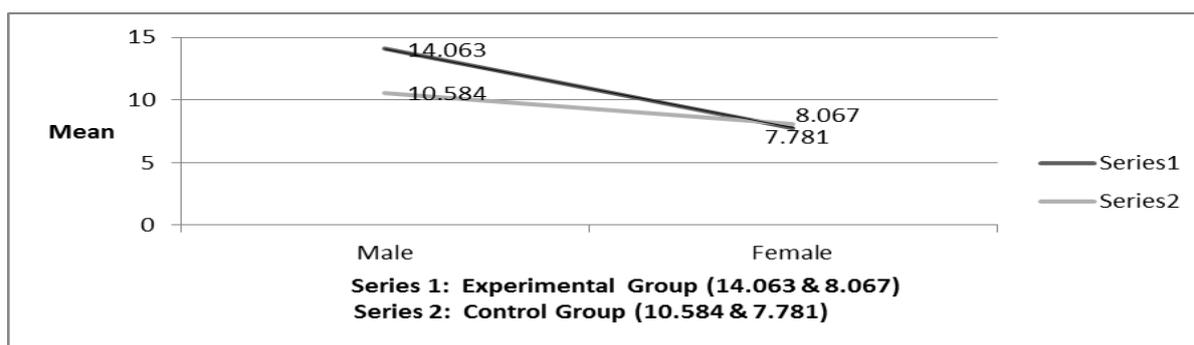


Figure 1: Showing Male and Female Students Average Mean Performance in English Language

HO₃. There is no significant interactive effect of gender and discussion teaching method on senior secondary school students' performance in the English language.

Table 4 indicates the calculated F-ratio of 8.011 with a p value of 0.006. Since the p value of 0.006 is less than 0.05, the null hypothesis was rejected. It implies that there is significant interactive effect of gender and discussion teaching method on senior secondary school students' performance in the English language.

Table 4: ANCOVA Summary of Interactive Effect of Gender and Discussion Teaching Method on Senior Secondary School Students' Performance in English Language

Source of Variation	Type III Sum of Squares	DF	Mean Square	Calculated F- value	Significance of F (P).	Remark
Corrected Model	497.659	4	124.415	17.944	.000	
Intercept	227.696	1	227.696	32.840	.000	
Pre-test (Covariate)	128.987	1	128.987	18.604	.000	
Discussion Teaching Method	38.782	1	38.782	5.593	.021	
Gender	303.287	1	303.287	43.742	.000	
Gender * Discussion Teaching Method	55.545	1	55.545	8.011	.006	S
Error	409.075	59	6.933			
Total	7775.000	64				
Corrected Total	906.734	63				

* *Interactive Effect, S= Significant*

Findings

With significance of effect of discussion teaching method on senior secondary school students' performance in English language established through data analysed, thus discussion teaching method significantly affects secondary senior secondary school students' performance in English language as earlier found by Abdulhamid (2010) for Agricultural Science, and for Social Studies by Abdu-Raheem (2011). Falode, Adewale, Ilobeneke, Falode, and Robinson (2015) also found the discussion method highly effective in improving students' achievement and retention in geography than the conventional lecture method.

The study discovered that there is a significant effect of discussion teaching method on senior secondary school students' performance in the English language based on gender as male students performed significantly better than their female counterparts in the English language in experimental and control groups. This result implies that gender has a significant effect on the students' performance in English language. This study disagrees with the findings of Akande (2001) and Spence (2004) who found that gender has no significant effect on students' academic performance. Some studies revealed that male students perform better than the females in physics, chemistry and Biology (Novak & Mosunda, 1991; Danmole, 1998; Aremu, 1999). However, Toh (1993) found that girls outperformed boys in some other school subjects. Okwo and Otunba (2007) reported that boys performed better than girls in physics essay test.

In addition, it was found that there is the significant interactive effect of gender and discussion teaching method on senior secondary school students' performance in English language. This result is supported by the findings of Iloputaife (2001) and Ibe (2004) who found no significant interaction effect between instructional methods on gender performance.

Conclusion

From the findings of this study, it can be concluded that discussion teaching method has an important role to play in students' performance in the English language because there is a significant effect of discussion teaching method on senior secondary school students' performance based on gender and on interactive gender effect in English language.

Recommendations

The following recommendations were made based on the findings of this study:

1. English language teachers should use discussion method in their class to improve students' performance in English language.
2. Practicing English teachers without professional qualification should be made to undergo postgraduate diploma in education so that they can acquire requisite knowledge of content and methodology (e.g. discussion method).
3. Government should encourage and fund periodic in-service training for English language teachers on how to use discussion-teaching methods among others to enhance students' performance in English language.

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Public Private Partnership: A Viable Tool of Governance in Nigeria?

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Abstract

Recently, Public Private Partnership has been adopted by many developing countries as tool for governance. The problematic issue is that government resources are limited, and governance as a process demands partnership from the public as well as from the private for problem-solving. This relationship of the public (government) with the private sector partners, provide ready capital and expertise from the private sectors, which in turn constitute the natural remedy to cushion the shortfalls from government and as such, the partnership can improve overall governance and operational efficiency. The paper adopts game theory and state intervention approach to dissect “governance by partnership” between the public (government) and the private-sector (company). Findings showed that the problem-solving capacity of Public Private Partnership can be used to arrest socio-economic problems as well as crises associated with security in governance. It is therefore recommended that PPP as a viable instrument to governance should be a concern of policy enactment to aid smooth governing processes of a nation.

Keywords: *Public Private Partnership, Public Private Governance, Governance, Lagos State and Nigeria.*

Introduction

Public Private Partnership as a governance tool is not a strange method of administration in domestic affairs of industrialized state. Though a recent method in most developing countries, however, research has concentrated on PPP as an element for providing infrastructural development but few see it as a problem solving tool of governance toward economic development. Only recently in literature did it appear that PPP can be a direct partner with national government to fill revenue generation gap that will accelerate developmental processes of the nation (Osundina, 2014, Obozuwa, 2013, Cheung & Chan, 2010). Many authors celebrate public-private partnership as a significant solution to a whole variety of problems of governance beyond the nation-state (Remicke & Deng, 2000). Public Private Partnerships increase effectiveness (problem-solving capacity) and risk sharing of

capital intensive projects which further establish trust and accountability from both the private and public sector.

In this paper, we first present an overview of types, form and functions of existing PPP and then identify PPP as a governance tool, key in achieving economic development in Nigeria but with reference to achievement made in Lagos, since the same state uses PPP method of governance more than any state in Nigeria. Secondly, we argue whether conceptualizing the issue of “Public” (government) and “Private” (Company) with partnership will aid smooth governance process and improve living standards of the citizen? Thirdly, we dissect the risk factors associated with PPP, game theory of parties involved and the state intervention approach to governance.

One other major area of interest in the debate about public private governance (PPG) arrangement is whether PPP can be used to address security issues confronting a nation. We suggest a scenario when a state loses control, for example; the insurgency activity of Boko Haram in the North-eastern part of Nigeria which has crippled state control and the maintenance of law and order. Hence, can we say that the problem solving capacity of PPP can be used to arrest the situation in terms of engaging services of mercenary, private security outfit, or collaboration with other nation-state to solve the crisis of governance in security? Such question is what will be answered last in this paper.

The question of Public Private Partnership is part of the new governance, problematic beyond the nation-state (Magutz, 1998; 2002). The term “governance” has become such a catchword in the social science that its content has been used to connote a whole variety of things. This paper uses governance in a narrower sense as in “governance by partnership”. In this sense, governance connotes a mode of governing through partnership system of controlling, regulating and performance of the obligatory function of the state. By this, we establish governance in line with Mayntz (2002) as a type of regulation typical of the cooperative state, where state and non-state actors participate in mixed public-private policy networks.

Furthermore, the understanding of this is that governance as a process involves input from other quarters apart from solely the state. The reason again is the emphasis by governments all over the world that resources for governance are limited. Hence, an alternative measure to augment and accelerate a positive functional governing process is

inevitable. This process of governance for problem-solving capacity is what this paper refers to as the public-private governance (PPG) arrangement.

Public-Private Governance of PPP in Lagos State

Between 1999 and 2007, the administration of Asiwaju Bola Ahmed Tinubu contends with a situation that was rapidly deteriorating. The state's urbanization rate had spiraled out of control, adding 60,000 people per year, and the state's population reached 12 million. This brought numerous additional challenges, including more traffic, the proliferation of slum, chronic road congestion, poor waste management, inadequate educational and other social infrastructure, and seriously neglected physical infrastructure (Michael, 2012). From 2007, the Babatunde Fashola administration took over the governance of the state and continued to build on the foundation laid by its predecessor.

Private Sector driven model is the framework adopted by Lagos state. As part of ways to safeguard and make the vision come true, the state government comes up with the development of appropriate legal and regulatory framework to facilitate investments in infrastructure by the private sector. These laws include the Roads, Bridges and Highway Infrastructure (Private Sector Participation) Development Board Law of 2004, the Lagos State Urban Regional Planning Law 2005, the Lagos state Metropolitan Area Transport Authority Law of 2007 and the Lagos State Waterways Authority Law 2008. Also, the enforcement of law and order to peace and stability to forestall or provide an enabling environment for businesses and investors' participation is key. To achieve a Megacity status, Lagos state has consistently devoted a minimum of sixty percent of the annual budget with private sector expertise towards infrastructural development (The official website of Lagos state, 2011).

Therefore, this Public Private Governance (PPG) arrangement towards infrastructure upgrade has taken place in areas starting with the first Bus Rapid Transit (BRT) in sub-Saharan Africa and the pioneer Lekki/Epe Toll Concession that was a first in Nigeria and indeed all of Africa (except Republic of South Africa (RSA) Africa). Other notable PPPs include the AES 270 MW Independent Power Plant (IPP), numerous real estate projects like Oluwole market redevelopment, Tejuosho market redevelopment, Adeniran Ogunsanya ultra-modern shopping and retail commercial centres, the Co-operative Home Ownership Incentive Scheme (CHOS) delivering 10,000 homes, the 12.15MW Akute power project, the 9.7 MW Island power project, Red and Blue Lines Light Rail Mass Transit (LRMT) projects

and the Lekki Free Zone which is presently in its formative phase, with the 1st Quadrant presently under construction.

Conceptualizing Public and Private for Effective Governance

Any attempt to decipher the conditioning role of politics in the shifting nexus of the public-private partnership in the development process should be preceded by an understanding of the basic concepts of “private” and “public” and how their connections and boundaries are conceptualized and theorized. The distinction between the public and the private has been and remains a matter of debate (Sales, 1991; Chmielewski, 1991). The public and the private are differentiated in different ways in economics, law and political thought. In political thought, the public and private denote separate but overlapping spheres of activity. In general terms, the public is the domain of public affairs, everything which directly owned, organized or administered by the state. The private is the domain of society (especially in the liberal tradition), namely, the sphere of personal affection, personal antipathy, and individual satisfaction. It is everything which is outside the direct control of the state, that is, whatever is left up to the voluntary, non-compulsory arrangements made between private individual (Scruton, 1982, p.375; Hall, 1993, p. 20).

In more specific terms, political thought differentiates two specific spheres of the public, namely, civil society and the state. Civil society involves all those larger more open relations between people that do not depend on affection, but rather upon recognized purposes and upon an ability to cooperate through contract and consent. The state involves all those relations which are mediated by law (Scruton, 1982, p. 275). The identification of specific elements of the public and private is important because partnership is constructed and can be properly understood, not in general terms, but at the specific level of the element in the public or private domains such as the state, civil society, the private sector, the informal sector, and the family, among others.

Risk Factors of Public Private Partnership

The next area that has proven its exigency is risk management. Proper risk management is important in any project, but the PMBOK (PMI, 2008) cannot entail aspects of PPP projects. Al-Bahar and Crandall (1990) define risk as the exposure to the chance of occurrences of events adversely or favourably affecting project objectives because of uncertainty. Consequently, the risk is a function of the uncertainty of an event and the potential loss or gain resulting from the event. Risk is everywhere in a PPP.

Grimasey and Lewis (2002) underline that the risk in a PPP project is mainly due to the complexity of the arrangement itself. De Palma, Leruth, and Prumer (2009) add that the risk incorporated in the contractual arrangement itself to the traditional project risks. The study of Zwikael and Saleh (2007) revealed that the quality of risk management planning has a positive impact on success measures like customer's satisfaction and technical performance. Planning involves several steps that can be summarized as follows: risk identification, risk analysis and evaluation, risk response management and risk system administration (Al-bahar & Crandall, 1990). Again, in project, one needs to consider what risk response behaviour is suitable: avoidance, reduction and prevention, retention, transfer or insurance. Besides, risks are not only to be considered upon negotiation of the contract, but risk should be monitored during the life-cycle of the project so that risk devolution from the private to the public party is prevented (Monteiro, 2010, Zou & Fang, 2008).

How to deal with risk in PPP has also been studied extensively. Fisher (2010) proposes an integrated risk management system for PPP projects. He identifies three dimensions. Firstly, one needs to assess risk over the whole project life-cycle, from preparation to transfer and to risk allocation. Next, the analyses of the interests of the public party as well as of the private party must be studied. Thirdly, he claims that the project risk management itself should be integrated with the other dimension, because of the very long-term horizon of the projects, often thirty years and more. On risk classification schemes and lots of possible risks associated with PPP, Grimasey and Lewis (2002) define and talk about global and elemental risks. Monteiro (2010) and Loosemore (2007) talk about the features of the contract, while Medda (2001) developed a theoretical allocation model of risk in transport PPPs. The author relies on the game theory, considers settlement between the public and the private partners as a bargaining game on which two agents compete to achieve the most reasonable offer. Lam, Wang, Lee, and Tang, (2007) use a quantitative approach to risk management as the minimization of the total cost of a project's risks and he used the fuzzy set theory to drive home his point while Dennis, Erik and Willy (2012) deal with quantitative and qualitative approaches, Femi (2010) contributes to risk that hinders partnership at the operational level and these he identified as lack of communications to discuss problems and solutions, lack of regular meetings, incomplete exchange of information or reluctance to share information, and lack of consultation about the quality and service standards. Other problematic factors may include lack of awareness about partnership by lower-level officials and prejudices or misconception about the motives of

partners or their so-called hidden agenda. Risk matrix approach was also used by Loosemore (2007). These various results of risk management by scholars are yardstick defining risk measurement in public private governance.

Purpose of the Study

The purpose of the study was to find out whether Public Private Partnership was a viable tool of governance in Nigeria

Statement of the Problem

Recently, Public Private Partnership has been adopted by many developing countries as tool for governance. The problematic issue is that government resources are limited, and governance as a process demands partnership from the public as well as from the private for problem-solving. This relationship of the public (government) with the private sector partners, provide ready capital and expertise from the private sectors, which in turn constitute the natural remedy to cushion the shortfalls from government and as such, the partnership can improve overall governance and operational efficiency.

Research Questions

How viable is the Public Private Partnership as a governance tool for security in Nigeria?

Methodology

Game theory and state intervention approach to governance.

