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Further instructions/guidelines necessary for the successful preparation and submission of manuscripts for this journal can be viewed at the journal's website <https://ijbcoejournals.com>

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FOREWORD

Sagbaman: Academic Journal of Arts and Humanities is a publication of Isaac Jasper Boro College of Education, Sagbama. Bayelsa State. The journal is supported financially by TETFund and it comes in print and online. It provides a forum for sharing the research and creative ideas of erudite scholars in the various academic disciplines of arts and humanities.

This inaugural issue of the journal records 21 scholarly articles from different contributors from the different research areas in arts and humanities. These studies were considered by reviewers to be of considerable interest to readers. They provide an excellent and in-depth understanding of the issues raised in each of the articles mirroring the sociocultural, economic, and political environment around us. One thing these authors all have in common is a sense of independence, curiosity, and drive. The publication of these studies may whet the appetites of readers to learn more from the different authors.

As a practice, the number of articles accepted for publication is controlled by a team of editors and the size of the journal as well as reviewers' reports on each of the articles. However, we received many more high-quality manuscripts than we could publish in this inaugural edition. This informed the editorial board to create a provision for the publication of all manuscripts accepted in two issues of the journal. The first issue Vol 1, No 1 Oct 2022 will be print and online, while the second Vol 1, No 2, Jan 2023 will be online only. This is to ensure that we do not miss out on quality submissions that are of interest to our esteemed readers. While the articles chosen for publication vary in subject, method, writing style, and manuscript formatting, they are uniform and excellent in content.

The articles included in this edition are drawn from disciplines in Philosophy, Religion, Economics, History, Theatre Arts, Political Science, and English and Literary studies.

I must thank the members of the Academic Journals Publication Committee and Editorial Board for their dedication and commitment to ensuring the success of this outstanding project of the College. I hope you will enjoy reading the inaugural issue of Sagbaman: Academic Journal of Arts and Humanities.

Ebitimi P. Berezi PhD
Provost

A CONTRASTIVE STUDY OF ENGLISH AND IZHIA DEMONSTRATIVES

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ABSTRACT

This paper investigates the syntactic relation between the Izhia demonstratives and that of the English language, and examines how the demonstratives in both languages can enter into relationship with the nouns to form a determiner phrase. The study uses the Contrastive analysis and the Determiner phrase Hypotheses as effective tools as well as the analytic method for identifying, predicting and generalizing syntactic structural similarities and dissimilarities, which may pose difficulties in second language learning or ease second language learning. Data used in this study were obtained through oral interviews. Demonstratives in the two languages include; this, that, these and those from the English perspective and *ye, yehu, ndu ye and ndu yehu* from the Izhia perspective. The findings reveal that Demonstratives in both languages are functionally similar but structurally dissimilar, as the English demonstratives occur only in pre-position in their DP structures while in Izhia the reverse is the case as the demonstratives can appear in both pre-and post-positions in their DPs, and such is acceptable and grammatical in the language. On this premise, it is realized that the knowledge of the dissimilarities in the structures of the L1 and the L2 can enhance proficiency and good performance in the teaching and learning of English language as a second language. The study therefore recommends that there is need to design a teaching hypothesis or mechanism that will draw the attention of the L2 learners to the differences in the structure of both languages to enable them achieve international intelligibility.

Keywords: Contrastive, Study, English, Izhia, Demonstratives



Introduction

Language is often said to be a means of communication between individuals who share a common code. The code that individuals share are in the form of symbols. These symbols can be oral (sounds) or written (letter). The discipline that studies human language is known as linguistics. There are four different levels which language is organized. They include phonology (which studies the sounds of a language), morphology (which studies the internal structure of words), syntax (which studies sentence structure) and semantics (which studies the meaning of words and sentences' (Ndimele, 2003, p1). Ndimele (2003), explains that the major task of a linguist analyzing a language is to work out, in separate stages, first the way the native speakers pronounce the sounds of

their language, then how the different sounds are combined into meaningful morphemes or words, then, how the different words are woven together to produce longer stretches of utterance such as phrases and sentences, and finally the meaning of an individual words and how they interact to produce the meaning of phrases and sentences.

Determiners is a syntactic unit and the head of nominal phrases. In earlier versions like Phrase Structure Grammar, Transformational Grammar and Government and Binding Theory, the determiner was only regarded as the modifier of a head noun and was not considered that it can enter into a relationship with the noun to form a determiner phrase. Consequently, all determiners which occur before the noun were regarded as

pre-modifier of the NP while the noun was regarded as head of the noun. However, the DP hypothesis was formally introduced in the MIT doctoral thesis of Stephen Abney (1987). Now within the framework of minimalist syntax, this hypothesis has become the standard for syntactic analysis.

English in Nigeria

English language may be described as one of the fastest growing languages in the world. This is because the language has continued to expand its frontiers as Crystal (2003) makes us to know, that it is fast becoming a global language. Udofot (2007) attributes the spread of English language to colonialism of many countries by Britain and the foundation of the American colonies in the 17th century.

The introduction of the English language in Nigeria can be traced to the early British traders and missionaries who first visited the West African coast. Before the advent of English, the Portuguese were the first to trade along the West African coast as early as the 15th century. In the 16th century, the coming of the British brought a replacement of the Portuguese established pidgin with the English language. Several studies have established the fact that English language has become the language of trade, government, politics, administration, and mass media, among others in Nigeria.

Nigeria, like other countries in Africa, has many indigenous languages and like many African countries, Nigeria has adopted the English language as a second language. The language has gained the status of an official language in the country. Nigerian national policy on education has established the use of more than one language in educational instruction. Thus, it advocates the learning of English and at least one Nigerian language at the primary school level. At which level, the learners are incapable of mastering enough of the English language and express the language poorly, especially in writing. In the words of Emenanjo (1978, p112), 'the language should be taught early enough in our school system to allow for effective understanding and performance by the learners'. It is a fact that problems generally

occur when two or more languages are brought into contact and it is particularly the case with language learning in which two languages are involved. A typical example is English and Izhia.

Over the years, instructors and examiners have continued to express serious concern over the poor performance of students in English language. Examples are the West African Examination Council (WAEC) and the National Examination Council (NECO). Every natural language differs from each other in their semantics, syntax, phonology and morphology. It is on this stand point that.... structures Languages are different and as a result, the... second language learner may be confronted with some challenges in the process of learning the target language hence the need for a contrastive analysis. This study hopes to serve as a medium for the contrastive work on the area of the determiner phrases in English and Izhia focusing on the demonstratives in both languages.

Linguists like Emenanjo (1978), Oluikpe (1981), Oghalu (1982), Obiamalu (2010), among others, observe that the elements of DP vary from language to language. However, this study investigates an aspect of sentence structure in Izhia language in contrast to the English language. The aspect of the sentence structure considered in this study is the demonstratives, how they can go into relationship with nouns to form determiner phrases and how it functions in both languages so that the second language learner do not transfer the structure of his L1 into the target language.

Review of Relevant Literature

In linguistics, a determiner phrase (DP) is a type of phrase posited by some theories of syntax. Determination itself is a concept employed in linguistic studies to explain the kind of referent a noun phrase has. According to Crystal (2003), determiners exhibit a sensitivity of structuring the real world entities that speakers and hearers exploit when making their references unambiguous to one another.

Scholars, particularly in the field of syntax, have made several contributions to the area. Crystal (2008) says that a phrase is a single element of

structure typically containing more than one word which often leaves the subject-predicate structure typically of clauses. Smith (1969) notes that the determiner is the head that projects into a determiner phrase (DP). It identifies the DP-hypothesis as strictly a noun phrase (NP), since NP is a constituent of DP assumed to be a complement determiner. The determiner is a part of the larger umbrella of modifiers.

There are different types of comparisons in language studies, which according to Enang (2017) focus attention principally on distinctions made between the widely spoken forms of a language, otherwise called "the standard form" and its dialect versions otherwise called "the varieties". Contrastive studies thus, portray similarities and dissimilarities between different languages and consequently equip language teachers with the facts they can use in language teaching. As a result, Udoka (2006) says that it would be proper to proceed from what is common to the two languages to what is different in them as far as the result of the comparison is dependable.

Udoka (2006, p28), comparing the Anang and English phonotactics discovered that "some consonant clusters in the two languages occur in complementary distribution while some do not. This definitely accounts for the poor performance by some Anang users of English speech sounds. Eka (1979) carried out a research based on a contrastive comparison of the segmental and non-segmental features in Efik and English. The researcher's findings revealed that 'the nature of Efik sound system exercises considerable influence on the acquisition and use of the English and sound system by the Efik speaker/users of English' (p136). Similarly, Hudson (1984) asserts that determiner should be regarded as head of NP which then would be called DP from determiner.

Aleke (2019) in a Contrastive Study of English and Igbo determiner phrases posits that English and Igbo determiners are functionally similar but structurally dissimilar in their DP system, and that Igbo language does not have the articles like the English language. The author concludes that dissimilarities as well as the absence of some determiners in the Igbo language are what pose

difficulties to most Igbo English bilinguals as they, in some cases, transfer the structure of Igbo into the English language, thereby producing ungrammatical constructions in English; hence the need for this study.

Research Methodology

This study targets Izhia-English bilinguals. Data for this study were gathered through oral interview. An interview that lasted for an hour, in three different sections, within two days interval. To achieve the aim of this study analytic method was adopted. The study was analyzed in three phases; the English phase, the Izhia phase and the comparative phase. The study also translated DPs with demonstrative determiners in the two languages- English and Izhia and consciously examined the different demonstratives in both languages and their processes of entering into a relationship with nouns to form determiner phrases.

Determiner Phrases in English and Izhia

Determiners are important elements in language studies. Nweze (2014) posits that determiners remains the indicator of given new information in many languages and needs to be accounted for. Similarly, Crystal (1997) and Berk (1999) observe that determiner is a grammatical category which includes number or rather different kinds of words that always precede a noun and an adjective. Mbah (2011, p211) observes that 'a noun cannot project into a phrase whose nucleus is a verb or a preposition'. 'A determiner is a word which signals the presence of a noun' (Ndimele 2003, p102).

According to this source, the determiner is a cover terms for articles (e.g. a, an, the), demonstratives (e.g. this, that, these, those), possessives (e.g. my, our, their, his, your), quantifiers (e.g. some, every, any, much, few, a few, several) and numerals (e.g. one, two, three, first, second, third). A determiner projects into a determiner phrase by entering into a relationship with a noun. By so doing, the determiner becomes the head while the noun serves as the complement.

Uzoigwe (2011), notes that languages could have the pre-modifier where the modifier is placed

before the head and a post-modifier where the modifier is after the head. According to the author, the English language is a good example of a pre-modifier situation. This means that, in the English language, the determiners occur in pre-position. It is important to note that singular determiners take singular NP complements and plural determiners take plural NP complements.