The paper adopts game theory and state intervention approach to dissect “governance by partnership” between the public (government) and the private-sector (company). The following assumptions are made in formulating the PPP game theory models: Public sector ‘behaviour’ is predictable, and its characteristics are generally known because of the general government regulations, transparency and accountability. It is difficult to predict the behaviour of the private sector, which aims to maximize their profit under different circumstances. We may assume two categories of private companies: ‘cooperative type’ and another ‘uncooperative type’. Which type a private company will choose to be, is determined by how much profit/overall utility they can receive. Also, a private company can choose to cooperate at first but may change to ‘uncooperative type’ later. The public sector utility function is related to both economic benefits and social benefits and their inter-relationships, while the private sector utility function is assumed to only relate to economic benefits. This

research focuses on the relationships between the public (government) and private parties (investors/company) while other Public Private Governance (PPG) participants, like financiers, insurance companies or the general public will be considered to be part of the project conditions and external environment in the game theory framework.

The selection of key public sector participants, setting of the rules, selection of private sector players and timing of their involvements are taken as part of the 'PPP game'. Some players enter sub-games: developers hire designers and contractors, financing institutions establish a sponsoring consortium, public authorities set up a specific public company or alliance with another nation-state, etc. Equally, in the game of the unsolicited proposal, the motive and interest of the player is not always clear. Ordinarily, proposal should generate from government, when it comes from the private sector it becomes a lobbying act and a pre-planned motive. The public (government) can, therefore, be subjected to accept the act. When this happens, most often, it breeds element of corruption because the interest of some players had been met above the real need of the public. Hence, scholars like Cleanden (2010) argued that government should discourage unsolicited proposal because it does not go through the normal scrutiny exercise.

Therefore, in the "gaming" process, solicited proposal should come from the Public (government) and its interventionist model should reflect that the social, legal, political landscape is set for the adoption of PPP and that there is a consensus of confidence from the private with the government to have a cooperative type of PPG. By so doing, a mixed economy (like Nigeria) with reasonably effective states (like Lagos), can pursue a policy that is dynamic for structural transformations that will transcend into economic development.

Public Private Partnership as Governance Tool for Security in Nigeria

If public private governance (PPG) has been identified as an essential tool for structural transformation of a state, then, what role does PPG play in security measurement? Security has been identified as a collective role not just of the state but a concern for everybody. This fact has brought about the clamour in some quarters for community policing as a platform of engagement to compliment the already existing system in Nigeria. The absence of community policing, however, has resulted into the traditional outfit of securing communities such as "vigilante". On a more super-stage is the "Odu'a Congress" in the South-west, "Bakasi boys" in the East, recognized by the states and most time compliment government in arresting mayhem, robbery activities in those regions. Consequently, for the

government to secure its territorial integrity and maintain law and order, the question whether it should employ public private partnership as a tool of governance in areas of security debatable?

While there is an unwritten partnership between the police force and the traditional community-based security outfit, the litmus test of security crisis concerned by this paper is the challenge of the state to control crisis such as terror perpetrated by terrorists. Our main launching point in this section is the current insurgent activities of the Boko Haram in the northern part of Nigeria where partial control of some states has been taken over by the insurgent thereby making governance impracticable. As a result, partnership mode systems have been activated by the Nigerian government. Nations all over the world, for instance, the Cuban government, USA, Britain, and India are all in the picture to assist, collaborate, and partner with the Nigerian government in arresting the situation. Equally, private security outfit has also been suggested in some quarters as a viable instrument of intelligent gathering. However, the use of a mercenary as a tool of governance for security measures is still undergoing a process of debate.

Therefore, the position of this paper is that “governance by partnership” in achieving security measures is possible in certain areas. Though the type, system and form may vary, the problem-solving capacity of PPP arrangement when activated could be used to aid the smooth governing process of a nation.

Results and Discussion

This paper has been able to interrogate the question whether Public Private Partnership can be a tool for effective governance in Nigeria. The evaluation has resulted in the conception that “governance by partnership” between the private (Company) and public (government) sectors have been productive in infrastructural development. This position was supported by the World Bank (2008) when it posited that private finance has been making a significant contribution to infrastructure development, but most of social infrastructure through public-private partnership type transactions.

Equally, findings on risk management for effective PPG should centre according to Medda (2001) on contract, Lam, Wang, Lee and Tang (2007) on minimization of cost, Dennis, Erik and Willy (2012) on qualitative and quantitative approaches, Femi (2010) on effective communication. When all these are put into context, it helps better the efficiency of governance for the good of the society. Moreover, findings also suggest that “governance by

partnership” in security services is possible in certain areas. However, the type, system and form may vary but the fact remains that the problem-solving capacity of PPP is not in doubt if in the “gaming” system, according to the Game theory used; there is cooperation between the private (investors/company) and the public (government) in achieving strong security measures and network in the society.

Lastly, findings posit that for “governance by partnership” to be effective, input from other sectors apart from solely the state is inevitable. Such partnership model will bring about a public private policy network that will aid smooth system of governance in the society. These positions were supported by Osundina (2014) public-private, Obuzuwa (2013) infrastructure, the official website of Lagos state (2011) finance; and Cheung and Chun (2010) on risk management for an effective partnership. All put together, this paper has established the fact that Public Private Partnership is a viable instrument of governance in bringing dividend of democracy and economic development to the people.

Findings

Findings showed that the problem-solving capacity of Public Private Partnership can be used to arrest socio-economic problems as well as crises associated with security in governance.

Conclusion

The trend towards “governance by partnership” has reached a considerable height around the world. According to the World Bank (2008) many developed economies, private finance has been making an increasingly significant contribution to infrastructure development, social infrastructure, through public-private partnership (PPP) type transactions. Hence, the developing countries cannot help but engage this tool of governance in their domestic economy. Therefore, public private governance (PPG) has been a very inclusive concept which incorporates a variety of forms of private involvement in the delivery of public goods and services (for instance, contracting out, strategic partnerships, entrepreneurial partnerships and private sector ownership in state-owned businesses). This position is also supported by Hailey (2003, p. 313) and World Bank (1968). Consequently, because of PPG problem-solving capacity seen in Lagos state, this paper concludes that PPP could become a viable tool of governance in Nigeria.

Recommendations

Hence, it is recommended that for Nigeria to arrest many of its socio-economic problems and security challenges, public-private partnership should be policy issues of governance process to attain economic development.

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Low Carbon Economy: A New Perception to Job Creation and Stabilization of Environmentally Insecure Regions

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Abstract

Industrialization has come with its gains and setbacks. One major setback of industrialization through technological advancement is its impact on global warming. The invention of technological advancement and its use in industry has impacted living conditions and the environment. The problem hit a high pitch and resulted in various generation of green gas emission thereby depleting the protective layer of the ozone. Consequently, the world is in danger of direct sunlight, harmful pollution of emission into the air and the degradation of the environment. The paper adopts a content-based analysis with the use of secondary data to establish the importance of a low carbon economy. Findings showed that a paradigm shift is needed in technological mechanism to create a low carbon economy that will be friendlier and transform that policy-driven transition to green growth will have a positive impact on the labour markets in creating a new form of job opportunity and a cleaner environment. Therefore, it is recommended that research, policy making and fund availability by international organizations and government of nations is assiduously promoted to attain a low carbon economy.

Keywords: *Low Carbon Economy, Industrialization, Technology, Ozone*

Introduction

The impact of industrialization in technological advancement has increased the threat to life and its environment. Consequently, concerted global effort to protect the environment against degradation began in the industrialized world because it has become clear to the North that much of the industrial activities going on were found to be harmful to the common future of humanity. Results from scientific findings revealed that pollutant gases (sulphur dioxide, methane, carbon dioxide, Nitrous oxide etc.), have damaged the earth's ozone layer and are producing a "greenhouse effect". These effects have resulted in climate change, ozone layer depletion, global warming problem of acid rain, green gas emission (Oyashola, 2008).

Because of rapid changing environment in terms of industrialization and economic system, energy use and carbon emission have been growing quickly and propelling climate change. Many academic fronts have idealized a low-carbon economy as an advancement approach characterized by energy efficiency, minimized pollution, less carbon emission as well as high energy performance.

Transforming climate scenarios have been marked with extended carbon emissions, along with high pollution result from destructive human activities which employ fossil fuels. Some experts have also identified poor management practices as a major drive to high greenhouse gas emission (Pappas, Karakosta, Marinakis, & Psarras, 2012). Indeed, Goosen (2012) demonstrates that poor environments have been generated by enterprise operative practices through overutilization of energy resources, blameworthy waste-management activities and increased pollution scales which increase climate change. Omer (2008) avers that the building sector consumes 40% of global energy. Therefore, there is need to improve establishment, maintenance and use of electrical equipment in human-made building facilities so that zero carbon standards are realized.

It is argued that global warming which is caused by climate change through high carbon emission has generated extension of deserts, droughts causing food shortage, undesirable agricultural activities as well as increased loss of natural ecosystems and causing stresses of environmental-cum-demographic insecurity and have thus increased violent conflict in these areas (Munasinghe, 2010; Adekanye, 2007). Meanwhile, findings by GS Sustain Thematic Research (2015) identified LEDs, Solar PV, Onshore wind and hybrid and electric vehicles as clear front runners in the emerging low carbon economy. However, in bringing about effective climate change, an urgent unprecedented global infrastructure and technological transformation is needed.

The report from the climate change conference in Paris 2015 indicated that more countries are implementing core climate policies, carbon pricing and market-based instrument, regulatory intervention and targeted support to innovation in low carbon sustainable technologies.

With adequate knowledge of climate-related science, the question today is not whether low carbon should be accepted but how fast and at what scale should it be accelerated. Therefore, the gap this study has identified is that there is limited literature on

the perspective of what low carbon is all about especially as applied by scholars in the developing world. This gap in research is what this study intends to fill, projecting the potential economic, social, political and sustainable benefits that low carbon can bring rather than the cost of its transition. Equally, in line with the above, the available identified, addressed only concept and importance, but perhaps none addressed the adaptive nature and stability of the environmentally insecure regions. Consequently, the more the effort to promote the concept of low carbon economy, the greater the chances to advance the sustainability growth and economic development of insecure regions through the usage of renewable energy source which fuels the development of new technology and ultimately creates new job opportunities in the society.

Conceptualizing the Low Carbon Economy

The concept of low carbon economy is the transition from fossil energy to renewable sources of energy. This transition is no longer a choice but a necessity. A low-carbon economy presents essential paths towards sustainable economic advancement systems that foster energy efficiency, the emancipation of circular economic systems, setting up of harmonious communities together with propelling construction of scientific growth issues on associations that involve social, environmental and political fronts (Tongzhou, 2011). Similarly, Tan and Liu (2012) explain that low-carbon economies are recognizable by doing away with luxuriant fossil or non-fossil resource use, increased support for organizational policies aimed at carbon offset standards, developing energy saving methods and technology as well as establishing facilities and services with zero carbon agencies. In a study conducted by Yang, Xa and Han (2012) in inner Mongolia, situated in China, research indicated that adoption of renewable sources of energy, developing clean fuel manufacturing systems, establishing carbon sink frameworks such as afforestation and reforestation, as well as increasing awareness of benefits associated with low-carbon environments, are fundamental ways to achieving low-carbon economies. Though, according to Yongping (2011), green economies are an unavoidable outcome of capitalist systems and are economic growth frameworks, which all stakeholders must accept by minimizing carbon emission through strictly enforced statutes, instituting carbon tax, supporting clean manufacturing systems, championing technological advancements along with decreased consumption of carbon-emitting resources.

Beinhocker and Oppenheim (2013) view a low-carbon economy as changing economic growth practice from excessive carbon energy to reduced carbon energy levels.

While looking at the carbon-economy perspective in the agricultural sector, Hui, Cui-xia, Yao and Rao (2012) opines that green agricultural practices help in creating low-carbon economies through energy efficiency, reduced chemical usage, less pollution as well as minimized greenhouse gas emission which results in favourable geographical settings, increased environmental biodiversity as well as rich agricultural resources. Furthermore, to support this, Haines (2012) postulates that a low-carbon society can guarantee public health advantages, which include decreased deaths from ischaemic heart disease, cerebrovascular disease, dementia, breast cancer and vehicle accidents.

Low carbon economy demands a departure from heavy fossil usage for renewable energy sources of solar, wind, biofuels and biomass, hybrid and electric vehicle. Therefore, if a best practice of alternative energy source is attained in achieving minimal carbon emission through transformation in revolutionary technological advancement away for heavy usage of fossil energy, then a new form of labour skill will be needed in direct response to the new business world environment. This innovative technological advancement will also trigger and incorporate zero-carbon culture in firms, improved organizations' strategic competitiveness and allow enterprises to interact on issues involving low-carbon capacity growth. Invariably, such action will create a window of job opportunity around the world that may drastically reduce the level of unemployment recorded today.

Treat to life and the environment has been the main concern of many scholars, world leaders and stakeholders in the clamour for reducing greenhouse emission into the atmosphere. The injurious component and element of this fossil energy usage have necessitated this clamour. Though the whole world is at risk, there are some countries that are more vulnerable than others. Therefore, this section concerns itself with four major regions that are very vulnerable, namely Africa, Asia, Latin America and the Small Island Developing States (SIDS).

During the United Nations General Assembly, 8 July 2008 it was asserted that over the coming decades climate change is projected to affect the lives of billions of people around the world. No region or country is immune to its impact. Also, during the climate summit in Lima (COP20) before the last international meeting in Paris in December 2015, negotiation options for the Paris Agreement were to be on issues of mitigation, adaptation, and means of implementation. Therefore, at the Paris meeting in December 2015, all the issues came on board but most especially on means of implementation in terms of leadership

and funding against the tide of the threat posed by climate change. Although as stipulated by the UN (2007) that the extent of vulnerability differs, however, less developing countries (LCDs) and small island developing states (SIDS) are especially vulnerable. The reason why the Bali Action Plan and the provisions and principles of the United Nations Framework Convention on Climate Change (UNFCCC) address enhanced action on adaptation is because every country requires a diversity of adaptation measures that reflect their unique circumstances.

Many areas in Africa are recognized as having a climate that is among the most viable in the world on the seasonal time scale. Floods and droughts can occur in the same area within months of each other (UNFCCC, 2015). This event can lead to famine and widespread disruption of socio-economic well-being. Many of Africa vulnerabilities to climate change also include disease such as malaria, tuberculosis and diarrhoea (WHO, 2004; Harris and Baneth, 2005). For example, many African countries boarding on the Sahelian region and right through the Horn have been facing problems of droughts and increased desertification. Among the hardest hit countries are Mauritania, the northern parts of Senegal, Mali, Burkina Faso, Niger, Chad, Sudan, Ethiopia and Somalia (Adekanye, 2007). The Niger Delta region of Nigeria has for the past five decades suffered tough environmental hazards due to uncontrolled gas flares occasioned by the exploration and exploitation of oil. Regrettably, the uncontrolled effects of gas flare and oil spillage in the region include atmospheric pollution, rapid corrosion of roofing sheets, acid rain, gradual extinction and migration of wildlife, general biodiversity destruction and massive rural/urban migration.

Purpose of the Study

The purpose of this study was to interrogate the concept of low carbon economy as a panacea for job creation and stability in the vulnerable insecure region.

Statement of the Problem

Industrialization has come with its gains and setbacks. One major setback of industrialization through technological advancement is its impact on global warming. The invention of technological advancement and its use in industry has impacted living conditions and the environment. The problem hit a high pitch and resulted in various generation of green gas emission thereby depleting the protective layer of the ozone.

Consequently, the world is in danger of direct sunlight, harmful pollution of emission into the air and the degradation of the environment.

Research Questions

1. How important is alternative energy sources away from the present fossil energy usage?
2. How can evolving low carbon technologies reshape global industries, create and enhance job opportunities and bring stabilization to environmentally insecure regions?

Methodology

This paper adopts a content-based analysis with the use of secondary sources to establish the importance of a low carbon economy as a paradigm for job creation and security stabilization in environmentally insecure regions. Thus, this paper looks at the benefits inherent in the creation of the low-carbon economy, a new system to transform the entire trading pattern into a new form of industrialized culture. This new culture is expected to translate into building capacity and technology mechanism to arrest the green gas emission and other associated problems of global warming and climate change. Ultimately, this transformation will advance the creation of new form of job opportunities in the global market. It will also reduce conflicts in those areas where environmental hazards such as Nigeria's Niger Delta where gas flaring has become endemic and driving the people into violent conflict. The methodology adopted in the paper is a conceptual approach which identifies adaptation, renewable energy, leadership and funding and effective regulations as some measures needed to confront climate change. Consequently, the structure of the paper is segmented as follows: Introduction, followed by conceptualizing the Low Carbon Economy, environmentally insecure regions, civil right clamour for 1.5^c, international agreement on climate change, the leadership challenge and funding perspective and finally the conclusion is presented.

Results and Discussion

The consequent effects of change in climate have been felt the world over thus in recent times several international agreements have been reached of which most have been formally ratified. One of these is 1992 United Nations Conference on Environment and Development (Earth Summit I) in Rio de Janeiro, Brazil. The Conference gave a serious thought to the challenges of the irreversible damage to the environment. The conference

concluded the 1992 United Nations Framework Convention on Climate Change (UNFCCC) and the United Nations Convention on Biological Diversity were opened for signature as a form of measures to prevent further environmental degradation (Oyeshola, 2008).

The Rio Conference was followed by 1997 Kyoto Protocol which aimed at a drastic reduction of hydrocarbon fuels and the adoption of clean industrial processes. The Protocol set legally-binding targets for developed countries to reduce greenhouse emissions with 7 years to about 5 percent below 1990 level. To reach this goal, countries were to put in greenhouse emissions controls on its largest polluters. The Kyoto Protocol according to Osondu (2012) was the first international agreement to fight global warming. The Protocol which was signed by 141 nations became legally effective after obtaining support from countries representing 55 per cent of the world greenhouse gas pollution makers. By the time the Protocol expired in 2012 data obtained by the UNMDG indicated the between 1990 and 2012, global emission of carbon dioxide increased by over 50 per cent. Data from the two decades show that the growth in global emissions has accelerated, rising 10 percent from 1990 to 2000 and 38 per cent from 2000 to 2012, driven mostly by growth in the developing regions (UNMDG, 2015).

Other international efforts and conferences include the United Nations Conference on Environment and Development (Earth Summit II) in 2002 which was held in Johannesburg, South Africa. The Conference was attended by 91 states and regional economic integration organizations, 5 associate members of regional commissions, 5 regional commissions, 13 UN bodies and programmes, Secretariat of 4 Conventions, 17 UN Specialized agencies and related organizations, 78 intergovernmental organisations, over 8,000 non-governmental organisations. The Summit reaffirmed agenda 21 of the Rio Declaration of 1992. Part of the resolutions, were to:

1. Build a humane, equitable and caring global society.
2. Commitment to a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillar of sustainable development economics, social development and environmental protection at the local, national, regional and global levels.

In addition to the efforts advanced by the United Nations, several individuals, groups, organisations and governments of these countries became more willing in addressing the problem of environmental degradation. Consequently, many countries created ministries for

the environment and agencies. Nigeria particularly has a Ministry of Environment. Nigeria also established the Federal Environmental Protection Agency (FEPA) and keyed into the Millennium Development Goals as a way of addressing the global concerns.

The list of international environmental agreements is endless; it covers areas such as the atmosphere, freshwater resources, hazardous substances, marine living resources, marine environment, nature conservation and terrestrial living resources, noise pollution and nuclear safety. Osundu (2012) states that the two international conventions have been regarded as precursors of modern environmental agreements are the 1933 London Convention Relative to the Preservation of Fauna and Flora in their Natural state, and the 1940 Washington Convention in the Western Hemispheres. Since these agreements, several others have come into being, with the singular aim of preserving and healing the environment.

The United Nations Framework Convention on Climate Change (UNFCCC) Bonn Climate Change Conference which was held from October 19-23, 2015, brought about 2,400 participants, representing governments, observer organizations and the media for the 11th part of the second session of the Ad Hoc Working Group on the Durban Platform for Enhanced Action (ADP 2-11). The last of the series under the UNFCCC in preparation for the 21st session of the Conference of Parties (COP 21) was held in Paris, France in December 2015. The aim was to advance negotiations to meet the mandate to adopt a protocol, another legal instrument or an agreed outcome with legal force under the Convention applicable to all parties and to come into force in 2020.

Because of these efforts and those canvassed by the United Nations Millennium Development Goals one of which centred on ensuring environmental sustainability, the ozone-depleting substances have been virtually eliminated, and the ozone layer is thus expected to recover by the middle of this century according to the MDGs Report 2015.

Findings

Findings showed that a paradigm shift is needed in technological mechanism to create a low carbon economy that will be friendlier and transform that policy-driven transition to green growth will have a positive impact on the labour markets in creating a new form of job opportunity and a cleaner environment.

Conclusion

A lot of obstacles still trail in the way of effective climate policy. One major outstanding issue is that existing policy framework and economic interest continue to be geared towards fossil fuel and carbon-intensive activities as coal, oil and natural gas which has fuelled global economic development between existing policy framework and climate objectives and as a result hinder low-carbon investment and consumption choices.

The paper has enumerated and outlined the benefits associated with the creation of a low carbon economy. It was established that low carbon economy demands a departure from heavy fossil usage for renewable energy sources of solar, wind, biofuels and biomass, hybrid and electric vehicle. This innovative technological advancement is expected to boost new form of job opportunities as well as best attaining quickly the 1.5 C clamour from the civil right groups. Equally, energy regulations were examined to create a synergy of collaboration and clean manufacturing system. Lastly, international agreement on climate change and the leadership challenge and funding, as well as a genuine policy against fossil energy, are issues still confronting the low carbon economy status in the world. Finally, a measure of confronting and addressing this surge of climate change depends largely on the adaptive measure employed by each region or countries.

Recommendations

Therefore, it is recommended that research, policy making and fund availability by international organizations and government of nations is assiduously promoted to attain a low carbon economy.

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Denying Learners their Right to Fail: A Case Study of Rural Government High Schools in Limpopo Province, South Africa

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Abstract

While investigating the roles played by stakeholders to eradicate the status of academic dysfunction at some rural government high schools in Limpopo province the study found there were practices the schools engaged in that rather enhanced their dysfunctional status. In one such practice learners were denied their right to fail. This happened by way of adding of unearned and undeserved marks to learners so that the school could be performing well. The researcher referred to this practice as “rigging” of marks. Other practices which were common included learners who were writing tests with access to the memorandum or marking schedule and drilling a test paper before the learners wrote the same paper.

Keywords: *Dysfunctional School, Functional School, Mark Lists, Rigging of Marks*

Introduction

The challenge of dysfunctional schools that produce poor results is found in many countries. Eshiwani (1983) looked at factors that influenced poor performance in the Western Province of Kenya amongst 170 secondary schools. Some of his findings were that lack of sound and efficient leadership in school administration, inadequate amount of time allocated to teaching and learning and teacher characteristics contributed to poor performance of pupils. In the words of one headmaster, “...the most important resource is the human resource, the people we work with. That one is the most important resource because you may have books, you may have buildings, you may have anything, but when the people are not committed, then your success is definitely limited” (Smith & Hite, 2003, p. 8).

According to the *Mail and Guardian Online* of September 29, 2010 the provinces of Limpopo and kwaZulu - Natal were home to South Africa’s worst schools with regards to pass rates in the 2009 National Senior Certificate Examination in which 506 schools across the country had achieved pass rates of 0 – 20 % in the 2009 matriculation results. Nineteen of these schools had achieved a 0 % pass rate. The province of Limpopo had 186 schools in this 0 - 20 % performance bracket, while kwaZulu – Natal and Eastern Cape had 119 and

108 schools, respectively. The definition by the Provincial Education Minister in the province of Mpumalanga that “schools which have obtained results below 50 percent pass rate will henceforth be categorised and be treated as dysfunctional schools” (*IOL news*, January 3, 2013) was used in this study.

A study by Pretorius (2012) on types of teachers revealed that effective teachers displayed a deep knowledge and understanding of their subjects, were excellent classroom managers who planned and organized classroom activities and behaviours to create an effective teaching environment. He went on to state that these teachers covered the full curriculum, were excellent communicators, communicating the subject knowledge actively, clearly and in a structured way for the learner to understand, and that they were self-managers who could manage their time effectively.

The National Education Evaluation and Development Unit (NEEDU, 2013) identified an ineffective teacher as a fundamental problem facing the dysfunctional school system. The Minister of Basic Education revealed that teachers were not teaching what they are trained to teach, and lacking commitment to teach for six-and-a-half hours each day (Motshega, 2010). The Minister outlined the following problems bedevilling her department which included that most teachers lacked the required subject knowledge, homework was not given or marked and teachers seldom provided meaningful feedback to learners on their work. The Minister also made a bold assertion that there was “lack of a culture and sense of accountability among all participants in the education system” (*IOL*, 2010).

Purpose of the Study

This study endeavoured to answer the questions about what perceptions and practices prevailed in dysfunctional schools which militated against the efforts to move towards academic functionality.

Statement of the Problem

Most teachers lacked the required subject knowledge, homework was not given or marked and teachers seldom provided meaningful feedback to learners on their work. There was also lack of culture and sense of accountability among all participants in the education system.

Research Question

What perceptions and practices by school management and educators prevail in dysfunctional schools which militate against efforts to move towards academic functionality?

Methodology

This research followed the interpretivist / constructivist paradigm. Researchers persuaded by the interpretivist / constructivist paradigm “share the goal of lived experience from the point of view of those who live it” Schwandt (1994, p. 118) while retaining the “ideals of researcher objectivity, and researcher as passive collector and expert interpreter of data” (O’Brien, 2001, p. 6). Interpretivists consider “a study that uncovers inside perspectives or real meanings of social phenomena from its study participants as a good social knowledge” Wahyuni (2012, p. 71).

The research design chosen as appropriate for this study was a case study. Being near each other, the movement from one school to another was affordable. The schools belonged in the same circuit and so they attended the same workshops that discussed learner performances and subject content. The researcher was an educator in one of the school and participated in many of the workshops that discussed strategies for improving academic results in the circuit. The case study provided for scrutiny of the schools through interviews and observation.

A school was deemed to be dysfunctional if the number of learners sitting and passing the NSC Grade 12 examination and passing was less than 50 % of the candidates at that school. The sample comprised eight schools which were regarded as dysfunctional based on this definition. The circuit had a total of sixteen rural government high schools and two private high schools. All the dysfunctional schools were government-run and some of them had been in this status for many years leading to 2012 when this study commenced. Out of the eight dysfunctional schools the researcher singled out one school for in-depth study covering two years. According to Morse (2004) in qualitative inquiry selection of a sample is a deliberate rather than random process. Purposeful sampling, also known as judgemental, selective or subjective sampling relies on the judgement of the researcher when it comes to selecting the units that are to be studied (Babbie, 2001). Three instruments were used for this study namely the questionnaire, interview and records.

The questionnaire was used in the study to get relevant and background information from the high schools in the circuit on issues such as matriculation pass rates over the previous years, any disciplinary problems emanating from the students and teachers. The questionnaire is the single most widely used method in education and demands a careful, clear statement of the problem underlying the questionnaire (Isaac & Michael, 1984).

Interviews in the study were done with the principal and SGB chairperson, union leaders, teachers and learners. According to Silverman (1993) interviews in qualitative research are useful for the gathering of facts, accessing beliefs about facts, identifying feelings and motives, commenting on the standards of actions, exploring present or previous behaviour, eliciting reasons and explanations.

The records that were used in this study included circulars, minutes of meetings and academic records. Mark lists were used to establish performance of learners. Lacey (1976) found that some documents could be more objective when they are combined with the key method of participant observation. "Probably, the greatest strength of content is that it is unobtrusive and nonreactive: it can be conducted without disturbing the setting in any way" (Marshall & Rossman, 2006, p. 108).

The data from the questionnaires, interviews and records were arranged into various themes. Tables and graphs were used where the data allowed for such representation. Analysis and discussion were thus done according to these themes that were linked to the research question.

Results and Discussion

There was a common practice in the schools of awarding marks to learners who did not get enough marks to pass so that they may proceed to the next grade. After examination papers had been marked the marks were entered in a marks schedule which had to be submitted to the circuit office for approval before the learners were given their school reports. At one of the schools in 2011 such a schedule was prepared for grade 8 learners for term 4 and submitted to the circuit for inspection and approval before the school could print the individual learners' reports. There are four terms in the South African school calendar with term 4 ending the year before learners proceed to the higher grade. The circuit manager returned the marks schedule for grade 8 unapproved with the remark that "no learner must be

allowed to fail grade 8.” The school was therefore instructed to adjust the marks upward so that all the learners in grade 8 proceeded to grade 9. This was done.

The practice of arbitrarily awarding marks to the marks obtained by the learners was very common for all subjects across the grades. Once an educator had compiled their marks list it was submitted to the office of the principal. The principal and his deputy perused the marks list and determined arbitrarily what mark to add on the mark sheet so that more learners can reach the 30 % pass mark in that subject. A class of 42 grade 10 learners wrote the mathematics examination at one of the schools. Two of them passed and 40 failed as they got marks which were below 30 %. The marks were adjusted by awarding 20 % for each learner so that they could get at least the minimum pass mark of 30 %. After the awarding learners whose marks were at 29 % or 28 % were condoned by awarding them 1 and 2 marks respectively so that they could get the required pass mark. Adding 20 % to each learner meant that they were required to earn only 10 % marks from the examination to pass at 30 % which worked out to 5 % marks for paper 1 and 5 % for paper 2. Figure 1 below is illustrative:

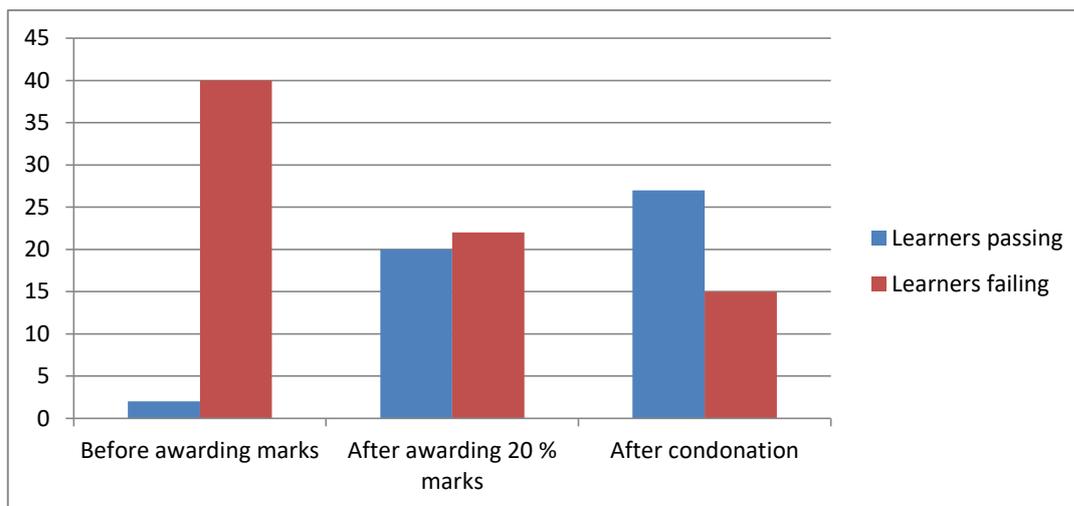


Figure 1 Learners passing before and after marks were awarded: Mathematics Grade 10

The same practice was applied to the subject of accounting. Sixty- four grade 10 learners wrote the final examination in term 4 out of which five scored 30 % or more and 59 failed. The educator was instructed to award 14 % for each learner. This resulted in 31 learners passing and 33 learners failing. Learners whose marks reached 29 % had a mark added and this increased the number of learners passing to 38 and those failing decreased to

26. This means the number of learners passing shifted from 5 to 38 while those failing moved from 59 to 26. Figure 2 shows the movement of marks in this regard.