Determiners as we have seen are one of the elements that are found within the domain of the NP. Erichsen (2010) defines determiner as a type of word that refers to a noun and determines which object, person or other entity the noun represents. Also, the author asserts that determiners have little meaning apart from the nouns they refer to. In some languages like English, French and Spanish, determiners are usually placed before the noun, in other words, they are pre-posed before the noun they refer to, while in other languages like Igbo, Yoruba, Anaang and Izhia, they are post-posed. The above description is a justification of the intent behind this study, to ascertain the structural position of demonstratives in Izhia in comparison with that of the English language.

In Izhia, determiners invariably exceed the nouns they refer to. This is to say that, the determiners in Izhia, occur in post-position with the exception of the demonstratives which can occur in both positions. Nevertheless, for the purpose of this study, the focus is on one aspect of the determiners: demonstratives.

Structures of English and Izhia DPs with Demonstratives

- | | | |
|-----|------------------------|------------------|
| i | <i>This</i> man | Nwoke ye |
| ii | <i>That</i> boy | Nwata nwoke yehu |
| iii | <i>These</i> books | Ekwo ndu ye |
| iv | <i>Those</i> buildings | Ulo ndu yehu |

The above instances have the same distributions and hence can be considered determiner phrases with demonstratives in both languages.

English demonstratives such as 'this, that, those, these' are words that describe the names of persons or things in relation to the distance of a person or thing from where the speaker is, and Izhia demonstratives; *ye* (this), *yehu* (that), *ndu ye*

(these), *ndu yehu* (those) also play same role in the language. In Izhia, demonstratives operate at distributional equivalence with those of English language. For instance;

- | | | |
|-----|---|-----------------------|
| i. | Uwe m bu <i>ye</i> – Cloth my is this | This is my cloth |
| ii | Ekwo m bu <i>yehu</i> – Book my is that | That is my book |
| iii | Ulo anyi bu <i>ndu ye</i> – Houses our are these | These are our houses |
| iv | Unwata m bu <i>ndu yehu</i> – Children my are those | Those are my children |

Theoretical Bases

The theoretical framework adopted for this study is the Determiner Phrase Hypotheses, and also incorporated is Lado's (1957) Contrastive Analysis Approach.

The Determiner Phrase Hypotheses

Syntactic theory is highly intricate and always evolving. Since the publication of Chomsky's syntactic structure (1957) and Aspect of the theory of syntax (1965), syntactic theory has been in a steady state of change and development. Chomsky's Lectures on Government and Binding (1981) and Minimalist Program (1995) paved way to re-interpreting several syntactic concepts and terms and introducing new ones.

One of the recently introduced concepts in the long diversified and rich timeline of the tradition of syntactic analysis is the notion of the determiner phrase contained in Abney's (1987) DP hypothesis. This hypothesis claims that what we traditionally think of as a noun phrase (NP) (e.g. the book) has the determiner as its head not the noun as earlier canvassed by Chomsky and others. In this kind of analysis, the NP is, in fact, a complement of the DP. Radford (2009: p, 454) succinctly states that within this hypothesis, 'all definite expression have the status of DPs-not just nominals like 'the President' which contains an overt determiner, but also proper names like 'John'.

This is to say that, the DP hypothesis has become the standard for syntactic analysis. In this study, the DP hypothesis is used in the analyses of DPs in two natural languages focusing on the

can pre- and post-modify a noun or nouns in their DP structure, and such is grammatical and acceptable in the language. This, in some cases, leads to ungrammatical constructions among Izhia English bilinguals. Similarly, from the above examples, it is shown that the English demonstratives pre-modify the persons, things and the distance to the right, while Izhia demonstratives can pre- and post-modify persons, things and the distance to both left and right.

Summary of Findings and Conclusion

This study has examined syntactically the English and Izhia demonstratives in the DP structure. The paper notes that the demonstratives are words that describe the names of persons, or things in relation to the distance of a person or thing from where the speaker is, and that they can as well particularize things.

This is why Uzoigwe (2011) says that demonstrative performs the function of particularizing or 'definitizing' their nouns. The study made it clear that Izhia demonstratives operate at distributional equivalence with those of its English counterpart. In addition, demonstratives in both languages specify or particularize the nouns they deal with either to their right in the English or to their left or right in Izhia. In other words, the structural positions of demonstratives in the two languages differ considerably (though similar in one hand, since Izhia demonstratives can occur in both positions), judging from the X-bar syntactic model which defines languages as either left-branching or right-branching because of the placement of the complements modifying and qualifying the head of the phrase (Uzoigwe, 2011).

The Izhia language is considered a right-branching language which has its determiners post-posed after the nouns they modify. This means that demonstratives like other determiners in Izhia are post-posed in their DP structures, (though they can occur both in pre- and post-position) while in the English language, the reverse is the case as they (demonstratives) occur only in pre-position. These differences are what inform the learning difficulties of the L2 learners and should be the

focus of the L2 teachers. Teachers should draw up a course plan to see that these differences are efficiently handled in order to make the learners proficient in both the source and the target language.

Finally, the study suggest that further studies of this kind should be carried out on the form of Izhia and English in such areas as semantics and syntax to broaden the horizon on the areas of similarities and dissimilarities in their functions and structure.

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Translation Predicaments among Igbo-English Bilinguals

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Abstract

This paper investigates translation predicaments among the Igbo-English bilingual. The method adopted by the paper is analytic. The paper argued that there is lack of reproducing natural equivalent of the message in the source language into the receptors' language in translation among the Igbo-English bilinguals because of the syntactic, semantic and phonological structural differences between the two languages. The paper highlighted meaning of translation and different kinds of translations, the syntactic, semantic and phonological, structural differences between Igbo and English languages. The paper revealed that Igbo language is the compendium of Igbo cognition. Thus, the structural differences between English and Igbo languages beclouds precision in translation among the Igbo-English bilingual interpretations of Igbo world and projection of outlook to life.



Introduction

Language is product of culture. Each word of every language is culturally charged. To adopt a new language is to enter into a new world with its culture, mentality and attitude to life. Person (s) who adopt new language acquires a new mind and comes to understand things in a new way. To replace a language that naturally speaks to a people with foreign one is to replace their thoughts and world with foreign ones. It is on this note, that this paper, investigates translation predicaments among the Igbo-English bilingual who were compelled by circumstances to adopt English language in their interpretations of Igbo world and projection of outlook to life.

Conceptualizing Translation

The term translation is coined from the Latin root "*translatum*" meaning "carrying across" (Abbot 957). This means that each translation is "fundamentally a carrying over of meaning or message, the decoding of meaning, message and concept from one language and encoding into another" (Nida 483). Crystal notes that "translators aim to produce a text that is as faithful to the original language as circumstances require or permit, and yet reads as if it were written

originally in the target language" (234). Hence, translation has to do with expressing in one language what was said in another language retaining the meaning.

Kinds of Translation

Jakobson distinguishes three kinds of translation which he explained as follows:

1. Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of same language.
2. Interlingual translation or translation proper is an interpretation of verbal signs by means of other languages.
3. Intersemiotic translation or transmutation is an interpretation of verbal signs by means of signs of nonverbal sign system (233)

Of the above mentioned three kinds of translation, the focus of this paper shall be on the interlingual translation or translation proper. We will focus on the interlingual translation because we want to examine the extent to which Igbo-English bilinguals can faithfully and correctly translate into English language their thoughts in native Igbo language especially when it is a thinking on something originally Igbo.

The Region Called Igbo

The archeological study of Igbo ethnic group revealed that *Ndigbo* (Igbo people) “had been living where they are now since 2000 BC” (Hartle 14). The Igbo are the third largest ethnic groups in Nigeria. Nigeria is divided into six Geopolitical zones and *Ala Igbo (Igboland)* as it is popularly called is located at the Southeast geopolitical zone. Igbo ethnic region covers well “over 40,000 square kilometers of the Nigeria's landmass”

(Ikenga-Metu and Ejizu xi). It stretches from the “coastline of the Bight of Benin, and continuing to the outskirts of *Ibibio* and *Efik* territories in the East with its Eastern boundary being formed by the Cross river” (Nnoruka 175). On the Southern and Western sides it “stretches to the border of the *Ijaw*, *Itshekiri*, and other ethnic groups, and then spreads across the Niger to confines of Benin. It narrows in once more, and “extends in wedge-like formation until its utmost Northern limits where it bordered with *Igala* and *Idoma*” (175).

Oral tradition has it that Igbo ethnic group “existed thousands of years before other tribes in Nigeria and has the oldest kingdoms in the country known as *Nri* Kingdom” (Amaegwu 21). Therefore, Igbo ethnic region is “the birth place of many Nigeria's ancient tradition and civilizations and dated perhaps four thousand five hundred years ago” (Isichei 3). *Igbo* region consists of more than “two hundred independent territorial groups, each composed of one or more villages or dispersed residential grouping organized on the basis of patrilineal clans and linages” (Nzirimo 117-118) with over “45 million population and 400/km² (1,000/sqmi) density” (Chigere 17). The region is both in land mass and population bigger than many countries in African, Asia, Europe and America such as: Luxemburg, Liechtenstein, Maldives, Saint Kitts and Nevis, and Seychelles etc. In population, the region is more populated than Spain, Switzerland, Belgium, Ghana, and Cameroun just to mention few.

Igbo Language

The word Igbo “stands for Igbo territory, the language spoken by the people and the domestic

speakers of the language” (Amaegwu 21). R. G. Armstrong study of West African Languages is of the view that Igbo language came from the “*kwa* sub-family of Niger-Congo family of languages” (19). The language has 36 alphabets comprising of 8 vowels *Udaume* and 9 blends *Udamkpi*. The alphabets: *gb*, *ch*, *gh*, *gw*, are *Udamkpi*. *Gb* is different from *g*, and *b*, which are *Mgbachiume*.

The language is based on pitch, vocal inflections, and context when defining the meaning of a word. A single word can have numerous meanings depending on the above factor. For example, the word *Igwe* has six meanings namely: 'iron', 'king/chief', 'crowd' and 'sky' 'grind', 'bicycle'. Meaning in Igbo language gets deeper when spoken with idioms and proverbs which the speaker is not expected to explain except to non-Igbo. The distinctive and many variations of the language make it special with the use of idioms and proverbs. Any Igbo who do not use idioms and proverbs while communicating in Igbo language are considered a novice, unworthy son and daughter among Igbo.

Non Igbo adjudged the language as one of the hardest language to learn because of high and low tones which indicate differences in meaning and grammatical relationships, as well as the same word standing for the speaker and territory. Little wonder Afigbo opined that “the language Igbo has shown itself to be rather chameleon changing its meaning according to time and political climate” (3).

To what Extent can Igbo-English Bilinguals Transfer Intact the Original Meaning of Message from Igbo Language to English Language?