The awarding of marks to make learners ‘achieve’ a pass mark of at least 30 % is in violation of the regulations governing the assessment of learners. The practice has come to be known to educators at this school as performing ‘rituals’ to the marks or ‘ritualising’ the marks.

Addressing principals in a meeting the circuit manager called this practice “automatic condonations from Grade R (Grade Zero) to Grade 11.” He was aware of the practice but did not condemn it. The researcher in this study has referred to this practice as “rigging” of marks.

Another observed practise involved educators who only marked a few scripts from one class, say ten scripts. These were the scripts which were placed on top of the pile so that a cursory check would just show you the marked scripts without revealing the rest of the unmarked scripts beneath. The educator would then award marks arbitrarily for the rest of the class according as he or she knew or assumed to know their previous performance. The learners confirmed there were aware of this practice during discussions and interviews.

Some educators gave learners who failed the opportunity for rewriting the same paper after the educator drilled the paper with them. Yet still those who failed again could rewrite the test while copying answers from the marking scheme or memorandum. The educator would advise them to copy to pass only and not to get 100 % so that the marks did not become suspicious and attract attention.

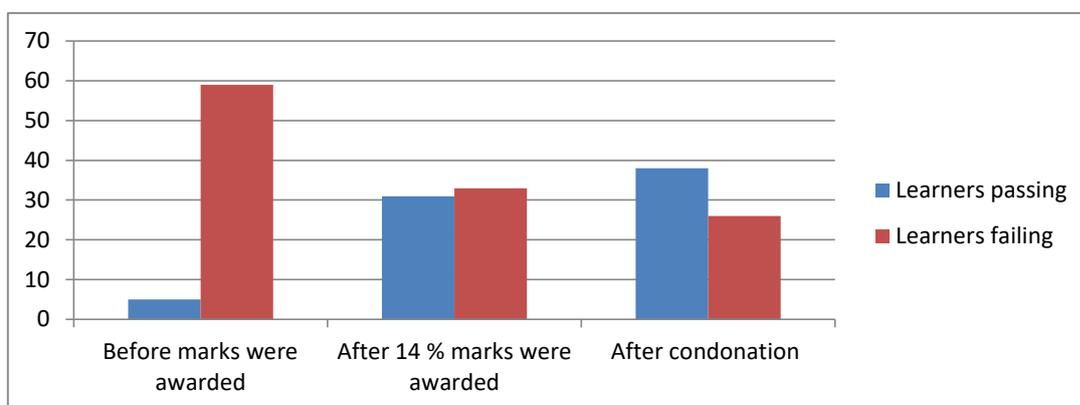


Figure 2: Learners passing before and after marks were awarded: accounting Grade 10

Findings

There was a practice in the schools of awarding marks to learners who did not get enough marks to pass so that they may proceed to the next grade. The practice of arbitrarily awarding marks to the marks obtained by the learners was very common for all subjects across the grades. Another observed practise involved educators who only marked a few scripts from one class, say ten scripts. Some educators gave learners who failed the opportunity for rewriting the same paper after the educator drilled the paper with them.

Conclusion

The study has revealed the unprofessional and deliberate practice of arbitrary awards of marks to learners for them to attain a pass mark of 30 % even when the schools have attained the status of being called functional based on the Grade 12 NSC examination results. The circuit manager gave an insight into this practice even happening at the primary schools. If there are these ‘automatic condonations’ as far down as Grade R this means the learning process obtaining in this circuit is skewed heavily towards academic dysfunction. When the concern for poor results is talked of at Grade 12 level the ordinary reader may think it unique to this grade only yet it is a culmination of a process, if not an acquired culture, that has crept into post-democracy black education system in South Africa.

The learners must be accorded the right to carry their actual marks and live with them so that they can study hard to improve their performance in the next tests and examinations. But this right they are denied by an unofficial practice that is being accepted at school, circuit and district levels to show a cosmetic front of schools that are working hard to teach learners and with the learners passing, yet the opposite is what is prevailing. These learners never pass and yet never “fail” in that they go to the next grade carrying school reports that contain pseudo-marks. The circuit and districts are also reflected as performing well from marks schedules submitted by the schools yet the rigging of marks is undermining the future of the learners. South Africa had a record 15 % graduation rate of mostly black learners who entered universities and colleges to study in 2011 and 2012 (Department of Higher Education and Training, 2013) and this practice of rigging marks which gave learners a fictitious outlook to life could be the very core reason for such. These practices deflated the zeal of learners to doing things for themselves. They undermined the intelligence of these learners making them not to strive for excellence in their studies.

Recommendations

The head of the school should be more involved and monitor what goes on in the school. Training of teachers should be done to sensitize them to the problem at hand and that they are not helping the child by denying them the right to fail. Policy makers should be more involved in the schools to supervise and monitor what is going on by way of audit.

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An Investigation on Quality of Service Delivery by Plumtree Town Council, Zimbabwe As Perceived by Ratepayers

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Abstract

Plumtree Town Council, like other local authorities in Zimbabwe, is facing challenges in providing quality and satisfactory services to its ratepayers. The study investigated quality of service delivery by Plumtree Town Council in Zimbabwe in terms of Solid & Waste Water Management, Water Supply, Public Lighting and Health Services. The population of Plumtree Town in terms of densities is 4 833 and 2% (97) of the population was selected as the sample using stratified random sampling. Descriptive research design was employed and questionnaire was distributed for data collection. Plumtree Town Council is providing high quality services to its rate payers in terms of Solid Waste Management which accounted for 41.66% variance. Whilst Water Supply, Waste Water Management, Public Lighting and Health Services need to be improved as these are less than 25%.

Keywords: *Service Delivery, Rate Payers*

Introduction

Municipalities and towns the world over are mandated to provide urban services to ratepayers and indeed to all urban dwellers. These urban services include among others, the provision of public health services, schools, access to portable water, wastewater management, public lighting, solid waste management and road infrastructure. While these public services are in tandem with general primacies and international expansion goals, the conveyance of these public services is profoundly indigenous in nature. The implication is that municipalities and towns provide urban services only to ratepayers within their areas of jurisdiction. This also means that municipalities only provide services to areas that are within their boundaries and that they administer (Farouk, 2010).

Recipients of urban services (ratepayers) pay for these services to the service providers who in this instance are towns, cities and municipalities and hence they are entitled to quality and satisfactory urban services. Ratepayers pay rates to municipalities so that they are provided with portable water, a clean environment, good roads, adequate recreation facilities, emergency services, public lighting and health services (Gerasidi, 2009).

Demand for quality urban services by ratepayers is generally increasing the world over. One reason for such increased demand for urban services is an ever increasing population in towns. The increase in urban population is stretching towns and municipalities in terms of service provision as they cannot match the population growth with resources and infrastructure required to provide the services. Municipalities are developing at a fast speed, with the international metropolitan populace projected to upsurge by dint of 2.5 billion by 2050. Public persist wandering to metropolises for improved pecuniary, societal and inventive prospects. The stake of the world's populace incarnate in cities is anticipated to proliferate to 66% by 2050, with almost 90% of the surge concerted in Asia and Africa (Rick, 2015).

It goes without saying that ballooning urban population compromises the quality of urban services rendered by municipalities to ratepayers. Municipalities by their nature are expected to directly render services to ratepayers who are paying rates to them. It would appear this trend (of the provision of services directly by municipalities) seems to be changing globally. Municipalities in developed countries are now outsourcing for some services to lessen the burden of directly providing some urban services to ratepayers. In New Zealand, service delivery exclusively by local council declined from 70% in 1989 to 26% in 1994 while delivery by business units rose from 2% to 18% (McGranahan, 2007).

Some of these functions that are exclusive to the municipalities are primary and secondary education, most social welfare functions, town planning, water and sewage, environmental protection, refuse collection, parks and open spaces. Municipalities in Sweden are now outsourcing for some of these services. Services such as water provision, waste management, road infrastructure, street lighting and sewer reticulation are done by private companies. These private companies that are contracted by the municipalities are doing so well that ratepayers there are getting all the services they require and these services are of quality. "The system works perfectly well that ratepayers get value for their money. In a nutshell, private sector involvement in service delivery is proving to be important in

enabling developed countries to meet the growing demand for municipal services (Mills, 2012). This possibly explains why ratepayers pay for services religiously to their councils compared to ratepayers in developing countries who are always reluctant to pay for services they consume.

Councils in Africa seem to be conducting their business slightly different from their European counterparts. Most councils in Africa collect revenue and directly provide services to ratepayers. More often than not, these councils face serious financial constraints. Metropolises are mandated to deliver amenities to the public they serve; therefore they require an extensive variety of means, comprising financial means. In most instances, councils do not have sufficient paraphernalia such as waste compactors, plant and machinery for road upkeep. The provision of clean water to clients has demonstrated to be problematic to councils in Africa. Sewer reticulation is in a depraved state and typically results in outbursts of maladies like cholera. Road network in metropolitans are not trafficable for the reason of potholes that are as a result of lowly maintenance. Even though there are all these encounters that metropolises in Africa face, they remain to cartelize amenities other than subcontracting for certain important services. In South Africa for example, there are always strikes by ratepayers over poor services that councils are rendering to ratepayers.

The situation in Zimbabwe is such that the central government does not give any grants to municipalities. As a result, Zimbabwean councils are left to operate like quasi-governments. The Urban Councils Act Chapter 29 mandates municipalities to craft their budgets and collect revenue from ratepayers and then use the money to render services without government funding. As a result, the provision of services to ratepayers varies from council to council depending on their ability to collect revenue. Over ninety percent of urban councils in Zimbabwe collect below 60% of budgeted revenue. This on its own says a lot about the quality of services that ratepayers will receive at the end of the day.

Infrastructure development in councils does not match the population growth. For example, sewer and water infrastructure have not been upgraded for years and yet towns have grown tremendously in terms of population and housing units. Some suburbs in Zimbabwean towns are not connected to water and sewer reticulation. Zimbabwe's city centres must deal with tenacious water scarcities, power cuts and health glitches as metropolises tussle to afford elementary facilities (Manzungu, Sithole, & Machiridza, 2007).

Some suburbs are not connected to sewer and water reticulation. Those that are connected experience regular pipe bursts for both water and sewer. Roads are deplorable and are characterized by potholes. Public lighting is nonexistent in most newly established suburbs that are lamely referred to as ‘dark cities’. Solid waste remains uncollected for months because councils cannot cope with the amount of waste that is generated by the growing urban population. Plumtree Town Council is facing the same challenges when it comes to service delivery. The biggest challenge that council is facing is revenue collection. According to Council records, Plumtree Town Council collected 60% of the total expected budgeted figure in 2015. Council is, therefore, finding it difficult to provide services to ratepayers as per plan. This inability to collect revenue on the part of council has somehow affected the quality of service delivery in Plumtree Town. Council, however, continues to render all essential urban services to its ratepayers despite the challenges it is facing. This research, therefore, sought to establish how ratepayers perceived these services in terms of their quality.

Purpose of the Study

This study sought to investigate the quality of service delivery by Plumtree Town Council, Zimbabwe as perceived by ratepayers

Statement of the Problem

The sewer and water infrastructure has not been upgraded and some suburbs in Plumtree are not connected to sewer and water reticulation.

Research Questions

1. To what extent does Plumtree Town Council provide quality urban services to its ratepayers in terms of:
 - a) Solid Waste Management
 - b) Water Supply
 - c) Waste Water Management
 - d) Public Lighting
 - e) Health Services as perceived by ratepayers?
2. What are the latent dimensions of service delivery techniques by Plumtree Town Council as extracted by Factor Analysis?

Methodology

For this research, the researcher used a descriptive research design because it is inferential. The population that was studied was drawn from property owners of high, medium density and low-density houses in Plumtree Town. The property stock of Plumtree Town in terms of densities was 4 833. Of this figure, 3 286 were high-density properties while 711 were medium density houses. Low-density properties constituted 836 of the total number of properties in the town. The sample for the research comprised of 97 respondents selected from the population of ratepayers using a stratified sampling technique. A questionnaire was developed and distributed to respondents for data collection.

Results and Discussion

Research Question One: To what extent does Plumtree Town Council provide quality urban services to its ratepayers in terms of:

- a) Solid Waste Management
- b) Water Supply
- c) Waste Water Management
- d) Public Lighting
- e) Health Services as perceived by ratepayers?

Table 1 shows the perceptions of ratepayers on solid waste management by Plumtree Town Council on whether Plumtree Town Council collected solid waste as stipulated in the refuse collection schedule. Respondents came up with a mean of 4.31 (SD 0.85). On collection of solid waste on time responses produced a mean of 4.02 (SD 0.97). The mean average on notifying ratepayers on any breakdown of service in refuse collection was 3.74 (SD 1.10). The average mean for solid waste management is 4.02 (SD 0.83). What is emerging here is that council should strengthen its communication mechanism with ratepayers and notify them when they have service breakdowns. Overall, the average means of 4.02 (SD 0.83) show that the quality of solid waste management by Plumtree Town Council is high. The fact that Plumtree Town Council is rated high in terms of solid waste management is in concurrence with the literature reviewed.

Table 1: Solid Waste Management

	N	Mean	Std. Deviation
1. Plumtree Town Council collects waste in our area as stipulated in the refuse collection schedule.	97	4.3093	.84608
2. Solid waste is collected on time by Plumtree Town Council.	97	4.0206	.96802
3. We are notified of any breakdown of services in refuse collection.	97	3.7423	1.10188
Average	97	4.0241	.82530

Table 2 following shows the quality of water supply as perceived by ratepayers in Plumtree Town. The researcher compared the low mean and the high mean from the several responses given.

Table 2: Water Supply

	N	Mean	Std. Deviation
4. The property (house) where I live is connected to the water reticulation network.	97	4.5361	.86677
5. Plumtree Town Council supplies us with clean and safe drinking water.	97	4.2062	.93473
6. Water pipe bursts in our area are attended to on time by Plumtree Town Council once a report has been made.	97	3.7216	1.01799
7. Water pipe bursts in our area are repaired on time.	97	3.4948	1.09091
8. Plumtree Town Council has a reliable source of water. (dam)	97	3.9485	1.02440
Average	97	3.9814	.75833

The lowest mean of 3.49 (SD 1.09) was derived from responses on whether Plumtree Town Council was attending to water pipe bursts on time. Respondents neither agreed nor disagreed that burst water pipes were attended to on time. This implies that Plumtree Town Council is not visible when it comes to attending to burst water pipes.

The highest mean was on the number of properties that were connected to the water reticulation system where the mean was 4.54 (SD 0.87). This shows that most properties are connected to the water system and therefore most ratepayers have access to water. The

quality of water supply in Plumtree Town is, therefore, high with an average mean of 3.98 (SD 0.76).