Translation from Igbo into English is an interlingual translation. In Interlingual translation, the message or meaning in the original language is said to be transferred into another linguistic system. Asking to what extent can one transfer intact the original meaning from the source language to another linguistic system? In translation, “the translator first analyze the message of the source language into its simplest and structurally forms, transfer it at this level, and then restructure it to

the level in the receptor language which is most appropriate for the audience which he intends to reach" (Jakobson 23).

Translation, therefore, is essentially a process of transfer of meaning, message or concept from the source language into the receptor language. In such a transfer, most of the translators are more concerned with the receptors of the message in the source language. Some translators with this end in view do a lot interpretation of the original message and their translation becomes their own understanding of the source message. Other translators pay more attention to the nature of original message. They aim at being as faithful as possible to the original message of the source language that they make their translation almost meaningless to the receptors. Little wonder Nida defines translation as "reproducing in the receptor language the *closest natural equivalent* of the message of the source language" (495). I emphasis "closest natural equivalent" in order to make it clear that there is no complete equivalence between the messages as it is contained in the source language and the message as it is restructured and rendered in the receptor language. This view is supported by Jakobson who says that "on the level of interlingua translation, there is ordinarily no full equivalence between code units" (23). The problem of incomplete equivalence is the very nature of translation among Igbo-English bilinguals. The problems are presented as follow:

Syntactical Problems

Syntax is the arrangement of words and phrases to create well-formed sentences in a language. Each natural language is different from the other in its syntactical structure. There is no grammatical structure that can be said to apply generally to all the languages. English language has syntactical subject-verb-object (SVO), for example: "The girl loves the boy". In English, the position of the word girl and boy are very important for the meaning of the sentence. When the two words are swapped the meaning and the truth value of the sentence is totally changed. "The girl loves the boy" can be true while, "The boy loves the girl" is false. It is the

position of the words that determine the subject and object in English. In the positioning of the noun and adjectives, English in most cases do so in the opposite way.

In English too, verb and its auxiliary go together except where an adverb comes in between them. This is not the same with Igbo and owing to that, Igbo-English bilingual are faced with many problems when translating from Igbo into English due to their syntactic structural differences. For example, English have pronouns which distinguish masculine/ feminine/neuter, while Igbo language makes no gender distinction in its use of pronouns. For the Igbo the pronoun *O* stands for English he, she, and it. In formation of plurals, there is a great difference in syntactic structure between Igbo language and English language.

While English language in most cases form it's plural by changing the endings of singular nouns, Igbo language do so by effecting change at the beginning e.g. boy for boys in English and *okorobia* for *umuokorobia* for Igbo language. In possessive phrases and possessive pronouns, English languages has possessive phrase like; *of, 's, my, your, his, her, our, their*. In Igbo languages, there are no possessive pronouns. The absence of possessive phrases and possessive pronouns does not imply that the speakers of Igbo language lack the concept of possessiveness shown by the positions of the word. Where the English say "Mr. Nweke's house", the Igbo say "*Ulo Mazi Nweke*". To indicate possessiveness it suffices to place the possessed before the possessor. Instead of using the possessive pronoun to indicate possessiveness, the possessed is simply positioned before ordinary pronoun of the possessor. Thus the Igbo say something like "mother you" – *nne gi* instead of "your mother"; "brother we" instead of "our brother" etc. While it is the universal character of all languages to indicate the possessors and the possessed, the sentence structure for doing so differs from language to language. These factors affects complete translation of Igbo idea/thought and experience into English among the Igbo – English bilingual.

In the area of gender agreement of possessive

pronouns, the ordinary pronoun gender differentiation is totally absent in Igbo language. The Igbo sentence “*O na-abia*” for example could mean “He, she or it is coming”. This is because, in Igbo language, the pronoun “*O*” stands for he, she, it. The problem here is that the choice of pronoun while addressing a gathering of mixed genders does not arise in Igbo languages. On the other hand, it raises the problem of ambiguity when pronouns in these languages are to be translated into English language that distinguishes the three genders in its pronouns. For example, to translate the Igbo sentence *Ewerem ya n'oru nkuzi* (I employed him, her, in teaching job) – into English, the translator needs to find out whether the employee is a male or a female so as to choose between *him* (male teacher) and *her* (female teacher). This distinction is not just a trivial linguistic distinction. The connotations that go with words are very important in translation and have deep experiential undertone.

Speaking on the effects of gender distinction on the thinking of the speakers and on the attitude towards reality in different cultures Jakobson write:

In different cultures gender distinctions serves as a basis for a people's whole theology and religious practice: “the fact that the word for Friday is masculine in some Slavic languages and feminine in others is reflected in the folk traditions of the corresponding peoples, which differs in their Friday rituals. In Russia gender distinction is the basis of superstition among the Russians that a “fallen knife presage a male guest and a fallen fork a female one because knife is masculine in Russian language while fork is feminine” (237).

This shows that the phenomenon of gender, though a syntactical factor, transcends mere linguistic domain to influence the people's world view. Such influence is what in most translations either lost or distorted among the Igbo-English bilingual translating thoughts and experiences from the Igbo into English language.

Another syntactic problem in translating from Igbo into English is that of the problem of determiner

phrase. Determiner phrase in Igbo language differs from what is obtained in English language. Igbo language does not have determiners as used in English language in association with common nouns. In Igbo language, there is no particular class of lexical items which is describable as adjective because of its peculiar syntactic position. Nouns and adverbs also “perform adjectival functions in Igbo language” (Mba 8). Any lexeme in Igbo used to pin down the lexical item described, could be called a determiner. With the colonization and ongoing neo-colonization that forced Igbo to adopt English language, there are a lot of translation problems with Igbo use of determiner phrase in translating from Igbo into English.

Chibueze Egbe Aleke's *Contrastive Study of English and Igbo Determiner Phrase* revealed that many Igbo – English bilinguals students find it difficult to translate the correct structure of the following sentences from Igbo into English:

Numbers

1. Oroma ise – orange
five – five oranges
2. Ube abuo – pears
two – two pears

Quantifiers

3. U mu a g b o g h o
ufodu – offspring
girls some – some
girls
4. M ma d u n i l e –
peoples all – all the
people/everybody

Qualifiers

5. Osikapa di mma –
rice beautiful/good
– good rice

Demonstratives

6. Ite ndi ahu – pots
those – those pots
7. Mmiri ahu – water
that – that water

Genitives

8. Oroma gi – orange
your – your orange
9. Nke ha – own their –
their own. (47)

These and other similar determiner phrase structural challenges in translating from Igbo into English often leads to the transfer of Igbo language structure into the English language in most translations among the Igbo-English bilinguals.

Semantic Problems

Semantics deals with the relationship between words and how we construct meaning. It sheds light on how we experience the world and how we understand others and ourselves. One of the semantic problems in translating into Igbo language from English languages bothers on the lack of equal or equivalent structural cognition on the use of the 'verb to be'. To translate the English "it is in the room" into Igbo language, "the translator needs to know whether the pronoun "it" refers to an animate object that is capable of auto-locomotion in which case he has to use the verb *no*, or to any other object in which case he has to use of the verb *di*" (Ewelu 286-287).

Another semantic structural cognition problem among the Igbo-English bilinguals is translating the English "Yes" into Igbo language. The problem arises when question is in negative form, for example, "Haven't you taken your breakfast?" If the above question is addressed to Igbo man, "he would answer in the negative, for in the structure of his language he has to negate the negative question in order to make it positive. Thus, "to answer that he has taken his breakfast he responds "Mba"(no)" (287).

The mathematico – logical rule of double negation yielding an affirmation is tacitly applied here. If he has not eaten breakfast he answers "Ee" (yes) in agreement to the negative question that he has not taken his breakfast for negative + positive is always negative. The Igbo normally don't just say "Ee" (yes) or *mba* (no). They make sentence like: "No (*mba*) I have eaten". Or "Yes (*Ee*) I have not eaten" (287). These kind of semantic structural cognitive disposition are not found in English disposition. The language that naturally speaks to people affects, "to some extent, their cognitive dispositions because each word of every language raises some questions for its speakers with regard

to some grammatical agreements and disagreements" (Jakobson 235).

Semanticists have also identified a type of sense inclusion specific to verb. They call this "troponymy". Troponymy is the "expression of sense of relation inclusion" (Emenajo 302). Inclusion implies "class membership in such a way that the meaning of the more general or genetic terms includes or entails the meaning of the specific term (302)". Example of troponymy in Igbo is, the verb = **Gbu**, 'kill' as in: "Tigbu, to kill by hitting with a club, Kugbu, to kill by hitting with stick, Sigbu, to kill by cooking, Ghegbu, to kill by frying, Degbu, to kill by writing, Dogbu, to kill by dragging, Pigbu, to kill by pressing" (302).

Igbo language is "very rich in troponymy in its verbal system and in ideophones whereas troponymy appears to be limited to 'manner' in English" (300). In Igbo language, troponymy has to include other sense range including "stativity, place, manner and verbal cluster" (300). This kind of structure often times are untranslatable while translating from Igbo language to English due to its lack of semantic equivalents in English language. Semantic problems in translation arise because of the nature of natural languages. Each natural language is different from every other in its semantic structure. Some of these structures are untranslatable. Attempt to translate the untranslatable leads to transgressions, modification, or superimposition of meanings.

Phonetic Problems

Phonetics is the study of sound pattern in language. Put more formally, is the study of the categorical organization of speech sounds in languages: how speech sounds are organized in the mind and used to convey meanings. Sound is of much importance in all languages and phonology is about the speech sounds. Oral speech is based on the system of sound to which meanings are attached. Different vocal sounds carry different meaning for those conversant with a given language. It is in question of phonology that that the divergence of language comes out most

clearly. Immediately a strange language is spoken it registers in the ears of the people around and in most cases many turn around to look at the speaker of “something different”. The range of articulation differs from language to language and it is this range of articulation that is partly responsible for differences in accents by those who replaced the language that naturally speaks to them with the foreign one. The range of articulation in their mother tongue influences their articulation in adopted language. The arrangement of consonants and vowels is an important phonological factor. Igbo language generally does not allow constant clusters (two consonants coming together, e.g. str, br, sp) except in cases where such cluster form just one stop like in *gb*.

This general phenomenon of vowel explains the intrusive vowel ending noticed among Igbo when they speak English that have more consonants than vowel endings. The observation of the intrusive vowel issue here is not that Igbo lack the concept of the word employed. The genetic structure of Igbo organ of speech constitutes great problems in translating from most English words into Igbo. The pronunciation “lazor” for “razor” “lolly” for “lorry” “trolley” for “trolley” for instance by many Igbo as a result of the genetic structure of their organs of speech triggers a meaning difference between the speaker and the audience who are not of the same genetic background. The phonetic expertise of a speaker affects, to a very much extent, the cognitive disposition of his audience or interlocutor because in oral translation, phonetic changes go with semantic change.