Table 3 following is for waste water management, it had a highest mean of 3.94 (SD 1.05) on whether Council had employees who were manning the sewer ponds. The least mean of 3.34 (SD 1.11) was on whether Plumtree Town Council addressed water complaints within 24 hours.

Table 3: Waste Water Management

	N	Mean	Std.Deviation
9. Sewer pipe bursts in our area in our area are attended to on time once a report has been made.	97	3.5258	1.06157
10. Sewer pipe bursts in our area are repaired on time.	97	3.4124	1.09690
11. Plumtree Town Council addresses wastewater complaints within 24 hours from the time the complaint is made.	97	3.3402	1.10761
12. Plumtree Town Council carries out regular tests of waste water in its ponds.	97	3.6495	1.07084
13. There are Council employees manning the sewer ponds.	97	3.9381	1.04895
Average	97	3.5732	.88771

Responses on this one indicate that respondents neither agreed nor disagreed with the question. The results show that the quality of service delivery in this respect is moderate. The total mean of 3.57 (SD 0.89) in this variable indicated that ratepayers agree that waste management, as a service rendered by Plumtree Town Council, is generally high.

In Table 4, respondents neither agree nor disagree that Plumtree Town Council prioritizes public lighting with a mean of 3.43 (SD 1.14). This showed that service delivery in this area was moderate as per the verbal interpretation. Respondents are neutral in their perceptions that council is providing public lighting in the suburbs where they live with a mean of 3.47 (SD 1.29) and this also shows that the quality of service rendered in terms of lighting is moderate. The total average mean is 3.67 (SD 1.05) which shows that provision of lighting to ratepayers is high.

Table 4: Public Lighting

	N	Mean	Std.Deviatio n
14. Plumtree Town Council is providing public lighting in the suburb where I live.	97	3.4742	1.29174
15. Streets and public facilities are lit at night except when there is no electricity.	97	3.7938	1.10810
16. Plumtree Town Council has a qualified electrician who attends to public lights in our area when they are broken down.	97	3.9897	1.15916
17. Plumtree Town Council prioritizes public lighting in residential areas.	97	3.4330	1.14480
Average	97	3.6727	1.04543

Although the total average means seem to indicate that the quality of service delivery in lighting is high, the two areas above indicate otherwise. The moderate responses talk to suburbs like George Silundika suburb (formerly called Hlalani Kuhle/ Garikai), Alpha and Gwakuba Heights. These areas have gone without public lights for over ten years now. Some of the properties there are yet to be connected to electricity. This agrees with the literature review where (Shakhmatova, 2010) asserts that local authorities in cosmopolitans are consequently snowballing consciousness of the requirement to build a conducive metropolitan atmosphere. Focal apparatus to be employed to brand towns habitable is virtuous night-time lights of urban zones. Currently this encompasses not just the illuminating of main roads, but also the sideways, suburban areas, city center, green spaces, like parks and architectural structures.

Table 5 shows responses about the health services. Responses on whether health facilities in Plumtree Town had adequate drugs gave a mean of 3.43 (SD 0.99) which means that respondents neither agreed nor disagreed that health facilities had adequate drugs. This is also an indication that this kind of service is moderate and that to a certain extent; the facilities have never been reported to be going without drugs.

Provision of affordable health services by Plumtree Town Council had a mean average of 3.88 (SD 0.89). This mean indicates that respondents are saying health services are affordable and that this perception is high.

Table 5: Health Services

	N	Mean	Std. Deviation
18. Plumtree Town Council has adequate health facilities such as clinics in our area.	97	4.1959	.86167
19. Health facilities in our area have adequate drugs.	97	3.4330	.98855
20. Plumtree Town Council Health Centers provide affordable health services.	97	3.8763	.89277
Average	97	3.8351	.78635

The average mean on the adequacy of health facilities such as clinics or hospitals is 4.20 (SD 0.86) which is the highest compared to the two. The total average mean on health services is 3.84 (SD 0.79) which is generally high as indicated by the findings of this research. Ratepayers of Plumtree Town, therefore, seem to be content with the provision of quality of health services rendered by council.

Research Question Two: What are the latent dimensions of service delivery techniques by Plumtree Town Council as extracted by Factor Analysis?

Twenty (20) items of Service Delivery Techniques were subjected to Principal Components Analysis (PCA). Before performing Principal Components Analysis, the appropriateness of information for factor analysis was evaluated. Review of the correlation matrix showed the existence of numerous coefficients of .3 and above. The Kaiser-Meyer-Oklin (KMO) value was .84 exceeding the recommended value of .6 (Kaiser, 1970, 1974) and the Bartlett's Test of Sphericity (Bartlett, 1954) reached statistical significance, supporting the factorability of the correlation matrix.

Result of factor analysis reveals that five factors accounting for 72.545 constitute Service Delivery by Plumtree Town Council, Zimbabwe. The five factors and the variance accounted for are: Waste Water Management (41.66%); Public Lighting (9.95%); Health Services (9.19%); Solid Waste Management (6.09%) and Water Supply (5.66%). This is a

clear indication that Plumtree Town Council provides high quality services to its rate payers in terms of Waste Water Management and as a result other services need to be improved upon.

Findings

Findings indicate that the perception of ratepayers on quality of solid waste management is high but moderate on water supply, waste water management, public lighting, and health services

Conclusion

Plumtree Town Council is providing high quality services to its rate payers in terms of Waste Water Management which accounted for 41.66% variance. This is further substantiated by overall mean of 3.57 (SD0.89) the variable of Waste Water Management which indicated that ratepayers agreed that waste management, as a service rendered by Plumtree Town Council, is generally of high quality. On the other hand, Public Lighting; Health Service; Solid Waste Management and Water Supply need to be improved upon.

Recommendations

In respect of the findings established in this research, the researcher recommends the following:

1. Plumtree Town Council got a high rating and ratepayers seem to be agreeing that it is providing services of high quality. They are encouraged come up with even better initiatives to scale up the services they render to ratepayers. It is, however, recommended that they work to improve on areas where they got a low rating such as in water supply, waste water management and public lighting where they scored means of 3.98 (SD 0.76), 3.57 (SD 0 .89) and 3.68 (SD 1.05) respectively.
2. The Zimbabwe Urban Council should copy those best practices from Plumtree Town that have enabled them to deliver quality services to ratepayers when other councils are failing to do so. This body should encourage all urban councils to carryout exchange programs/ visits so that they learn from each other strategies for providing better services to ratepayers.
3. Policy makers are commended for presiding over a council that is doing as shown by what they received from ratepayers. Policy makers are however advised to support and encourage council employees to work on the weaker areas alluded to in recommendations.

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Perceived Roles of School Governing Bodies in Fighting Poor Academic Performance in Government Rural High Schools in Limpopo Province of South Africa

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Abstract

This study examined the role that School Governing Bodies (SGBs) played in the fight against poor performance in schools that had been declared to be academically dysfunctional. The SGBs played a vital role by convening meetings with parents and educators to discuss problems in the school. Outsourcing of educators was done to help teach those areas where the regular educator had challenges with the content. Two of the participating SGBs solicited the intervention of the traditional leaders to curb absenteeism, drug abuse and other issues that caused learner poor performance. In one school, the SGB teamed up with the headman and parents to stop overage chronic Grade 12 repeaters from enrolling again and in the same year that school became academically functional when more than 50 % of its candidates passed the senior examinations.

Key words: Democracy, Decentralisation, Governance, Dysfunctional school, Traditional leaders.

Introduction

According to Van der Mescht and Tyala (2008) the advent of democracy in 1994 formalised the notion of school management through teams and the subsequent reorganisation of the education system in South Africa. They also argue that there is enough evidence to support the notion that hierarchical, top-down structures are not appropriate for school leadership and management. Sayed and Souden (2003) argue that the government had to remove an unequal past that prevailed before democracy through a comprehensive and complex policy whose underlying principle is decentralisation. Decentralisation in education derives from the general political governance of a country where “devolution of powers deepens democracy and enhances the legitimacy of political systems for promoting peace and prosperity in plural societies” (Sangita, 2007, p. 448). Decentralisation has become a major policy trend for educational change in many countries (Beare, 1993). In a study on decentralisation in the states of Karnataka and Andhra Pradesh in India productive efficiency was found to be high as people’s monitoring prevented procurement of substandard inputs like goods and materials and “close monitoring helped improve the

attendance of teachers and doctors in schools and hospitals respectively” (Sangita, 2007, p. 449).

School governing bodies (SGBs) in South Africa were introduced because of the concept of decentralisation as the state believed that it could not control schools alone, but should share its power with other stakeholders, particularly those closer to the school, on a partnership basis (Marishane, 1999). The aim for the sharing of power over the school meant that one stakeholder could not hold sway over the other stakeholders and so this would provide an alternate form of accountability. The government, through the formation of SGBs, committed itself to the development of a democratic system that provides for participation of all stakeholders with vested interest in education (van Wyk, 2004; Squelch, 1998; Karlsson, 2002; Oosthuizen, 2003). According to Bray (2005) the school and its SGB work together in a relationship of trust to promote quality education for all the learners and serve the best interests of the school and that the collaboration of the various components in the SGB and other stakeholders would work against the sliding of any school into the unenviable dysfunctional status.

In order to ensure that all population groups were given a chance to participate in the affairs directly affecting them, education needed to be transformed (Bagarette, 2012; Mketane, 2003). The transformation of the education system was multi-dimensional in that new membership and functional components had to be added to the School Governing Body (SGB). The current SGB consists of the school principal, teachers, the parents from the community where the school is located and the learner representatives in the case of high schools. The composition of the school governing body indeed would stand out as evidence of democratic transformation in the management of the schools. The functions of the SGB according to the South African Schools Act of 1996 bestowed hitherto unknown powers on the SGB and made this institution central to the delivery of education in the country. Chikoko (2008) investigated three sub-areas namely administration structure, class size and learner discipline. He interviewed stakeholders in five schools. The principals of these schools converged on one point of discipline and acknowledged that “Where we face severe difficulties of pupil indiscipline, we ask parent governors to intervene. Where school-community interaction is strained, the SGB is similarly an appropriate go-between” (p. 253).

The definition of a dysfunctional school in this study is that school whose pass rate at Grade 12 National Senior Examinations is below 50 % of the number of candidates (*IOL news*, 2013).

Purpose of the Study

The objective of this study was to examine the perceptions of the SGBs and the roles they played in fighting poor academic performance at schools that had been declared dysfunctional.

Statement of the Problem

There is poor academic performance in Government Rural High Schools in Limpopo Province of South Africa. This study seeks to find out the perceived roles of School Governing Bodies in Fighting Poor Academic Performance in Government Rural High Schools in Limpopo Province of South Africa.

Research Questions

1. What are the challenges experienced by schools in the teaching and learning process?
2. How involved are the School Governing Bodies in solving the problem of poor performance by learners?

Methodology

There are various philosophical positions that researchers use to guide their studies. In this study, the researcher subscribed to the interpretivist / constructionist paradigm. The ontology for constructivism is relativist, meaning that “realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature and dependent for their form and content on the individual persons or groups holding the constructions” (Guba & Lincoln, 1994, p. 110). “In this sense, constructivism means that human beings do not find or discover knowledge so much as construct or make it.” (Schwandt, 2000, p. 197).

The research design adopted for this study was the case study. A research design is a constructed plan and strategy that is developed to seek and discover answers to research questions as well as linking the philosophical foundations and the methodological assumptions of a research approach to its research methods (Gelo, Braakmann & Benetka, 2008).

Five government rural schools which were officially regarded as dysfunctional participated in the study. A questionnaire was administered per school which was completed by the chairperson of the SGB. The information solicited by the questionnaire was on the challenges the dysfunctional school was facing and what role the SGB was performing to fight the poor performance of the school in the National Senior Certificate Grade 12 examinations. “The sample should not be too small that it is difficult to achieve data saturation, theoretical saturation, or informational redundancy”, (Sandelowski, 1995; Flick, 1998; Strauss & Corbin, 1990; Lincoln & Guba, 1985). Neither should the sample size be too large that it is difficult to extract “thick, rich data” (Onwuegbuzie & Leech, 2007, p. 242). The distinctive feature of questionnaires from other data collection methods is that due to their design they can be administered in the absence of the researcher and are comparatively straightforward to analyse (Wilson & Mclean, 1994; Monette, Sullivan & DeJong, 2005). Separate interviews were conducted with the SGB chairperson and the principal. Hannan (2007) contends that people are quite flattered by attention and this sometimes overcomes any inhibitions so that matters quite secret are paraded before the interviewer with seeming abandon. The researcher held interviews with educators and learners especially at School D where he was teaching. The records inspected were the results of the performances over the five-year period between 2008 and 2012 some minutes of staff meetings and SGB-teacher meetings.

Results and Discussion

It is important at this juncture to briefly explain how learners are enrolled at schools and the general conditions about government schools in the rural provinces of South Africa so that the results of this study may be understood in the proper context. These are non-fee paying schools. The learners are enrolled at any school in their village or neighbouring village as they choose. They cannot be denied entry unless the admission seeker is very late like a few weeks after the start of the year. The government provides all textbooks, ballpoint pens, pencils, mathematical instruments, calculators, both hard and soft cover note books free. The learner takes this whole package once at beginning of first term for safe keeping at home. The government also provides a free meal to each learner every school day and the plates for learners to use. The only thing the learner buys is school uniform. The learner can drop out of school and one or two years later return to resume schooling without any reprimand. Admission is a given. The girl child has access to family planning contraceptives from the age of eleven years and on a certain day in the week they are free to go to attend

clinic. During the duration of this study the researcher was based at a school where every Tuesday girls would go to a satellite clinic located outside the school campus to get family planning injections and pills even during lesson times until the SGB intervened to allow them to attend the clinic only after 2:30 pm when lessons had ended and study time commenced.

The SGB of each school was asked to list the problems or challenges their schools were experiencing regarding the teaching and learning processes and to rank them starting with the most serious challenge. The SGBs listed these challenges upon which they attributed poor performance of learners as summarised below:

The biggest challenge given by the dysfunctional schools for producing poor results was that of learners not going to school regularly. Next in prevalence was the challenge that educators were not strict on learners doing their school work. The educators also did not give learners enough written work. The few class and home activities given to learners were also not marked in most cases. Some educators did not attend to their lessons preferring to remain in their staff rooms. Some educators would attend 10 to 15 minutes late and left 5 to 10 minutes before the end of the 35 minute-long lesson. The SGB in some schools gave period registers for teachers to clock in and out to keep track of their presence in class. This improved teacher attendance in these schools.

Three out of the five SGBs spent most of their meetings dealing with the discipline of learners. The problems at the dysfunctional schools were related to late coming and absenteeism. Some learners attended school in the first morning session and dismissed themselves after eating lunch between 10 and 11 o'clock in the morning. Their absenteeism commenced soon after they had eaten lunch. The other challenges that affected the schools were the challenges of pregnancy of the girl learner, drinking, smoking and drugs.

The SGBs took measures that were aimed at solving the teaching and learning problems to improve the performance of the learners especially in the final grade 12 examinations. All the schools held meetings that involved the SGB, parents and teachers. These meetings were chaired by the SGB chairperson. Four of the five schools held two meetings each which may be averaged to one meeting per half a year. However, these meetings were characterised by poor attendance on the part of parents. The failure by

parents to attend school meetings in sizeable numbers implied that as stakeholders the parents were not exerting much influence in the running of the school.