Standardization Problems

It is obvious that the literary genre of Igbo language is not at the same level with the English language. Igbo language is full of idioms and metaphors. The translation of such idioms and metaphors into English language is faced with the problem of incomplete equivalence. In translation of idioms and metaphors, what the translator actually does is to “create some sort of equivalent, for there is no real equivalent” (Dagut 23). In such

creation, functional equivalence is aimed at to the detriment of the formal correspondence. In trying to translate those idioms and metaphors Igbo often squeeze in some of the Igbo concepts into the specialized literary genres of English language. Such attempt goes with the deformation of the original message in source language. A literal translation of some Igbo concepts especially their idioms and metaphors are often much obscured in details in the standardized lexicographical renderings given in English language. Let's use the Igbo idiomatic expression of *Onye nna ya no n'eligwe adighi aga oku ala mmuo* for instance. This kind of idiomatic expression has no same level of standardization in English language and any attempt to translate it from Igbo language to its English equivalent will end up in squeezing and deforming the social and psychophysical tags that accompany such expressions in Igbo worldview.

In translating from one language to the other of different standardization “translators are often bound to transform either the normal structure of the receptor language or the original message in the source language” (Allosop 430-431). In most cases both the structure of the receptor language and the original message are transformed. In poetry where the aesthetic aspect of language is concerned, the structure of language and the level of standardization of their literal genres constitute the greatest problem in translation. Unequal standardization in translation of messages from the source language to the receptor language does not only lead to the destruction of the ideological force of the original message, but leads in addition the departure from the force of the original message to another form of message.

The Problems of Cultural Element

Words are born out of the language that forms part of divergent and dynamic culture, and meanings are assigned to words by their users who are members of dynamic and ever developing community. Language constitutes the heart of a culture. Each word of every language is culturally charged. Thus, translators are met with difficulties when translating into the language whose culture

is widely different from that of the language that naturally speaks to them. The translator is faced with the problem of representing to the receptor what is completely outside their experiences. Reporting on the need for accuracy while translating from a language of different culture into another E. A. Nida said that “in translating a text which represents an area of cultural specialization in the source language but not in receptor language, the translator must frequently construct all sorts of descriptive equivalent so as to make intelligible something which is quite foreign to the receptor (*Science of Translation*, 491).

This means that for one to successfully translate from one language of different culture to another, “the translator's attention must be called to the cultural and other environmental elements that influence the meaning a person attaches to a word or sentence, one need to “refer [to] all past stimulation to the learning phase” (Quine 113). Given that language is the brain box of every culture and every language is a system of symbols “culturally conditioned” (Nida *Principles of translation as exemplified by Bible translating* 13). The word used in receptors language goes with certain cultural connotations that are totally absent in words of the source language carrying the message that one wants to translate.

This is because words have their full meaning within the cultural background of the language they form part of. It is for this reason that Heidegger opined that “translation from one language into another not only leads to the destruction of the ideological force of the original word, but leads in addition to the departure from the original ideology to another form of ideology” (Heidegger *An Introduction to Metaphysics*, 13). The translation of the Greek philosophical text according to Heidegger, “distorted and bastardized the Greek philosophy and the philosophical import of the original Greek word were lost in words of the receptor language” (13). Each translation succeeds to a certain extent to render the general meaning of the word or the word general sense of the sentence, but there is the cultural aspect of the original word or sentence which is lost in the

translation.

The basic principle of translation is that “no translation in the receptor language can be the exact equivalent of the model in the source language. That is to say, all types of translation involve loss of information” (13). Reacting to the cultural problems in translation Ewelu writes:

.... Igbo word “*Udu*” is one word that carries bundle of positive and impressive meanings and emotions like solidity, originality, fidelity, truth, reliability, trustworthy etc. in addition, this word calls to mind of the Igbo the role of *udu* their traditional music. *Udu* is a traditional Igbo musical instrument that plays the role of holding all the accompanying musical instruments in harmony, determining both the peace and the rhythm. When beholding an object, an event or a performance the Igbo person says: “*Nke a bu udu*”. . . he has said it all in the positive. A volume can be its translation in another language, yet the term *udu* remains non-exhausted and inexhaustible. It is Igbo cultural set up that charges *udu* with meanings. Where a person to translate the word *udu* simply as “pot”, which it could mean in a certain context that would be a terrible translation (292).

This view is however supported by S. B. Oluwole that some concepts such as “family”, “dowry”, and “bride price” do not have the same meaning for Africans as they do for Europeans. The difference according to Oluwole “originates from the cultural tags these concepts have in Africa and Europe respectively” (17). Same is the case with such concept as marriage, parenthood, brotherhood, friendship, etc. these concept differs in meaning for Igbo as they do for English. The distinction comes from the cultural labels these concept have in Igbo and English cultures respectively. The problem of cultural elements in translation among the Igbo-English bilinguals is that of rendering Igbo provincial modes into English.

The Problems of Natural Equivalence

Translators view the meaning of word as that which is transferred from the word in the source

language to its equivalent in the receptor language. Quine for instance alluded to this view when he writes: 'the meaning of a sentence for one language is what it shares with its translation in another language' (Quine, *Pursuit of Truth* 34). Jakobson also shared the same view with Quine. According to him, "the meaning of any linguistic sign is its translation into some further alternative sign" (*On Linguistic Aspect of Translation*, 232).

Going by this view, the implication is that for you to understand the meaning of a word, you should look for what the word in source language has in common with its translation in another language. But the pertinent question is: has every word or sentence its complete equivalence in every language? The answer is that there is no objective or real meaning that would be the same in all languages. This view is supported by Ludwig Wittgenstein that "to understand a word or sentence is to understand the language" (199). The reason is simply because words hardly mean exactly the same thing in the original language and with its equivalent in the language of translation. Stating clearly the lack of word or sentence complete equivalence while translating from source language to receptor language Walter Benjamin writes:

The English word "structure", for example, is not coterminous with *la structure* which is its French equivalent. In some case this word means the same thing in both languages, while in other case its meaning in some language differs much from what it means in the other. In some of the cases where the French use the word *structure* the English use "system" as in "systematic problem" whose French equivalent is "*le problem structurel*". The same is the case with the English word "power" and French *le pouvoir*. In most of the cases where the English use the word "power" the French use *la puissance* instead of *le pouvoir* (74).

If the meaning of a word is its translation in another language, what is the meaning of "power" in French? It is not just *le pouvoir*? It is more than that. No word in the source language has an identical meaning with its so-called equivalent in

receptor language. A word is not coextensive with any particular meaning or reference. A word's full semantic force is always larger than any particular reference. Every word has the potential to signify beyond itself" (Benjamin 160-161). A word has varieties of meaning to be determined according to its use within a sentence in a given language and within a language—game or a universe of discuss. It is for this reason that the dictionaries varieties of meaning are given out of which a person chooses according to the context. In translation, some of these varieties of meaning of a word are lost because in every translation there is some change in the context, at least in cultural context.

It is very difficult for a sentence to be transferred from one language to the other without loss of information. Information is lost in translation because the circumstances within which words are used in the source language are in most cases not taken care of in translators' effort to render the message meaningful to the receptor in receptor language. Translation does not convey all the emotional, psychological and social tags that go with the word in the source language. For example, the French word "*Bonsoir*" is translated into the English as "Good evening". Should a French man come into an English country and begin to use "Good evening" the way *Bonsoir* is used among the French he will in many cases embarrass his addressees. The reason is that French greets *Bonsoir* in meeting a person and as well in parting company in the evening, while the English greet "Good evening" only in meeting and not in parting company.

Words are "not just paper bags or containers of meanings or messages that can easily be removed from one container into another without any deformation of the content" (Ewelu 300). The meaning of a sentence is more than what the sentence in the source language shares with its translation in another language because its meaning is never fully shared and, as such, can never be fully translated. This is not to say that a reasonable accepted translation is not possible. Translation is the fact of our interpersonal and international relations and we come to understand

one another to a great extent by its means. The problems of incomplete equivalence, of loss of information and of untranslatable only undermine the importance of the original source and the need to consult it from time to time so as to avoid a situation where the original message is gradually departed from by series of translations and of translations, thus making the original message completely unknown. It is in the original language that the original message is guarded intact.

Conclusion

It is in people's natural language that their thought is formed. The language that naturally speaks to people gives meaning to their thought. Man is the bearer of his language because he is the bearer of his thought. In order to communicate his thoughts, he uses words or signs to represent and communicate ideas. In language therefore, man represents the objects of his ideas using words and signs that symbolize the objects, hence it is only understood by those who know and understand the meaning of these words and signs.

These are sensible words and signs he developed as substitutes for concepts. These words and signs derive their meaning from both the language situation and the context of the sentence. Therefore, each word and sign of every language is culturally charged. Arising from colonization and ongoing neo-colonization that forced English language on Igbo academics, on stepping into the school; Igbo are snatched away from the cultural language with which Igbo thought is formed and experiences built and catapulted to the "heights" of English language. On attaining the heights of this foreign language, they discover that there are foreigners to it. Here, two alternatives are open to them:

they may choose to sail along with the foreign language and the cultural identity crises that go with it; or they choose to discover their identity as Igbo. If the latter is their choice, they are still confronted with another problem. They see no equilibrium between their English language and Igbo worldview. In effort to evaluate Igbo world and project outlook to life, they fall back to myths

and superstitions, because their language of cognition cannot precisely analyze Igbo background and experiences. This state of affairs is schizophrenic and has left many Igbo-English bilingual neophytes and mimics when it comes to analyzing Igbo world and projection of outlook to life.

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Impact Of Language Laboratory In The Teaching And Learning Of Oral English In Nigerian Schools

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Abstract

This study investigated the impact of language laboratory in the teaching and learning of oral English in Nigerian Schools. It is regrettable and pitiable that language laboratory is not effectively utilized in the learning of oral English in schools today. The study highlighted the necessity of having a language laboratory and appropriate usage of it to achieve its targeted learning goal. Language laboratory create a great impact in promoting learning of oral English when used; and highlighted the challenges of the use of language laboratory such as instructors lack of technical knowhow in operating devices, cost of installation and maintenance procedures. Conclusively, it is pertinent to have a language laboratory in all language teaching schools, and be utilized appropriately to actualize an impressive and effective delivery of instruction in oral English. On this premise, it was suggested that language laboratories s should be available in order to enhance the teaching and learning of English in schools; and government should provide facilities for the available language laboratories in tertiary institutions in order to foster the teaching and learning process.

Keywords: Language, Laboratory, Teaching, Learning, oral English



Introduction

English Language is the language used as official language in Nigerian education sector. It is introduced as a subject in first year of the primary school up to secondary school and all through the university level; as it is a medium of instruction (Bamisaye, 2006). Therefore, it is necessary that students should understand it because of the greater importance attached to it. This will also be achieved when teachers and students utilize the language laboratory in the school. Language laboratories in most of our tertiary institutions are used as tools of satisfying accreditation requirements and also developing a passion in those trying to utilize the laboratory for language development.

The language laboratory is the center of language

teaching, and the teacher helps its operational activities by providing suitable materials and learning situations. Language laboratory has the capacity to transmit a complete lesson of prose or poetry. Presently, language laboratory has increased its impact on educational field as it is stipulated to foster teaching and learning process in schools. It is a two-way teaching learning process which minimizes learners' mistakes. It also strengthens the learning of oral English among students (Abdullahi, 2012).

Ubakwe (2003) opined that the aim of language laboratory is to provide much and regular practice in listening to models, in imitating these models and in repetitive oral drills. In essence, it is necessary to use instructional materials like the use of language laboratory and its facilities to make the teaching and learning of oral English more

meaningful. Nowadays, the growth of technology especially in the area of electronics has provided more precise tools for studying the sounds of language. Constant listening of sounds in the language laboratory builds up the ability of students to understand the foreign language.

Language laboratory is a room in a school, college, training institute, university or academy that contains special equipment to help students learn foreign languages by listening to tapes or CDs, watch videos, record themselves, etc. The language laboratory is also an audio or audio-visual installation used as an aid in modern language teaching (Hindu, 2006). It was also called speech and writing laboratory (Lieberman, 2004). All the four language learning skills (listening, speaking, reading and writing) are given importance and learners are provided with ample opportunities to practice by listening to the audio programmer and watching the video clips. In other words, a language laboratory is a room consisting of instructional technology tools source unit that can disseminate audio, audio-visual, and/or written materials to any number of students at individual seats or carrels, with a wide variety of potential feedback mechanisms to the student, teacher, or other students (Hornsey, 2000).

Modern language laboratories are one of the newest media that is making a lot of impact on our educational system (Harding, 2008). Language laboratories are audio or audio-visual installation units used as aid in laboratory, where each student is able to replay one track of a tape and at the same time record his response on another track. He is then able to rewind the tape to listen to both the master track and the recording to his own response comparing the two recordings. Language laboratories provides facilities which allow students to listen to model pronunciations, repeat and record the sounds, listen to their oral spoken performance and compare with the model and do self-assessment (Wilson and Thayalan, 2007).

Language laboratory is very important in the effective implementation of the English language curriculum in Nigeria (Adebayo 2007). As such, language laboratory is one of the foundations of

language instruction. Thus, language laboratory is seen as an important instructional tool for language teaching in all learning settings (formal, non-formal and informal) (Mambo, 2004). A language laboratory is an environment designed to enhance foreign language learners' skills. It is generally equipped with analog and digital hardware and software (tape recorders, video cassette recorders and computers).

Pertinently, the objective of College English is to develop students' ability to use English in a well-rounded way, especially in listening and speaking (Hornsey, 2002). The basic requirement of oral English is that students should be able to communicate in English in the course of learning, to conduct discussions on a given theme, and to talk about everyday topics in English. They should be able to give, after some preparation, short talks on familiar topics with clear articulation and basically correct pronunciation and intonation. On this premise, the paper seeks to investigate the impact of language laboratory in the teaching and learning of oral English in Schools.

Language Laboratory

Language laboratory among other facilities is very important for the effective delivery of instruction in English classes especially in learning of oral English. According to Deepika and Kalaiarasan (2012), language laboratory is an audiovisual installation used in modern teaching methods to learn the foreign languages. Perhaps the first Language Laboratory was at the University of Grenoble. In the 1950s up until the 1990s, they were tape based system using reel to reel or (latterly) cassette. But the current installations are generally multimedia computers. The Language Laboratory is a technological break for imparting skills in English language. The language laboratory offers an exclusive result oriented and efficient to enrich the English Language learning process. The multimedia-based language laboratory helps to learn and enhance the language proficiency by sharing the course materials with in a second where the teacher and the students involved effortlessly. Language laboratory is developed on the methodology of listening, speaking, reading

and writing skills (LSRW).

According to Bygate (2001), since the mid-1970s, tape-recording has been sufficiently cheap and practical to enable the widespread study of talk whether native speaker talk or learner talk and use of tape recorders in language classrooms. Besides, tape recorders, the audio-language laboratory has been highly used in language teaching to make students aware of the characteristics of spoken discourse. The audio-language laboratory has played an important role in language teaching for a long time. Its main objective was to help language students improve the aural-oral skills. With the implementation of the Language Laboratory, many language teachers developed new techniques in order to derive all possible advantages of this tool in the field of applied linguistics.

The significance of a language laboratory can not be overemphasized in the domain of communication. The language laboratory, exist to help one use technology effectively to communicate. In order to acquire the sensibility of the sounds and rhythm of a language, one has to hear the best samples of all spoken language. David-Wilson & Thayalan (2007) opined that language laboratory is required by any language learner to have a good command of the language for communication purposes, with clarity and accuracy being vital for effective and efficient communication. Language laboratory among other facilities is very important in the effective implementation of the French language curriculum in Nigeria (Adebayo 2007).

Types of Language Laboratory

From 1948 the interest in the use of electronic equipment for teaching languages increased greatly. It was at this time that the world "laboratory" came into general use. Then, the simple tape recorder was evolved the dual channel machine. The language laboratory assists educators in delivering foreign language instruction, and has been through many developmental stages over the years. Few types of laboratories are being focused on here, as it is postulated by (Aremu, 2012).

Traditional/Conventional Laboratory: This type of

language laboratory is the earliest form developed. It makes use of a recorder and cassette tapes to help language learners. The tape contains texts or stories read aloud by a native language speaker. There are also listening and speaking exercises that follow in each chapter. The teacher plays back the tape and the learners listen to it and learn the material when presenting a particular topic.

Lingua Phone Laboratory: In this type of language laboratory, students are given headphones to listen to the audiocassettes that are played back. The distractions in this laboratory are less so there is certain amount of clarity in listening.

Computer Assisted Language Laboratory (CALL): There are two brands of this laboratory: Computer Assisted Language Laboratory (CALL) and Web Assisted Language Laboratory (WALL) (Lezon, 2004). The first one that is CALL uses the computer to teach language. Computer Assisted Language Laboratory. The entire course module is already stored in the computer. The language course resources are already downloaded on the computer and are presented to students according to the features available in the system. In comparison with CALL, WALL is almost the same as CALL with one difference that is, in WALL system, computers are connected to the internet. In WALL, the teacher as well as students can browse any resources from the internet during the teaching learning process (Wilson, & Thayalan, 2007). There are other kinds of language laboratories like The Dial Access Lab, Mobile Lab, Wireless Lab, Remote control lab, etc.

Utilization of Language Laboratory

The language laboratory is a kind of practice field, the use of the language laboratory is based on the nation that understanding and speaking are the prime essentials in acquiring foreign language. Since we learn what we do, extensive and systematic practice in learning and speaking is necessary (Fadiran, 2007). The main advantages of the use of the language laboratory are the fact that it provides practice in the spoken language. The language laboratory, then, can accomplish what the ordinary classroom cannot. It increases the

quality and the quantity of the student's performance.

The availability of materials or resources in the language laboratory for teaching and the readiness of the learner go hand-in-hand. Hence the availability of adequate teaching facilities in the laboratory helps to enhance and encourage students towards any task. The use of the language laboratory by the teachers in teaching students depend on a large extent on the availability of useful and up-to-date resource materials including tape recorders and the related materials in the language laboratory. Good materials will produce good outcome. Therefore, the availability of adequate facilities in the teaching and learning of English language will go a long way in fostering positive impact on the student's performance (Lieberman, 2004).

The language laboratory is used for language tutorials, which are attended by the students and persons who voluntarily opt for remedial English classes. Lessons and exercises are recorded on a cassette or computer so that the students are exposed to a variety of listening and speaking drills; These especially benefits students who are deficient in English and also aims at confidence-building for interviews and competitive examinations. The Language Laboratory sessions include word games, quizzes, extemporary speaking, debates, skits etc. These sessions can also be conducted online where many websites provide practice sessions. Pimslear (2005) justified that the language laboratory could create good basic speech habits with the collaboration of the teacher, bringing about an acceptable pronunciation". Ihenachi (2001) asserted that the non-existence of the language laboratory in Nigeria schools has impeded effective teaching and learning of oral English. It is a pity to say that a country like Nigeria and Enugu has little or no language laboratory in schools.

Facilitator/Teachers and the Language Laboratory

Pimslear (2005) in Bowen, (2009) stated that the laboratory supplements the teacher and makes

his efforts more fruitful. The teacher is useful in the following ways.

1. The teacher deals with a group in which everyone is participating eagerly.
2. Instruction is on an individual level because there is an intimate private interchange between the teacher and the learner.
3. The teacher is linked by the headphones to every student. Since his/her voice is heard by the students, he/she has a closer relationship. She commands complete attention.
4. The teacher can build up certain qualities that are lost in the classroom namely self evaluation and criticism on the part of the student. The student pronounces words; he is allowed to evaluate and criticize himself based on what he has heard the teacher or model say.

Teachers are expected to know how to use Praat and Microsoft Power-point software, as they will be able to combine theory and practice on a computer using those applications. According to, PRAAT is a very flexible tool to do speech analysis, which offers a wide range of standard and non-standard procedures, including spectrographic analysis, articulatory synthesis and neural networks. Accessing the prosodic features of the English language using PRAAT gives students instantaneous and automatic feedback. L2 learners can use PRAAT in the integration of intonation with semantic, syntax and rhythm.

Role of Students in the Language Laboratory

Every student is able to get active language practice throughout the period. No student is left out in the practice even the dullest among the student. As the model or the teacher pronounces the words the students follow suit.

In the traditional classroom, each student advances at the same pace. Each one must cover the same amount of material there is little possibility for differentiation in the language laboratory, however, it is possible to provide

different levels of learning and to adjust the rate of progress to the capacity of the learner. Sharp and dull students are recognized and they have a sense of identity, for example, a set of students may understand the difference in the pronunciation of the sound. E.g. /tʃ/ and /dʒ/ as in **Church and Judge**. While another set of students may find it difficult. The equipment allows the students to study until they master it. The teachers are human beings at the end of the day they are tired. Hence, the student can get additional practice by making use of the laboratory in free period and regular school hours. The laboratory provides the additional practice by making use of the laboratory in free periods and after regular school hours. The laboratory provides the additional practice which is so necessary for efficient language learning.

The student is faced with something impersonal and loses the feeling of self-consciousness. Those qualities and acts of the teacher which may produce an unpleasant reaction on the part of the students such as impatience, sarcasm, critical comments and the giving of a grade is absent. Because of this privacy, the student is not embarrassed when he makes errors. Students have the tendency to laugh, insult or look down on students who make costly mistakes. A student who uses /r/ instead of /l/ and /l/ instead of /r/ is likely to be mocked by his fellow students. He/she is brought as close as possible to the speaker either his teacher or native voice on the tape or recorder. Hearing is stressed. Since language is basically sound, the sense of hearing must be appealed to more than any other.