Table 1: Challenges resulting in poor performance

School	Challenges Responsible for Poor Performance
A	Learners not attending school regularly. Educators not strict on learners to do their school work Lack of educators competent in other subject areas Pregnancies of the girl learners
B	Learners not attending school regularly. Educators not strict on learners to do their school work Pregnancies of the girl learners
C	Learners not attending school regularly. Educators not strict on learners to do their school work Pregnancies of the girl learners
D	Learners cannot take responsibility to study Teachers' negative attitude towards learners. Drugs, beer and cigarette use by learners. Pregnancies of the girl learners
E	Learners not attending school regularly. Educators not properly qualified to teach in the FET band Pregnancies of the girl learners Drugs, beer and cigarette use by learners.

A mid-term meeting at school D involving the SGB and educators made the following resolutions:

- Both SGB and educators must know and understand the school policies as their main guide.
- Each HOD and department must have their own file of policies.
- Written work audit shall be done every month: class work, homework and tests.
- Both Principal and Deputy Principal must know and submit names of educators not attending classes to the SGB for disciplinary steps to be taken. Poor attendance by teachers to lessons especially when the principal is away on official duty must cease. Teachers are encouraged to attend to their classes regularly.

- Absenteeism: names of learners must be submitted so that the SGB can discuss with their parents. Ill-disciplined learners were to be attended to by SGB members.
- The SGB will regularly address learners at the school assembly or bring motivational speakers to instill discipline in both learners and staff.
- There must be continuous monitoring and searching for drugs and substance abuse. The South African Police Service (SAPS) must be asked to intervene.
- Encourage learners to further their education at technical colleges as some have become over age for the grades they are doing. Some learners are over 20 years of age and in grades 10 to 12. They must be helped to seek skills training at colleges to avoid unnecessary repeating.

These resolutions were geared to turn around the misfortunes of the school. All the participating SGBs approved outsourcing of educators to help in teaching those areas that their own educators did not know. These educators coming from outside would teach after normal school time and on Saturdays. Winter schools were approved by the SGBs and these were hosted during the second term school holidays. The outsourcing of educators and holiday lessons were done for the grade 12 learners only because emphasis was placed on their performance more than for any other grade. Educators engaged in extra lessons teaching were paid by the SGBs as they controlled the budget and the government allowed them to spend up to 60 % of their per capita grant on curriculum needs.

SGBs at two schools requested the traditional leaders to come and intervene in disciplinary issues. The first school had learners who always came to repeat grade 12 without any success. One of the learners was around 26 years of age. Before the learners were admitted into class on the first day of first term in 2012 the SGB, parents and educators had a meeting to discuss the problems involving these repeating over-aged learners. After this meeting, the SGB chairman and Headman addressed the learners and informed them that no one who is above 22 years of age and intending to repeat would be allowed to enrol. As a result, the number of grade 12 learners dropped from 86 to 59. The school had achieved the pass rates of 42.1 %, 36.6 %, 22.0 % and 29.0 % from 2008 through 2011. In 2012 that school achieved a pass rate of 62.7 % and was declared to be functional for the first time in five consecutive years.

The second school had serious problem of learners not attending school and resorting to drugs. The Chief summoned parents and their secondary school-going children to a

meeting at the community hall where he addressed the problem of absenteeism on both part of learners and educators, learner pregnancies, smoking and drug abuse. Following this meeting school attendance improved on both the part of learners and educators. The scope and time frame of this study did not allow the researcher to monitor changes in patterns of pregnancies, smoking and drug abuse.

The involvement of the traditional leaders in bringing discipline to parents and learners showed that they were part of the community which is an important stakeholder in any school. The traditional leaders wield influence because they are both political and social pillars of each rural community. Appealing to them to participate in addressing the causes of poor performance by schools ushered in a new dimension in trying to solve this scourge. The headman is a direct representative of the chief who oversees a section of the village. He is involved in the allocation of residential stands to prospective villagers and adjudicates on social issues affecting the villagers. The Chief and Headman therefore occupied positions of respect and the communities in this study supported their strategies to solve the problems of dysfunctional schools in their areas of jurisdiction.

Findings

The biggest challenge given by the dysfunctional schools for producing poor results was that of learners not going to school regularly. Next in prevalence was the challenge that educators were not strict on learners doing their school work. The educators also did not give learners enough written work. The few class and home activities given to learners were also not marked in most cases. Some educators did not attend to their lessons preferring to remain in their staff rooms. Some educators would attend 10 to 15 minutes late and left 5 to 10 minutes before the end of the 35 minute-long lesson. The SGB in some schools gave period registers for teachers to clock in and out to keep track of their presence in class.

The SGBs played a vital role by convening meetings with parents and educators to discuss problems in the school. Outsourcing of educators was done to help teach those areas where the regular educator had challenges with the content. Two of the participating SGBs solicited the intervention of the traditional leaders to curb absenteeism, drug abuse and other issues that caused learner poor performance. In one school, the SGB teamed up with the headman and parents to stop overage chronic Grade 12 repeaters from enrolling again and in the same year that school became academically functional when more than 50 % of its candidates passed the senior examinations.

Conclusion

The study has shown that SGBs are concerned about the dysfunctional status of their schools. They intervened to arrest the poor performance that prevailed at their school, even to the extent of performing some duties that normally were responsibilities of the school principal and the school management team (SMT) like disciplining educators who did not want to attend lessons and issuing of written warnings to learners. Some SGBs brought the traditional leaders to intervene in bringing order to the schools and community to eradicate the dysfunctional status at their high schools.

Recommendations

School management should come up with a strategy of bringing a turn-around to the school functioning. The recommendation is that teachers should take their work seriously by being in school when they should be and by ensuring that students do their homework.

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Perceptions of and the Tensions between Promise and Fulfillment

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Abstract

The notion of promise may be perceived as a prediction that something promised will be fulfilled. The idea of promise has in itself a gem of reality in outlook. It has no reverse gear until it is cancelled. It creates expectation and may drive the promised to some anticipated destiny. There are tensions made by this anticipation in terms of, for instance, the timing of fulfillment. It is these tensions that this essay has sought to highlight. Tension exists between promise and fulfillment in a number of ways. Examples may include biblical models versus interpretive models, or conditional aspects of promise versus the unconditional faithfulness of God. We live, as it were, in the gap suspended between promise and fulfillment. It occurs to one that these tensions cannot be resolved except by the realization of the fulfillment of promise. Since mankind has no input on the real fulfillment of the promise, promise continues until fulfillment supersedes it. The tensions of promise and fulfillment are both historical and theological as people move from promise to realization. Understanding the promise is not required but believing the promise is. Resolving the tension is not a necessity but claiming the promise is a necessity.

Keywords: *Promise, Fulfillment, Tension*

Introduction

One can say that continuity and a discontinuity exists between promise and fulfillment just as there are continuity and discontinuity between anticipation and realization. On one hand, continuity exists in that fulfillment represents what was promised or predicted. The fulfillment is the event of the witness of promise. As Kocik (2017) put it, promise opens perspectives and awakens hopes as well as it tells a story in need of a last chapter. On the other hand, discontinuity exists because promise mainly looks forward while fulfillment often looks backward. This dividing line emphasizes the time of historically waiting having ended and a new period having begun. There is a corrective of the historical-empirical over against the eschatological which may be still-unfolding (Scott, 2017).

Perspective on Promise and Fulfillment

Davidson (1905) comments, “Consequently, to expect fulfillment in the exact terms of prophecy is to mistake its nature” because it is not an abandonment but may be a still-unfolding story (Scott, 2017). Each generation can find its identity in the history and progression of fulfillment while living in the hope of the great future God has prepared for his people. Each generation must get involved in the interpretation and application of the prophetic word so that it, too, may contribute to the progress of fulfillment. In this sense, promises are temporal expressions of God’s eternal plan. Every fulfilled promise is a fulfilled prediction. To glorify promise rather than fulfillment is to misunderstand the nature of the forecast and to miss the significance of the Christian gospel. The good news is the preaching of today of fulfillment (Acts 13:32) in light of the present reality, depending on “an adequate understanding of the original text by a contemporary audience” (Van Gemeren, 1990, p. 327).

The promises of God are the object of hope. According to Wendland (2006), the focus of the hope in the fulfillment of God’s promises is Jesus Christ; the mid-point of redemptive history. The language of hope comes to expression when we recognize that the language of promise is the language of metaphor. When we speak of what God has promised his people, as witnessed by Moses and the prophets and by Jesus and his apostles, we cannot use language of sight, we must use the language of vision, which is the language of metaphor. Ferre (1968) has defined the language of metaphor as an expression of man’s finitude and God’s freedom. That is why genre is a critical element in correctly interpreting the Bible. Eastern literature is much more figurative, metaphorical and symbolic than modern western cultures’ literary models. In this light many interpreters may have been wrong about their estimate of the implications of the language of promise. Related to the language of promise is the language of shadow or pre-figuration even though that may not have been in the mind of the original author or his audience. That is, each promise contains a valid proclamation in itself. However, the promise may simultaneously carry a hint toward an ultimate event as well as it may contain an end in itself.

Types continue as long as God says they do. The promisor provides his own guidelines for the fulfillment of promises. Generalities or fulfillment in principle at the expense of an exact matching of detail is out of order in fulfillment (Hasel, 1986, p. 311-312). Promises are tokens (guarantees) of which fulfillment is the reality of covenant. Promises may further have tokens that they will be fulfilled.

Promise may be conditional or unconditional. Conditionally, promise administers covenants. The covenant is absolutely unconditional in character because the unconditioned nature of God's promises guarantees the certainty of the fulfillment; even if the enjoyment of these promises is conditional (Rand, 1951, p. 330). When we say that promises are unconditional we mean that nothing will stand on the way of fulfilling and implementing the promises. In this light, Hasel (1986) observes that the promises will neither fail nor fall to the ground.

According to Hasel (1986), the promises are God's, but his people are responsible for hastening the realization of fulfillment. The divine predictions are fulfilled in actual history as promised. God's word is not "vain" or "empty". The word for Yahweh, so observes VanGemeren (1990), "once uttered, reaches its goal under all circumstances in history. Contextual specifications must be met, or a clear inspired fulfillment designation must be present". Otherwise the fulfillment may not capture the full intent of the promise. As Hasel (1986) incisively observes, "a comparison of prediction and fulfillment indicates that the fulfillment occurs exactly according to the detail of the prediction. The fulfillment meets the prediction point by point, every detail of the prediction counted in its fulfillment. It is a fact that elicits belief." What if detail is not fulfilled? The interpreter may deceive oneself and others that one has arrived at a meaning.

Purpose of the Study

The purpose of this study is two-fold: First, it is to discuss the perspective of promise and fulfillment. Second, it is to discuss the tension between promise and fulfillment within a biblical context.

Statement of the Problem

The notion of promise may be perceived as a prediction that something promised will be fulfilled. The idea of promise has in itself a gem of reality in outlook. It has no reverse gear until it is cancelled. It creates expectation and may drive the promised to some anticipated destiny. There are tensions made by this anticipation in terms of, for instance, the timing of fulfillment. It is these tensions that this essay has sought to highlight. Many interpreters may have been wrong about their estimate of the implications of the language of promise.

Research Questions

1. What is the relationship of promise to fulfillment?
2. What elements of this relationship bring about tension?
3. How can the tension be resolved, if it can?

Methodology

Qualitative study was used. The goal of interpretation is not to arrive at the meaning of the text, but to open discourse with the text; as Ricour (1975) writes incisively, “The parabolic message proceeds from this lesson between a form which circumscribes it and a process which transgresses the narrative boundaries and points to the ‘other’ to a ‘beyond’” (p. 99). Interpretation must pass by literary analysis from exegesis to theological interpretation. It must answer to aspects of “out of time” of the prophet as a witness for future generations.

Results and Discussion

There is a theological tension or paradox between conditional and unconditional promises. It is surely true that God’s redemptive purpose is unconditional. However, the human response is always conditional. The “if-then” pattern appears in both the New and Old Testaments. God is faithful, mankind is unfaithful. This tension has caused much confusion. Interpreters have tended to press only one horn of the dilemma: God’s faithfulness or human effort; God’s sovereignty or human free will. How do we balance the two? If God’s promises bind him and involve his reputation (Ezekiel 36:26, 38), how does the part man plays affect that binding or reputation? Take for instance the fact that Moses sent spies only to end up with forty years of wandering in the wilderness without possessing the promised land (Numbers 13:17-25; 14:33-34). The problem lies in inconsistency and imbalance. Did Moses have to send the spies as God was leading him? The spies and the people wavered from implicit obedience to God as the only path to safety (Exodus 23:24). God promised to go before Israel into the Promised Land (Exodus 23: 23, 27, the spies went ahead of God) and to send the hornet before Israel (Exodus 23:28-30; Deuteronomy 7:20; Joshua 24:12). Spurred by admonitions of courage (e.g. Deuteronomy 31:7; 7:28-19), the people were to exercise constant and unrelenting effort (Judges 18:9; Josh 18:3) and concentration.

It belongs to the essence of the messenger that he is the forerunner of the thing which he announces. The messenger is superfluous when the coming event instantaneously

announces its own arrival. Thus the messenger's word always sets up a tension-laden interval between the message and the occurrence of that which is announced. The time interval is properly understood by the listener as time when he should bend himself to the will of one sending the message. Zimmerli (1963, p. 102) saw the interval as being held open until that which is to come will be a word-become history/event. It can then be stated that the promisor spoke and it came to pass.

The prophetic promise proclaims at its deepest level not a coming something after the manner of a fortune teller, but he who comes. McCurley (1974, p. 36) suggested that the essence of promise is not something but someone. It is God who comes to be with his people. In this sense the promise points to the promisor. Yahweh gives the promise of himself. The many and varied promises have one ultimate goal for the people to be with God. So the promise of promises is God's coming to be with his people. If the promise seems high but the reality disappointing, it is because the reality belies the promise (Yahweh himself) in the future about which they speak. Fulfillment of promise is a Yahweh-event. The reality may overwhelm the promise as on the road to Emmaus (Martinez, 1999) the disciples' heart did not burn while Christ was with them (Luke 24:32). Every effort to lay hold of the goal and to run towards it becomes a running toward him who has already laid hold of the believer (Dube, 2009), before all his running. This anticipation becomes a history of a special sort (Philippians 3:12). Its end is the beginning in Christ. Promise is history ahead of time.

The old patriarchal history, which looked forward to fulfillment in the conquest, is thereby placed in the tension of a much farther looking expectation of fulfillment (Kocik, 2017). For Abraham's (Genesis 17:3-8) prosperity had finally to become a people and to possess the land of Canaan--this alone would not mean the full realization of promise. The theme of the Pentateuch is partial fulfillment or partial non-fulfillment of the promises or a still-unfolding story. The program of Yahweh is here greater than the fulfillment about which he himself will later tell. Beyond this account of fulfillment, promise yet unredeemed will remain open. The prophetic authors (e.g. Jeremiah 2:6-7; 23:7-8; Amos 9:8-15) achieve the combination of the patriarchal narratives with the Exodus story under the arch of tension of promise/fulfillment on a much narrower basis than did Moses. There was need for a second Exodus with a remnant. Yahweh wills the achievement of the reality of God's own people and wills to be God who is near to his people. The fulfillment of the new Exodus is not quoted as "proof-text" out of its context but within its context. The fulfillment means

that the deliverance of national Israel prefigures and narrows down to the Messiah as personal Israel.