Oral English

This is the English well spoken out with the mouth and not written. The basic requirement of oral English language is that students should be able to communicate in English in the course of learning, to conduct discussions on a given theme, and to talk about everyday topics in English (Okolo, 2013). They should be able to give, after some preparation, short talks on familiar topics with clear articulation and basically correct pronunciation and intonation. They are expected to be able to use basic conversational strategies in dialogue (Odume, 2010). These necessitates the

advantageous aspect of oral English in schools, which include:

A. Close connection between listening and speaking: As an English learner, you should know the close connection between listening and speaking. They are compared to being as inseparable as fish and water, co-existing in language learning. As a rule, in any language learning, listening comes first, followed by imitating, speaking, etc. A dumb or mute person cannot, of course, speak just because of his failure of audibility. If you want to speak English, you should, above all, concentrate on listening to native speakers that can help you a lot in both correcting your pronunciation and intonation mistakes and fortifying your aural comprehension (Banjo, 2005). Only by listening to more, can you imitate and get to catch what a speaker says or have a better understanding of what a movie tells. While you are listening to something, you imitate it, absorb it or even digest it and make it a sort of nutrition in your English language learning, with which you can use in your practice (Hindu, 2006). If a person wants to develop his/her speaking ability, you had better do much more painstaking work with perseverance.

- i. First, listen to some longer conversations, stories recorded or reports given by native speakers, then, give the outlines. Through years' effort, you can tell in detail what you have listened to. The more you can retell, the greater your speaking ability is enhanced.
- ii. Provided you listen to less, speak less, and your pronunciation and intonation are bad, how can you have a talk or exchange your ideas in English with other learners or English speakers?
- iii. Listening leads you to speaking. Good pronunciation and intonation plus idiomatic expressions can convey your ideas clearly. Good pronunciation and intonation plus excellent aural comprehension and marvelous proficiency can bring you to successful communications.

B. Apply what you have learnt to practice: As an English learner, it is very important to apply what

you have learnt to practice. When you meet other learners or native speakers, try to open your mouth and talk with them in English, from simple sentences to complicated sentences, by and by. Never be frightened to ask questions if you do not understand. Pertinently, students should listen to more, read more and precise more. Accumulate your knowledge by reading and test your competence by practicing. Reading is learning, practicing is also learning and more important at that (Bygate, 2001).

Language Laboratory and Learning of Oral English

The purpose of language laboratory is to make students improve their communication skills in the target language. It is also proven that one can learn the aspects of the phonetics of a language, such as pronunciation, accent, stress, etc. in a language laboratory (Vishalakshi, 2014).

Kusmaryuni, (2011) asserted that the presence of teaching and learning facilities and infrastructure are among the factors supporting the smooth teaching and learning activities in the language laboratory. It is not only useful to undergraduate students as beginners in phonetic and phonology. It also facilitates the work of researchers at the postgraduate level in the area of the acoustics of sounds and forensic language analysis in the field of linguistics generally.

The language laboratory is the perfect place to organize seminars and workshops and various aspects of educational technology, educational software, production techniques, dubbing, etc. It provides learners with a platform to conduct a lot of training programmes, group discussions, presentations, personal interviews, debates and role plays. This will enhance their intellectual capability and creativity (Ubakwe, 2003).

In the theater and performing arts, the roles of language laboratory especially in music listening and the recitation of lyrics create a cycle of engagement in which students constantly self-observe, self-judge, self-regulate and self-monitor techniques. These are encouraged as the components of contemporary pronunciation

pedagogy. The language laboratory also performs significant roles in enhancing the skills of engineering students through interactive lessons to enable them to face interviews, telephonic conversation and public speaking. The trained students of Robotic Engineering have a role to play with their training in stress, intonation, word accent and rhythm. They can train their robots in especially voice recognition of the target language.

Language Laboratory and Pronunciation by Students' of English: The three basic concepts of phonetics: the articulatory, the acoustic and the auditory, are better understood when learners are exposed to the language laboratory in the process of teaching. Articulatory phonetics deals with the issue of the production of speech, which involves the various places responsible for the production, the manner in which the sounds are produced and the phonation, which relates to the vibration of the vocal cords. All these are illustrated practically using sound and visual inputs. The production of segmental in English and the aspects of the ingressive and aggressive flow of air into and from the lungs are also shown to students. Unlike in classroom teaching where the teacher is left with pictures and drawings to explain the process of speech production, the language laboratory provides a pictorial view for students to understand the lecture properly (Ihenachi, 2001).

The correct articulation of vowels and consonants is taught effectively at the language, where students listen attentively using the headphones attached to the console, to listen to native speakers. Software such as the Palatometer Database is used in the LL to offer a unique opportunity to examine lingual activity as the tongue moves to different sites along the palate and the teeth in order to produce different speech sounds. It also illustrates the general processes involved in the production of different neighbouring strings of consonants and consonant-vowel transitions.

The movement of the jaw and even of the muscles are shown to students. In the production of

vowels, for example, the position of the tongue in the mouth and the shape of the lips are not just left to the mercy of drawings in a textbook. Life models are presented and the articulation is well captured. Sona-Match software is a good device used in the language laboratory to help students to realise the correct articulation of vowel sounds. The diphthongs that contain two sounds, one gliding into the other, are better illustrated in the language laboratory, where the model shows the gradual glide of one sound into another by pronouncing the sounds slowly. The students will be asked to pay attention to the gradual change in the shape of the model's lips.

Another very important aspect of the language laboratory to the pronunciation of students is their ability to practice their articulation of English sounds after listening to the teacher or to the model. The Multimedia software has a device in which they can record their voices, using the microphone. This process enables them to assess their own spoken ability by comparing their recorded articulation of sounds with that of the teacher or model.

Impact of Language Laboratory

The language laboratories give every learner the freedom to learn at their own pace. It does not require the teacher's presence at all times. Teachers can however, assist students individually or collectively. In fact, language laboratories are a very helpful tool for practicing and assessing one's speech in a language.

Language laboratories are used in learning pronunciation and all other aspect of the phonetics of a language. Significance of a language laboratory cannot be overemphasized in the domain of oral communication. Language laboratory, exist to help one to use technology effectively to communicate. Richards (2001) asserted that to acquire the sensibility of the sounds and rhythm of a language, one has to hear the best samples of all spoken language. This was further corroborated by Wilson and Thayalan (2007) who noted that language laboratory is required by any language learner to have a good command of the language for communication

purposes, with clarity and accuracy being vital for effective and efficient communication.

Language laboratory provides practice in listening comprehension speaking (listening and repeat), with the goal of reinforcing the grammar, vocabulary and function (grammatical structures) presented in class. Language laboratory is an audio- or audio-visual installation used as an aid in modern language teaching and learning among students at all levels of education.

Challenges of Language Laboratory

The language laboratory in collaboration with the teacher, the students learn faster and better than any other teaching devices (Ruley, 2004 cited in Aremu, 2012). There are challenges teachers faced in utilizing the language laboratory to deliver instruction in oral English classes. These include but not limited to the following:

It is costly: This chief danger is that the procedures may become monotonous. If the student's alertness is not maintained, he may become drowsy and half listen to the teacher or model. Monotony can be avoided by: avoiding the use of lengthy recordings; introducing musical selections; and providing opportunity for student's participation. This can be done by pausing at intervals for students to repeat. It can also be done by letting the student record his own voice on the record or tape.

Problems in Connection with the Use of the Language Laboratory: According to Francis, (2008), Just as the language laboratory is costly to install so also is the cost of maintenance. Secondly, the lack of trained teachers to handle the language laboratory is one of the problems encountered. Finally, extreme case is needed in choosing the tapes and recorders. If materials are not good it affects the laboratory.

There are problems that actually led to the inception of the language laboratory. It did not just evolve. The learning laboratory was built to help alleviate the problems second language learners encounter. One of these problems is the interference of the mother tongue. The

interference of the mother tongue has hampered the learning of the foreign language a great deal. With the language laboratory this problem can be curbed or reduced to a great level.

Other challenges include: lack of technical knowhow; lack of maintenance; and insufficient or inadequate facilities in the laboratory.

Conclusion

On the basis of this paper, it can be concluded that students can learn the aspects of the phonetics of a language, such as pronunciation, accent, stress, etc. in a language laboratory in order to actualise effectiveness in the teaching and learning process. Therefore, it is pertinent to have a language laboratory in all language teaching schools, and be utilized appropriately to actualize an impressive and effective delivery of instruction in oral English.

Suggestions

From the discussion of this paper, the following suggestions are made:

1. The Government and Educational planners should provide facilities for the available language laboratories in tertiary institutions in order to foster academic goals.
2. English language teachers should not only have the intellectual knowledge of the subject matter. They should know the methodology for imparting the knowledge.
3. Students should be oriented on the use of language laboratory in order to learn effectively during oral English classes.
4. Special training and guidelines should be given to English teachers and students to effectively manage and use the language laboratory,
5. There should be provision of availability of language laboratory for English students in all level of education in order to facilitate effective delivery of instruction during oral English classes.
6. Institutions and other governmental bodies should be able to tackle the challenges impeding the use of language laboratory in order to foster the teaching and learning process.

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THE FUNCTION OF ALLEGORY IN NIGERIAN DRAMA: A STUDY OF AGORO'S *THE PRISON PLAYS*

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ABSTRACT

Nigerian drama, apart from mirroring the society, recording events, reinterpreting history, portraying the communion between human beings and cosmic powers, has the vital task of correcting the society through emphasis on creating awareness on different social issues, and allegory which is a literary technique functions as the instrument used in the expression and discussion of these social issues as direct finger pointing and name-calling, might lead to backlashes and even court cases. This is why the content in Nigerian drama is always holding double barrel meaning due to the plural function of allegory in Nigerian drama. Already, studies on the discus of allegory and its functions in Nigerian drama abound, but most of these studies do not acknowledge the function and role of allegory in Saviour Nathan A. Agoro's *The Prison Plays*, and nothing is said about them in the discus of allegory in Nigerian drama. It is on this premise, that the study is focused on revealing the function of allegory in the above dramas; how these dramas are used as evangelical tools, and also as a medium through which societal ills are highlighted and corrected. The study through its literary and textual analytic approach, defines allegory and shows that allegory in drama is a potent force or weapon with which to suggest a decent and high level of morals in our society, and plays like *The Prison Plays* through the functional role of allegory are tools for the communication of the need for evangelism and salvation from the power of sin and wickedness. The study recommends that Nigerian playwrights should continue to use this literary tool (allegory) to make their society better by discussing social ills and proffering solution to them, as allegory function as an effective weapon for social reforms.



INTRODUCTION

Many scholars and critics have attempted to distinguish Nigerian drama from dramas of other nations in the world, especially as regards its allegorical nature. This setting apart is necessary because apart from mirroring the society, recording events, reinterpreting history, portraying the communion between human beings and the cosmic powers, Nigerian drama has and still continues to play a vital role in correcting the society through emphasis on creating awareness on different social issues. Since drama is known to imitate action or men in action, Nigerian drama can as well effect social change that is related to the people's socio-cultural reality and the problems within their environment. Thus, Nigerian drama continues to be appealing, didactic and culturally relevant. Speaking about Nigerian

drama, Yemi Ogunbiyi (1981) states that "Nigerian drama originated with the Nigerian himself, embodying his first pre-occupations, his first struggles, successes, set-backs and all" (3) and this embodiment is revealed and seen in the content and discuss set forth in these different Nigerian plays. This view is buttressed in the statement that "Nigerian drama lie in the numerous traditional, religious and functional rituals to be found in practically every Nigerian society" (Ogunbiyi 1981; 4), and without these different Nigerian social feature and characteristics, the uniqueness found in Nigerian drama would not have a place.

Saviour Nathan Agoro (2004) presents Ola Rotimi's classification of Nigerian drama by stating that Nigerian drama is categorized into four divisions namely "ritual drama, traditional drama, folk

opera, and Nigerian drama in English” (30). This division is based on the different areas in Nigerian society where people tend to find focus and derive content from in their writing of Nigerian drama, and all of these different divisions still reflect Nigeria. It is this reflective nature of Nigerian drama that makes Stephen Inegbe (2003) to state that:

In Nigeria, drama is a reflection of life. Right from the pre-colonial, pre-literate days, it has been in existence and it reflected in the people's rituals, mythology and forms of social engagements. The typical Nigerian is bound to frown on drama as an entertainment because, to him, it transcends that. It is a medium through which he reaches out to, or better still, courts the supernatural world and certain enigmatic development or phenomena of the life in order to transcend them (1).

It is obvious, one could agree with Inegbe because Nigerians have seen drama as a reflection of their society, and as an instrument of advocating and effecting a positive change within the society. It is also true that Nigerian drama does not exist for mere aesthetic purpose alone, it performs diverse functions-religious, socio-political, entertainment. It is this same view and stand in terms of perspective that makes Seiza Mike (2002) to see Nigerian drama as:

An instrument of group dynamics and mass psychology that creates a spontaneous interaction among the audience. Thus, it can be employed as an ideological tool to reinforce and legitimize the values of the dominant group in the Nigerian society (1).

This assertion is, without doubt is a useful one, that is, as a conceptual framework, providing us with a neat structure to operate from. As regards the origin of Nigerian drama, it is still argued and sad that very little is known that is reliable and precise, for the simple reason that no comprehensive study has been made so far of the subject either by the old government sociologists or by the new drama experts of today. This is why it

is still argued and stated that Nigerian drama did not begin at the University of Ibadan, the root goes beyond there. This is because, even if Nigerian drama might have formally began in a particular location like the University of Ibadan, it originally began with the Nigerian society; the rich contents of Nigerian drama are not derived from sources that are far from the Nigerian socio, political, religious and even cultural setting; there sources and content are in most cases derived from, and focused on the Nigerian socio, politic, economic, cultural, religious and other happenings. Despite this fact, the medium and channel through which the expression and discussion of these contents in drama is achieved, is not always direct; as direct finger pointing and name-calling, might lead to backlashes and even court cases. This is why the content in Nigerian drama is always holding double barrel meaning through the use of allegory, and Nigerian dramatists are well gifted in the use of this literary technique.

Despite the forgoing, many still do not acknowledge this allegorical nature and function of Nigerian drama and its content, especially in the *The Prison Plays* of Saviour Nathan A. Agoro. It is on this premise, that the study is focused on establishing a concrete fact on the function and allegorical nature of the above dramas, and how they are used as evangelical tools, and also as a medium through which societal ills are highlighted. By this, the study aims to reveal how drama is, and can be used as a veritable tool for religious sanitization and promotion of high moral standards in the society and also to identify specifically the theme of evangelism in the select Agoro's works. Therefore, the discus of this paper encompasses the identification of the effect of evangelism and the need for salvation with specific reference to the select text. The allegorical style peculiar to these plays is also examined, and the way they are used to explore the style of compressionism. That is, the characters are locked up in a prison cell, thereby impinging on their freedom. As regards significance, this paper help students, scholars and academics who are both producers and consumers of knowledge in and outside the orbit of the literary (drama) arts, to

appreciate the works of S. N. Agoro. They will find this essay useful because of the integrated approach that is carefully used in its discuss; providing enlightenment on the need for salvation and eradication of corruption in the society, and how drama serves as a tool and medium of achieving the above aim. This research is subjected to the literary approach which investigates and deduce facts relying mainly on existing literatures with the primary literature, and source of primary data been the select plays. On the basis that this study falls within the circuit of dramatic literature, a critical method of textual evaluation and analysis is adopted, and the select texts are subjected to critical textual evaluation and analysis.

ALLEGORY AS A LITERARY CONCEPT

A concept central to this study is allegory. The nature of allegory is very significant in drama generally, and is more pronounced in Nigerian drama. Allegory is said to be the use of abstract figures to personify virtues and vices struggling for the possession of the soul of man. A. S. Hornby (2000) defines allegory as "a story, play, picture, etc. in which each character or event is a symbol representing an idea or a quality, such as truth, evil, death, etc." (28). Allegory is also a medium of social criticism, which means a systematic presentation of social ills with the ultimate aim of correcting them. The playwright uses this literary concept and techniques by picking out these ills and presents them, using the stage as a medium to reach the audience. Allegory can also mean a figurative illustration of truths or generalizations about human conduct or experience in a narrative or description by the use of symbolic fictional figures and actions which resemble the subject's properties and circumstances but also represents something else. In the view of Barbara E. Kurtz (1990):

Allegory is only a mirror which translates what is through what is not; and all its beauty consists in its capacity to bring out so artfully the copy's resemblance to the original that the onlooker will think that he is simultaneously seeing both (236).

Barbara's position of allegory validates our

judgment of allegory as a double barrel gun used in passing across two or more messages at the same time. Allegory as regards content in drama or literature according to Moffat Moyo (2010) refers to a story that can be read on two different levels. What this means is that characters or events in an allegory stand for something else. The writer uses these characters and events to convey another message which we may term as a moral (117). By this, in an allegorical drama or literature, characters and events are built to mean something totally different, and to tell a story/pass across a message that is totally different from the one seen at the surface. This literary concept is used to conceal so many things from the reader, and also to avoid spoon feeding the readers, and allowing them to skim beyond the surface, and dig deep to figure out the subterranean meaning contained in the literature. As a literary device, allegory is a good tool for religious sanitization, political discuss and criticism, social criticism (especially if well handled). It serves as a guide for cultural promotion, religious endorsement; civil life and many others.

Laraine C. O'Connell (1988) explains that allegory can still be identified as "speaking in other terms" it is an oblique way of writing that presents one thing in words and another in meaning. We have allegory when the events of a narrative obviously and continuously refer to another simultaneous structure of events or ideas, or natural phenomena and these two might even appear as contrasting. Allegory says one thing and means another. It is a set of things in narrative sequence standing for a different set of things in temporal or para-temporal sequences; in short, it is a complex narrative metaphor (p. 7). This explanation reveals the double functionality of allegory in drama and literature, it shows how much as a literary techniques, allegory serves and functions as a tool that indirectly points to issue and discusses them. Allegory is also considered as a term denoting a technique of literature, which in turn gives rise to a method of criticism. It is a technique of fiction-writing. Allegory has remained an important mode employed successfully by various modern authors. Its value is proved by the fact that it has survived

centuries of use, abuse and criticism (O'Connell 1988; 8). This reveals clearly that as a literary term and techniques, allegory has come a very long way in the society, in the writing and also in the discuss of drama. Allegory washes the hearts of people in society, and at the same time, proffers positive changes to that particular problem, by way of showing it through drama.

TEXTUAL ANALYSIS OF THE PRISON PLAYS

The Prison Plays are Saviour Nathan A. Agoro's dual plays published first in 2002. The plays are built in a part one and two sequence with *The Catalyst* serving as part one, and *Another Chance*, as part two/the continuation of the other.

***The Catalyst* – Synopsis**

As the story unfolds, Dada and Akpan, two criminals who are serving jail term, are enumerating their vices, and the crimes that brought them to prison. Akpan who is condemned to death for robbery and murder is remorseful, while Dada who is serving a seven-year jail term for raping a frigid old woman of his mother's age is not remorseful because he feels his lot is better than Akpan's. Dada in spite of all the vices he has committed and his present state of obscurity makes jest of Akpan as he forgets that he is not better than Akpan in spite of his condemnation to be shot in public for his crimes. Dada believes that there is hope because he will only serve seven years in jail and thereafter, he will be rehabilitated, while Akpan does not have hope since he is condemned to death. Dada remains resolute and full of optimism that he will be released from the cell after seven years and never for once feels any form of remorse for his evil acts, rather he continues to make jest of Akpan the condemned murderer.

After returning from their daily labour, Dada is embittered about a situation he encountered during his time of labour that day. He lucidly explains his experience with his former girlfriend that has turned to be Christian. Dada is disappointed because she broke off with him, because of her new faith in Jesus Christ and she is still standing firm. Dada's story provokes Akpan to

mock him and suggest that Dada turns to God after his seven troublesome years in the prison, in order to win back Matilda. Dada feels bad and disappointed because the two of them cannot marry because he has become an ex-conflict. Despite this, Dada is quite hopeful as Matilda promised to be praying for him to be converted, but he is pessimistic that before he comes out of prison she would have gotten married.

Akpan in trying to prevent Dada from emotional stress, urges him to forget about his relationship with Matilda as it will cause more damages in his life before he leaves this prison. Amidst their discussion and consolation, Aneze, a born again child of God, is thrown into their cell for preaching in the public. As he later explains, he contravenes Decree 56 of the government policy. Aneze's imprisonment gives Akpan and Dada worries as they think he is imprisoned because he is a criminal, but they become speechless and do not appreciate the fact that, Aneze is sent to jail for preaching the gospel of Christ in public.

Despite hearing the story narrated by Aneze, Dada expresses disappointment, that if really Aneze is a born again Christian, he is a disgrace to God. Akpan on the other hand calls him a hypocrite, insisting that nothing on earth should make a Christian, who has given total allegiance to Jesus Christ, come into a prison cell, except maybe to pray for prisoners. In spite of their negative attitude towards him, Aneze never relents in telling them the gospel truth. He keeps on preaching to them about the existence of hell and heaven and the need for them to repent, to avoid the agony of hell. As a child of God, Aneze is very optimistic that in no distant time he will be released from the cell through God's intervention.