There is tension between looking forward and looking back (SPCBT, 2003). Today is not an anonymous fate but it stands before tomorrow (even if characterized by the possibility of lapse in promise (Zimmerli, 1963, p. 99) and after yesterday. A dual fulfillment may be recognized only if scripture demands an initial and partial fulfillment and later scripture clearly indicates the final and complete fulfillment. For instance, Matthew 2:15 quotes directly from the Hebrew text of Hosea 11:1, “out of Egypt I called my son.” The phrase refers collectively to the nation of Israel. It happens that Israel is a promise-type whose predictive aspect can be discovered. Therefore, within the historical allusion, Matthew detects a prediction-promise of God’s Son being called out of Egypt. The correspondences are divinely intended. The type has a built-in anti-typical element. That is, the Messiah was the embodiment of all Israel. There is no distortion or abuse of context of Hosea by Matthew; nor has he added his own interpretation to the text (Hasel, 1986, p. 310). This detail is significant for the precision of the fulfillment.

Can the element of the promise/fulfillment be present in its pure form without stylizing it in stories paralleling the Exodus/patriarchal stories? Is the twofold/multiple fulfillment appropriate to the word of promise or fulfillment? Zimmerli (1963, p. 93) observes that we live in the tension between promise and fulfillment, between the already and the not yet, between the glimmer and the reality. The Christian vision is caught between sets of polar tensions. Jesus fully reveals the plan but not yet completely achieved (Kocik, 2017). We know how it will end but not when or after what process. The kingdom is in our midst but it is also hidden in the midst of the future. Love and trust will win in the end, but we don’t know what it will take to accomplish that victory (Greenly, 2004). As Hasel (1986) instructed us the pragmatic test of history mandates promise/fulfillment that matches the details of the specifications with proposed identifications.

The other polar tension indicates that sometimes there are microcosms of the macrocosm of fulfillment so that there is constantly a future element in the promises of God (Kocik, 2017). That is, many prior promises are illustrations “of the promise of God’s faithful activity which points toward a future decisive act” (McCurley, 1974, p. 38). For instance, when David’s dynasty gives the people of God little comfort, God promises an ideal king (e.g., Jeremiah 23:3-5). The ideal king event will not be isolated but it will climax

God's prior activity with his people. This means that there is no way to determine in advance the effect of fulfillment the promise will have. Also, the same means that there is constantly a corrective which implies that we cannot read a particular situation as fulfillment of some promise. We are always moving and searching.

In this light Zimmerli (1963) rightly advises that beyond all of the historical and tradition-historical considerations, however, the theological statement must be essayed: In the language about promise, which in the patriarchal 'already' era precedes the election of historical Israel; "the word about the promise to the fathers is understood by the faith of Israel . . . not as a competing or endangering element but as an unfolding development pertinent to the genuine meaning of the Exodus confession and indeed security in it" (Zimmerli, 1963, p. 95).

The category of promise/fulfillment serves to secure the irrevocable validity of the gift bestowed by God. There stands not merely a momentary impulse which can be reversed convincingly tomorrow, on a new impulse: Yahweh has promised of old in his word. The fulfillment of such promises proclaims the faithfulness of Yahweh which remains steadfast throughout all time. The content of promise/fulfillment encompasses in every case a specific historical space. They are bound inseparably to history: Not merely to a historicity conceived as having no extension in either direction, but a history which extended in time. Without such a history, promise/fulfillment is inconceivable. This category is an unlimited safeguard against every attempt at self-redemption from this temporarily extending course of history, subject as it is to the lowliness of ever-recurring accidental and unfathomable events. Anyone who knows of promise and fulfillment is responsible to a yesterday about which he heard something and he walks toward tomorrow (Zimmerli 1963, p. 96-97). The tomorrow, unlike the yesterday, has not been scouted, except by the promisor. But trust moves in the direction of the promise. Promise always points to the future. The pace of movement must be commensurate with the timing of the fulfillment of the promise. One must arrive at the fullness of time at the space-event of the promise so that, as it were, one is neither delayed nor too early.

The promise may seem to be delayed but "the fulfillment awaits on at (the) appointed time . . . though it linger wait for it" (Revelation 2:3). Historically, promise proceeds from some past point toward some future point; that line is not usually razor-straight as though drawn with the use of ruler but zigzags and jags, full of ups and downs, unexpected tricks

and even woeful setbacks. History moves, God acts. History is not cyclical but linear. It is actually a story that had a beginning, a middle, and someday a final and glorious end. What motored the history forward was the tension between promise and fulfillment and the ways those promises ended up coming to fulfillment (Hoezee, 2003).

The historical path stands under a definite tension: Anyone who speaks of promise and fulfillment knows of veiled purposes and distressed waiting. He knows of summoning and not only of a looking on. He knows of walking and not only of standing still. (Exodus 14:12-14 where Moses advises the people to stand still and see the salvation of the Lord while Yahweh instructs Moses to tell the people of Israel to go forward. No standing still!). The knowledge of promise and fulfillment entails a journey, a “being on the way.” Catastrophes do not stop history of its meaning. The purposes of the promisor must interface with the functions of the promisee. That is, the promisor’s (as Wendland, 2006, p. 286 describes it) “desired results in terms of new, reinforced, or altered thinking and actions” of the promisee’s full comprehension and compliance, makes the prophetic word always recur anew. The promise has an unmistakably functional significance in this historical work, e.g. the promise of Nathan to David runs through the entire royal history of Judah.

In the context of promise the objective will of God works against subjective will of the individual. Four pairs of realization of this statement come to surface. First, objectively, in God the promise is complete in all righteousness. Subjectively, in the individual, the promise is an incomplete, ongoing or growing process to be realized or experienced. Second, in God the promise legally and universally binds but in individuals, only those who particularly believe may experience the fulfillment. Third, the divine promises are without any contribution from humans. Yet, subjectively they involve the cooperation of those who walk by faith. An example is shown in the Hebrew youths before the fiery furnace. While the other men burn as they throw the youths, Shadrach, Meshach and Abednego survive the ordeal (Daniel 3:21-27; Deuteronomy 4:24 where Yahweh is a consuming Creator fire). Similarly, Daniel survives the mauling of the hungry lions (Daniel 6:23-4; Revelation 5:5, the Lion of the tribe of Judah had overcome). Fourth, God promises what he has already fulfilled from the beginning. For instance, in Joshua 1:3 he says “Every place that your foot will tread upon I have given you, as I promised to Moses.” God does not begin what he has not completed. Therefore, his side is meritorious. Man’s side witnesses to the beginning or demonstrates the merit of the promise. All the above expounds the principle of shared identity—the superior with the inferior. What the superior promises, the inferior realizes as

he corporately links with the superior. The inferior thus meets the requirements of the superior. The ethical tension of the link is solved by the Messianic substitute—all promises become yes/amen in Christ (2 Corinthians 1:19-20). Faith is the organ of contact with and growth into the new horizons of existence. The existence of the deliverer in Christ comes to stand in a new way in the act of tension between promise and fulfillment (Zimmerli, 1963, p. 114). Only then can the believer truly fit into a space that was meant for him/her.

A particular space does not limit the element of promise and fulfillment unless in the interpretation and understanding of the details of promise and fulfillment the particular space was intended. As Dube (2012, p. 39) makes us aware, the particular space might be co-opted into the initial promise. Promise is like a gem of reality which represents and grows to the actual reality. It is like a spark of light that must brighten to the full measure of the actual light. It has not reached the semblance of actuality until it gets to its peak. No-one is there until one is there. But the brighter the spark becomes or the bigger the gem grows or the more accurate the interpretation or understanding appears, the promised is tempted to say “aha the fulfillment of the reality is at hand.” Hence the tension created by the discovery of the fact that the full reality is not yet.

Tension emanates from the effects of God’s word. To ignore the effects of God’s word means to neglect the concreteness of prior faith and to simplify it to timeless myth—human customary and experiential interpretation. There are concrete and precise acts in history. In the view of McCurley (1974, p. 36), these acts include Exodus from Egypt and conquest of Palestine which can only be ignored at the expense of the relevance of history. The word is not a figment of imagination. It is a revelation to guide the people to God. It is the way of wisdom so that the people might receive the fulfillment of the promises. Isaiah 48:17 says: “I am the Lord your God who teaches you what is best for you, who directs you in the way you should go.” This instruction requires faith, devotion and submission. In another way, progressive revelation deepens the content of promise by saying there is a fullness of blessing thoroughly capable of constituting a universal counter culture to the worldwide history of curses related in Genesis 3:11. God promised to be with his people in prosperity and adversity in order to take care of them in the present and to secure for them a future with him. A deviation from the way of revelation degrades revelation into religion—hence the tension. Dube (2010) defines religion as “a system of belief and morality that gives human beings a sense of meaning, but as a system it is defined and developed by human beings” (p. 7). It begins and ends with man, i.e., his superstitions and phobias. In this

outlook, tension comes in the light of whether one is committed or just religious and manipulative. God alone can both promise and fulfill for he alone knows and overrules the whole of the future. The tension arises when God chooses to use one man, one family, one nation to reach the rest of mankind. God's election may cause pride instead of service, exclusion instead of inclusion. As Hasel (1986) insightfully notes: "History is meaningful because it is ultimately under the control of God. . . . Delicate is the tension between human functionality and God's fulfillment, between what will be accomplished in this world and what will happen in the final fulfillment" (p. 296) by the action of God himself.

Findings

Findings indicate that there is tension between promise and fulfillment. Tensions emanate from biblical models versus interpretive models, or conditional aspects of promise versus the unconditional faithfulness of God. It emanates from the effects of God's word. God alone can both promise and fulfill for he alone knows and overrules the whole of the future.

Conclusion

Tension exists between promise and fulfillment in a number of ways. Examples may include biblical models versus interpretive models, or conditional aspects of promise versus the unconditional faithfulness of God. We live, as it were, in the gap suspended between promise and fulfillment.

It occurs to one that these tensions cannot be resolved except by the realization of the fulfillment of promise. Since mankind has no input on the real fulfillment of the promise, promise continues until fulfillment supersedes it.

The tensions of promise and fulfillment are both historical and theological as people move from promise to realization. Understanding the promise is not required but believing the promise is. Resolving the tension is not a necessity but claiming the promise is a necessity. A story may serve to illustrate the point.

I used to promise my son that I would give him some pocket money at the end of the month. One day at the beginning of the month he invited me to accompany him for window shopping. I concurred. At the toy-shop, he systematically wrote down the prices of some toys. I could see him calculating and after what appeared to be hard thinking, he would exclaim, "Yes!" We returned home amidst some excitement I had never seen before in my

son. I could see him move up and down as if he had something to tell me. But he was not gaining enough courage to do so, even if he got close to me and we talked some. After some time he got confident enough and he called, “Daddy.” I answered, “Yes, son.” He said to me: “Please, may you lend me some money?” Without much consideration I asked him where he would get the money to pay me since he had neither bank account nor a paying job.

His answer was a surprise of surprises. He asked me if I had forgotten. I scratched my head trying to figure out what it was I had forgotten. On inquiry he told me that I had forgotten the end of the month. He said that if I gave him his allowance he would give me what he owed. He claimed the blessings of the month-end promise at the beginning of the month. He moved forward in remembrance of what I had promised before. The belief that the promise would be fulfilled governed his present behavior. His view of the future determined his present behavior. So is the journey of the promised.

Recommendations

1. The believers should claim the promises made by God.
2. The believers should believe the promises made by God

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Effects of Mordenization: A Comparative Study of Christianity's Seventh-Day Adventists and Roman Catholics and Islam's Ahmadiyyas and Sunnis in Lusaka District, Zambia

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Abstract

This study critically examined the ways in which modernization had impacted on religion, specifically Christianity and Islam in Lusaka District. The study focused on Seventh-day Adventist and Roman Catholic Christians and Ahmadiyya and Sunni Muslims living in Lusaka district where a sample total number of 50 respondents were selected from Christianity and Islam. The study revealed worrying issues on religion that if left unchecked, religion would no longer be viewed and valued as it should. The research design that was used in this study was a descriptive survey. The researchers used both primary and secondary data sources of information. Primary data was obtained by self-administered questionnaires that consisted of both close-ended and open-ended questions. Modernization has led not only to the decline and innovation of Christianity, but to adaptation and reinterpretation, worldliness, as well as dehierachisation of the human and divine. The findings show that Christianity is more prone to outside influences than Islam because there are no explicit rules on interpretation in Christianity and that Jesus is an experiential being, whereas in Islam the rules are written down. However, both Christians and Muslims believe that religion is still relevant in modern times. They expressed the need to preserve religious values. The findings further show that even if Zambia was declared a Christian nation, it is secular in nature because state programmes and other activities do not meet the requirements needed to help in preserving religious cultural practices.

Keywords: *Mordenization, Christianity, Islam, Sunnis, dehierachisation*

Introduction

Zambia was declared a Christian nation in 1991 despite the presence of other religions such as Islam, Hinduism and African Traditional Religion. Religion exists as a mental reaction to people's lives and the environment. According to the Catholic Catechism (2008), religion is a universal reality because religion was the fundamental concern to every human being for God is there in the human heart. Muslims on the other hand believe that

religion is an essential aspect of a person's identity that influences every part of one's life. Modernization is the act of improving and adopting the process of new ways and ideas.

Generally the traditional features of religious life gradually changed from profoundly ingrained religious customs and traditions to something more modernized, in a developmental sense. The adaptations of modern ways of living have altered life-style patterns of religious men and women. Over the years Catholic priests have embraced celibacy in their vocation; currently priests called upon religious leaders to allow them to marry, but Pope Francis told a group of reporters that celibacy was a gift for the church, but since it was not a dogma, the door was always open for reconsideration (Jenkins, 2014). The coming of the internet had to some extent replaced religious traditions thereby reducing the influence of clerics as the custodians of revealed knowledge. A study by Downey (2014) suggests that the Internet might have played a role in the demise of organized religion. Cultural developments changed how God is thought of and spoken about.

Matunhu (2011) suggests that modernization undermines religion except where the latter finds important work to do other than mediating the natural and supernatural. The merits are visible (Antonia, 2014). Twitter, for instance, is "another step toward technological evolution and has quite an impact in some cultural and social sectors because it offers great informational and relational opportunities" (p. 65). Antonia (2014) further adds that, "People can get to know one another and build relationships without ever meeting in real life" (p. 68). This transformation has many interesting effects: for example, family members and friends who live apart can keep in touch, a group of students or researchers can be a team even if they work from different places. This encourages a sense of togetherness and belonging to a community.

Acknowledging the contribution of modernity and its evil effects, Samuel (2002) submits that, "Modernity in spite of its positive contributions in many areas of life has created restlessness and identity crisis among the tribal". Abanyam (2012) in explains that: "Before the advent of modern science and its application technology, the Africans had known how to brew beer, distill local gin, preserve corpses, weave cloths, make pots of different shapes, colours and sizes, build houses, make astronomical observations, heal diseases of different types through herbs and roots, rear cattle and do many other things" (p. 105). But what has happened to these indigenous sciences today? Some of them have been

lost because of the influence of western scientific paradigm. The major problem here is that not all western technologies are congenial with African worldview.

Christians are the majority by declaration although it is debatable. It is debatable because many Zambians are Christians by declaration as opposed to faith. The urge to break away from the past (Jessica, 2014) prompts a desire to fill the void with something new; the dynamics of this transformation, however, await continued investigation

The Purpose of the Study

Dube (2016) observes that the purpose of the study is “a critical statement for the entire study that needs attention for clarity and conciseness” (p. 48). The purpose of the study was to ascertain the challenges and benefits Christianity and Islam face as they live in modern society with its two faces.

Statement of the Problem

It is evident that there is no nation which desires to be stuck in the past. Similarly, developments are good in as far as material, social and economic status is concerned. This study sought to explore the effects of modernization on Christianity and Islam in Lusaka District. Such a study had not been conducted in Zambia before, hence the need for this study to close this gap thereby adding to the body of knowledge.

Research Questions

Research questions, as noted by Kombo (2006), are, “issues that the researcher seeks to answer. They are related to the research objectives. These questions guide the research process” (p. 48). In pursuing the above purposes, the researchers were guided by the following questions:

1. What are the positive effects of modernization on Christianity and Islam?
2. What are the negative effects of modernization on Christianity and Islam?
3. Which one of the two religions is easily influenced?
4. What factors would lead the other religion to be more negatively affected than the other?

Methodology

A research design is a control stratagem of a research study. Troachim (2006) wrote that a research design is “the glue that holds all the elements in a research together” (p. 13). It can differently be referred to as a scheme or a tactic used to arrive at answers. The

researchers used a survey descriptive design which allows questionnaires, in-depth interviews, comparative study and document analysis. These researchers opted to use this method taking into account the nature of the comparative research at hand. The sample size for the study was twenty five (25) Christians and twenty five (25) Muslims. Since both Christians and Muslims are represented by different associations and councils, respondents were solicited from these mother bodies. From all the associations, ten (10) Christians were Adventists, fifteen (15) Catholics with ten (10) Ahmadiyya Muslims and 15 Sunnis.

Data collection, in research terms as observed by Kombo and Tromp (2006), refers to “gathering specific information aimed at providing or refuting some facts” (p. 99). The researcher used interviews (qualitative) and questionnaires (quantitative) in collecting data from respondents.” In particular, the researcher also used structured and open-ended questions. The researchers used questionnaires because they were an economic way of accumulating information of significance. Secondary information was gathered from books, journals, Internet as well as from the different, individuals, associations, councils and conferences.

All the respondents attend church or mosque prayers. This may mean that they understood religious matters in their religion hence very important for their analysis on the effects of modernization on religion. Sixty two percent of the total sample attends prayers weekly whereas 38% attends prayers every day. This means that all the respondents were committed religious people by implication.

Results and Discussion

According to the findings of this study, all the ten (10) Seventh-day Adventists and fifteen (15) Roman Catholic Christians respondents agreed that modernization has positive effects. Stating the benefits, they agreed that modernization assists to reach out to all classes of people as well as widening of methods of outreach. They acknowledged that Face book, as a media platform, helps religion to flourish as it gives light on the presence of a Supreme Being and forces one to worship him; hence, it is a tool for evangelism. This confirms what was pointed out by Bernard (2000).

The findings also reveal that the internet gives a variety of understandings from many thoughtful leaders. In so doing, it helps to convey religious messages as most people of the modern era use the internet to learn more about other religious beliefs to appreciate and

understand their similarities and differences. The internet similarly reduces stress on religious men and women like priests and nuns. This is so because they can have friends who they chat with and so relax. This was a new aspect revealed by this study. Similarly, the findings revealed that through the internet believers discuss with other believers on what affects their religious life; hence, the communication of vital information can easily circulate.

The study revealed that many modern means of communication not only aid believers and enable them to share and discuss religious issues more speedily but also the church's teachings are accessible to anyone on the internet (Pope John XXIII, 2002). It also well exposes and explains the moral stance of the church and the support one can get from its use. The findings further reveal that you-tube sermons help in pastoral work and that believers access quick Google Bible study lessons. Modernization presents humanity with the platform for connecting, and identifying with people with like minds. The Seventh-day Adventists particularly approve this aspect that the internet helps to evangelize.

The study findings also show that the cell phone helps to get in touch with lost souls who could easily be brought back. The cell phone is an easy communication and a social strengthening tool. It provides religious materials accessible to many believers conveniently. Additionally, it reaches out to those who have little time for printed Bible passages. It improves the communication systems and provides new ideas from what believers read, watch and listen to than before. This was a new aspect on the cell phone use.

Modernization has made, believers despite the geographical demarcations, to be connected with others such that different cultures and traditions deepen their desire to be identified with their own. Antonia (2014) expresses the same view of believers' connectivity.

The study revealed that Islam is at the center of developments in media; e.g., television, cell phones, face book and many others work well in Islam because they help to expose Islam and what it stands for in the world. The respondents stated that the internet is able to transmit facts as soon as they happen. One Sheikh said that modernization is meant to bring good and better life-style to people but due to the greediness of the West, all who are weak are sandwiched with their venom. This aspect was new to the researcher; she had not read it anywhere.

Additionally, modernization helps the Islamic faith as the internet helps to clarify people's doubts about Islam in that communication of vital information is easily circulated. Modernization enables everyone to discover the truths for themselves as the Muslim brotherhood has been misunderstood several times in the world and accused of being terrorists; so upon reading, Islam is vindicated that they are a peaceful people as Islam stands for peace. The findings show that modernization is Islam because Islam has never opposed modernization from time immemorial. These findings are contrary to what the Islamic Salvation Front (FIS) said that modernism constitutes a direct rebellion against religion and spiritual values which it stands for which says that the principal dogma of modernism consists in the rejection of life after death.

The research also discovered that Islam has always been moving with time: but in doing that, their creeds, traditions, morals, rituals, values and worship are not affected. The exposure to social media has in fact made Islam to expand its spheres of influence more. This means that modernization has benefited Islam. This is a new aspect that modernization has in fact made Islam preserve its cultural and religious values.

The findings of the study show that some believers use the internet to download or watch pornography thus making them impure. Consequently, this impurity separates them from God as noted in Isaiah 59:2. Some people post wrong things in the name of the church. The research also confirmed what Mirza (1993) says that unfaithfulness in marriage and relationships, divorces and abortion are as a result of modernization.

The findings reveal that some peddle immorality or sex openly thus corrupting the minds of many people. It is true that prostitution, abortion and other aspects of immorality existed even in the Bible times, but there were rare cases as people were afraid to engage in such because the moral system and values were upheld highly. Premature marriages or/and teenage pregnancies is a result of what they see others doing; modernization led to immorality in which human beings conduct themselves, hence both religious and cultural decay as noted by Maheu (2002).

Some information shows that because there is easy access to the internet, believers are at liberty to browse and gather information. This reduces dependence on the clerics as fountains of wisdom and knowledge. As a result there is no order because everyone has the knowledge and so they are free to comment on any church issues without referring it to the

priest or pastor. Moreover, the observation was made during data collection that Ahmadiyya and Sunni Muslims refused to answer the questions saying that they do not know much about this issue only the sheikh or the Imam can respond and they gave the researcher the contacts to these brothers. It was, however, the opposite for Christianity.

Modernization, according to the discoveries by this study, has brought in laziness. Some people can barely do any work because they spend most of their time on face-book, WhatsApp and other forms of the internet. Both religious men and women alike at the hospital, at school, in the office, appear to work while they actually respond or comment on the pictures on WhatsApp. People adopt what they read and see on the internet as true. This was not found in the related literature reviewed that modernization has brought about laziness.

Many people lose their identity. Children lose concentration at school and all these become an end and not means to an end. Some of the findings reveal that there is no respect during church service as members are busy with the phone, web, the net, or browse even during worship. These things are new to our religion. What is worse is that even during funerals and send-off services for their loved ones, some people WhatsApp even the coffin itself. This aspect was not found in the literature reviewed.

The findings, on the other hand, show that there are more false prophets that appear on television to confuse many people. They give believers false hope with convincing issues like Miracle Money. This draws people but its consequences are detrimental to believers. Someone intimated that, by inventing new ways of existence and doing, people surprise even the Devil as they invent new sins which the Devil never conceived of.

From the Islamic point view, the findings showed that modernization has impacted on Islam negatively in that some information shared on the internet does not consider who it is transmitted to. It may be children or people who can use it to harm others. The findings further revealed that some human rights in Zambia weaken the law of spearheaded God. It was also discovered that emphasis is made on children's rights and in the recent past, women's rights but there is no one who has husbands' rights. Even if parent's rights are spelled out, they are more or less like duties and responsibilities.

Furthermore, the findings showed that the negative effects come as a failure by modernized people to recognize and worship the Almighty Creator, Allah. This failure to

recognize Allah in our world has led the masses astray. By doing so, those who fail to recognize Allah promote immorality on a mass scale. This is so because they distort information to suit them.

Christians stated that they were easily influenced by change than Muslims. From the total of twenty five (25) Christian respondents, one (1) said that she was not sure, twelve (12) did strongly agree and the other twelve also agreed that they were easily influenced by change. Moreover, from the responses above, Muslims were clear that change in the modern world does not influence them negatively.

This showed that Christians acknowledge that their religion is easily influenced by change than Muslims. On the one hand, all the Muslims (Ahmadiyyas and Sunnis) who took part in the study said that Christians are easily influenced by change, except for one who said that he was not sure. The other views presented were that Christianity has killed humanity as a people; it wants people to be servants of the West because it cannot think on its own, and because it cannot stand on its two feet.

On the other hand, from an Islamic point of view, the findings also showed that Christians have no rules because there is an excuse to almost every wrong doing they do. This renders the fundamental teachings of the Bible to be subjected to human thinking. This was not reviewed in the related literature in this study.

On factors that would make one religion to be easily influenced by change than another, the findings showed that Christians were easily influenced than Muslims. The findings stated different reasons for this as presented below. Firstly, the findings revealed that there were a lot of contradictions within Christianity and its teachings. Inconsistencies have been pointed out by Muslims as presenting difficulties with the different numbers and names for the same feature and different sequences for what is supposed to be the same event. Specific examples included the modern documentary hypothesis, two source hypothesis presented in various guises and assertions that the Pastoral Epistles are pseudonymous. Contrasting with these critical stances are positions supported by literalists, considering the texts to be consistent, with the Torah written by a single source but the Gospels by four independent witnesses and all of the Pauline Epistles, except possibly the Hebrews, as having been written by Paul the Apostle. This was as pointed out by Erhman (1993).

Several verses in the New Testament appear to contain Jesus' predictions that the Second Coming would take place within a century following his death. Jesus appears to promise his followers the second coming to happen before the generation he is preaching to vanish. This is seen as an essential failure in the teachings of Christ. This allows people to do what they want and how they want to do it.

In the same way, Christians are hypocritical because the primary reasons for Christian divorce include adultery, but now they have added abuse including substance, physical and verbal abuse, and abandonment whereas the number one reason cited for divorce in the general population was incompatibility. Islam provides that you can marry more than one wife, but the conditions for divorce are difficult. This prompted Mahatma Gandhi to say that, "I like your Christ. I do not like your Christians. Your Christians are so unlike your Christ. The materialism of affluent Christian countries appears to contradict the claims of Jesus Christ that says it's not possible to worship both Mammon and God at the same time."

The selective invocation of portions of the Old Testament is hypocritical, particularly when those portions endorse hostility towards women and homosexuals, while other portions are considered obsolete. The entire Mosaic Law is described in Galatians 3:24-25 as a tutor who is no longer necessary, according to some interpretations.

On the other hand, many of the Old Testament laws are seen as specifically abrogated by the New Translation has given rise to a number of issues, as the original languages are often quite different in grammar as well as word meaning. While the Chicago Statement on Biblical Inerrancy states that inerrancy applies only to the original languages, some believers trust their own translation to be the accurate one. One such group of believers is known as the King-James-Only Movement. For readability, clarity, or other reasons, translators may choose different wording or sentence structure, and some translations may choose to paraphrase passages. Because some of the words in the original language have ambiguous or difficult to translate meanings, debates over the correct interpretation occur.

The influences are also sometimes raised because of inconsistencies arising between different English translations of the Hebrew or Greek text. Some Christian interpretations are criticized for reflecting specific doctrinal bias or a variant reading between the Masoretic Hebrew and Septuagint Greek manuscripts often quoted in the New Testament. Certain

interpretations of some moral decisions in the Bible are considered ethically questionable by many modern groups. Some of the passages most commonly criticized include colonialism, the subjugation of women, religious intolerance, condemnation of homosexuality, and support for the institution of slavery in both Old and New Testaments.

Secondly, the Christian holy book, the Bible has different versions, which place it at the mercy of different interpretations by different people with their own interests. The original Bible was lost; with these versions of the Bible, it is difficult for the Christians to tell from what is and what is not. Similarly, the commandments of God are subjected again to human scrutiny. This scrutiny dilutes God's commands. Christianity has allowed all their members to comment on the word of God and instruct other people based on their understanding.

Allowing evil along with good is another great mistake Christians made. Evil shall remain evil, but Christians teach forgiveness without punishing the offender. On the contrary, the Quran is cited as it is. By hearing the Quran helped Muslims to remember what Allah says. The original version of the Quran accompanies all other translations. Islam follows the Quran to the letter. There is no human judgment; sin is eliminated as it is committed. The outside world may consider this cruel but it has helped Islam to stand as it is today. Total obedience is not debatable in Islam.

The teaching that God will forgive everyone makes other people do all sorts of other wrong things not allowed in their religion knowing that they will be forgiven. Wrong doing in Christianity has no consequences. These discourage those who follow the teaching of their religion because those who do evil are not punished.

There is no law in Christianity guiding the upbringing and imparting the Christian faith in children. It becomes too late for the child if left alone to decide on the right path when he or she can fully make his or her own decision. In Catholicism where this is done, it is also optional.

From the Christian view, there is belief that Jesus is an experiential being: This means that every person experiences God differently. Depending on their experience they also start telling or teaching other people on how Jesus, God has worked for them. These views are new because Christians expect to lead their lives according to their experiences.

This makes them more prone to outside influences in the shadow of personal encounters with Jesus.

The main aim of this study was to establish the effects of modernization on Christianity and Islam in Lusaka District and to explore which of the religions under study was easily influenced by change. The arrangement for the presentation is guided by the assumption stated for discussion. The conclusion that follows is drawn from the findings.

Findings

The study indicated that there are many positive and negative effects of modernization on Christianity and Islam. It also indicated that modernization had affected Christianity more negatively than Islam. Furthermore, the research has revealed that Christians are easily influenced by change than Muslims because they view Jesus as an experiential being, because everyone experiences him differently. Due to this fact, Christian moral standing was slowly losing its value as human rights and other new issues are pushing it towards the wall. The study further showed that even if Zambia was a Christian nation, its Christian moral, value ethics was secular in nature. The state and indeed other organizations and agencies had not met the requirements needed to preserve its Christian traditional ethical and moral value practices

Conclusion

The study therefore has established some aspects of religion which otherwise should not be taken for granted. It has also shown that even if modernization had both positive and negative effects to religion, religion is still a fundamental aspect of human life. The findings illustrated that both Christians and Muslims need their children and descendants to preserve their religious cultural practices. Islam explicitness has helped it to stand the challenges and evils of modernization. Christians on the other hand has a challenge of multiplicity in the way it deals with religious issues even if the guidelines are there. The view of Jesus as an experiential being poses a very big challenge in maintaining acceptable moral values. The effects of modernization require that Christians be one in the way they deal with domestic behavior and all other aspects of human living.

Recommendations

1. There was need therefore for religions and state to work hand in hand in ensuring that all programmes both in schools and institutions of higher learning as well as parents commit themselves to this to preserve the religious cultural practices of each religion.

2. Christians be one in the way they deal with domestic behavior and all other aspects of human life.

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