After hearing long sermons from Aneze, Dada and Akpan shift the acceptance of God's word to each other. Aneze continues to exercise his faith, and despite the cruelty meted on him, he remains resolute in his faith and full of optimism that he will be released from the prison. He continues to pray fervently to God for His intervention. Due to his continually preaching and prayers, Akpan

becomes convicted and gives his life to Jesus Christ; accepting him as his Lord and personal Saviour. Dada on the other hand becomes more antagonistic and unrepentant. At the end, due to Aneze and Akpan's consistent prayer of mercy and pardon, the sitting government of Zamfara is overthrown and Aneze and Akpan are given state pardon by the new government. Dada could not find freedom because of his lack of faith in God, so he confronts reality when Akpan because of his new allegiance to Christ is released with Aneze despite the sentence against his life by the government. At the point of Akpan's release, Dada becomes sorrowful and repents, begging for mercy. But it is too late as he looks at Akpan and Aneze being released from prison, leaving him alone in the cell.

The Catalyst – the Structure

Structurally, the play has only one act, made up of five scenes and a single setting a prison cell. The scenes take place in the prison cell, thereby impinging the freedom of characters. The characters are cashiered in a world of isolation and under a full-blown absurdist situation; they are locked up, thus their freedom impinged restricted to a world of torture. These techniques of compressionism are all vital in the passing on of the story in the play, and this why Ben Binebai holds and states that “it is evident that the compressionist technique, which is a known abode of the absurdist and existentialist world of theatricality is adopted with realistic paraphernalia to narrate a realistic story” (1.)

The Catalyst – Themes

The Catalyst has two striking themes and they are; evangelism and the need for salvation. Though, there are other sub-themes, we are paying more attention to these two. S.N. Agoro consciously places these two significant themes in *The Catalyst* to form his main point of discussion. The playwright sees the need for effective evangelism, thus he is suggesting to the Christians who are called by God to carry out the great commission God has given to them no matter the risk and constraints. The playwright actually sees souls perishing and since it is not the will of God for them

to perish but to have eternal live, it is very important that Christians go to preach the gospel of Jesus Christ to these dying souls. It is also the belief of the playwright that through evangelism, those that are condemned to death by man, can gain salvation and thereafter be delivered. It is evident that the playwright seeks to enjoin believer to rise up to their responsibility of preaching the gospel of Jesus Christ. As they have received it freely, they should freely give it out not minding the persecution they might face in the course of doing this great work. Agoro also reminds Christians to see souls as more important than earthly pleasures.

On the other hand, the need for salvation is vividly portrayed in *The Catalyst*. Here the playwright gives a message to believers that, many unbelievers are eager in their minds to accept Jesus Christ but because the flesh is controlling them, they are not able to come out from those evil ways, except believers confront them with the word of God. The fact becomes clear that in spite of the gravity of offense committed, when one is receptive to the word of God, there is no doubt that such guilt will be pardoned and that individual will automatically turn to be a new creature regardless of the sins previously committed.

These two themes are striking in *The Catalyst*. The playwright sees a great problem in the society; the corrupt nature of the society and graciously seeks for ways to address these inimical acts using the word of God and by enjoining believers to preach the word of God, using every opportunity they see as means to correct and make the society better.

The Catalyst – Characterization

Characters are the main wheels through which dramatic themes and contents are portrayed and wheeled to the reader, and no dramatic discuss will be complete without the mention of the characters. In the case of *The Catalyst*, the use of characters as objects of allegory pervades the entire play. The playwright presents the characters in the way it suits his taste, for the proper communication of his message of evangelism and the need for salvation. *The Catalyst* has five visible

and functional characters who are Akpan, Dada, Aneze, Udensi and Major Jaja.

Akpan

He is a condemned murderer facing death sentence. Interrogation and deductions from the play reveal that Akpan, together with Dada are die – hard criminals who think they have seen most of what people call 'heaven' and 'hell'. Akpan says, since he is regarded as nothing in the society, he will do everything within his reach to earn a living not minding the consequences that will befall him. This drives him to live a criminal life of robbery and murder. He is without hope. He feels dejected, so he has no regard for the lives of other people. But through the preaching of the Aneze in the prison, he receives the word of God, repents and is given state pardon and released through divine intervention.

Dada

He is a rapist serving a seven-year jail term for having sex with a frigid old woman of his mother's age. Dada is portrayed as someone who always finds delight in committing evil. He is resolute and full of optimism that he will be released in spite of the crime he has committed. Apart from his crime, Dada is also a hardened criminal who contends against the Christian dogma. This is evident in his statement and actions. Dada misses the chance of accepting Jesus Christ because of his unbelief. He does not find any atom of truth in what Aneze preaches; rather he states that they are figments of man's imagination geared towards frightening them to turn from their evil ways. Everything becomes clear to him when he sees Akpan and Aneze released through divine intervention, and he remains to continue his jail term, he cries and repents on the spot, but it is too late.

Aneze

He is a prisoner of conscience, jailed for preaching in public against Decree 56. His role in the play is very significant as it helps to advance the plot. Aneze is portrayed as a preacher of the Gospel, who has sold his entirety for the work and furtherance of the gospel of Christ. Aneze's character suggests a kind of believer who is ready

to die for the gospel, because his hope and goal is far beyond here on earth. He always finds delight and pleasure in preaching the gospel of Christ, so he uses every available opportunity to preach the good tidings to the people. As far as Aneze is concerned, there is nothing worth emulating in the world because, he feels, the whole earth is made up of only perishable things, and corruptible seeds. So, what one should do is to prepare one's self, get ready for that glorious home that is prepared with good things and incorruptible seed. Aneze's character is quite challenging to Christians today as he can be likened to the bible character of Daniel whom God came through for in the lion's den.

Udensi

He is a prison warder. He is portrayed as a persecutor of the gospel of Jesus Christ. This is evident in the way he treats Aneze. Apparently, Udensi does not believe in God and the Christian practice and what he does is to maltreat Aneze, claiming to have been sent by his superior officer. The way he maltreats Aneze attests to the fact that, he is against the people of God. However, because of his wickedness and cruelty, Dada and Akpan team up to beat him. There is no disputing the fact that Udensi is a callous, cruel and unsympathetic as a warder.

Major Jaja

He is a young Army officer. His functions in the play are quite explicit and very significant. Major Jaja only appears in one scene to announce the incredible release of Akpan and Aneze. Thereafter he is not seen again in the play. He can be likened to the angel that God sent to open the prison gate for Paul and Silas in the prison.

Another Chance – Plot

As a continuation of *The Catalyst*, *Another Chance* also shares the same setting and plot. *Another Chance* tells the continuous story of “the salvaging power of God through evangelism.” It opens in the same cell where Dada who is now a converted prisoner is already joined by other prisoners; Zama and Bonta. As the dramatic action unfolds, Zama and Bonta just like the opening scene of *The*

Catalyst, recounts the crimes they have committed and how they got to prison. Bonta is guilty of rape like Dada, but sees nothing wrong with his crime. Instead of feeling remorseful, he braces up and resolves to commit more crimes if the opportunity arises. Bonta is pessimistic because, he feels there is no one to look up to. His hope and everything that has to do with his success in life is shattered. Bonta is jailed for raping a ten-year old girl because of his inability to control his sexual urge. Zama narrates how he is imprisoned for robbery and murder. Zema feels no remorse, and has no human sympathy for mankind. He blames the Police for his imprisonment, and also accuses the D.P.O for betrayal of trust as he was a partner in their robbery, and always had a fair share of the stolen goods. Without mincing words, he narrates how they operated in different occasions and never got caught, and ends his narration with how he was later caught and thrown in prison. Zama is not sorry for the evil he has committed because of his hopeless and helpless situation. The two inmates do not see any reason for accepting Jesus as their Lord and Saviour.

Dada the now converted criminal becomes a committed Christian. His underlying love for Christ makes him earn the nick-name "Pastor" as Zema and Bonta mock him. Dada turns to be Aneze of *The Catalyst* in *Another Chance*. Having experienced a lot, he uses his past experience as a point of emphasis to the two criminals, and Udensi the warder who becomes prisoner. Dada is anxious to grab the second chance, so he strives hard to refuse anything from deterring him from utilizing the second chance graciously provided by God. Dada sees the other prisoners as people who are in great need, so he makes the most of every opportunity to proclaim the good tidings to them in order to change their life for the better. But Dada's preaching to Bonta and Zema is a mere waste of time. To them, Dada is only fooling himself with religious philosophies that will do him no good rather than extenuating his personality. It becomes obvious that in spite of their defiant response to the word of God, Dada never relents in doing his primary duty of reconciling the sinners to God as a called believer. Udensi the warder-

turned-prisoner finds it difficult to believe the word of God because of the injustice done to him, he feels dejected.

He thinks if God really exists, He would not have allowed this injustice come near him. Dada cautions Udensi to accept the injustice in good faith rather than blame God. Dada persistently preaches the gospel and encourages him. Though Bonta and Zema refuse to believe the gospel of Christ, Udensi sees truth in the word, after hearing a voice from God in his dream and he becomes a born again Christian. Consequent upon his prompt acceptance of the word, the heavens are provoked and response comes almost immediately. Both Dada and Udensi are released and set free because of their faith in Jesus Christ. The fact is obvious that, God who does his things in mysterious ways uses Akpan the then condemned criminal of *The Catalyst* as the messiah to release them.

Another Chance – the Structure

Another Chance like *The Catalyst* has one act, which has six sequential scenes. The action and the structural strength of the play lie within its single setting of the prison cell. The setting restricts the freedom of the characters. This goes to underscore the fact that, the characters are cashiered in an isolated world as they are locked up in the prison cell.

Another Chance – Theme

Apart from the striking theme of evangelism and the need for salvation that also present itself in this second part of *The Prison Plays*, the theme of God's Deliverance Power through Evangelism is also strongly present in the play. It is obvious that the playwright notes a significant need in the Christian ministry and the society at large. He sees the society as corrupt, decadent with all forms of criminal activities and outrageous violation of human rights and the need for religious sanitization; this he does through the demonstration of God's Deliverance Power through Evangelism, and the need for salvation, which denotes that the word of God alone can bring solution to the dying and decaying society. The fact is that, Agoro presents this significant

theme in a manner that creates easy accessibility to the work. The playwright envisages what might likely happen in the Christian ministry, if they do not wake up from their slumber and take up their responsibilities as believers. He enlightens Christians to hide their earthly wisdom and allow God to work in those hard situations that may seem and appear as threats to their faith. Agoro through this theme enjoins believers to see the need for evangelism as a duty and a priority of every believer.

Another Chance – Characterization

Just like *The Catalyst*, the use of characters as object of allegory also pervades the play. *Another Chance* displays five visible and functional characters. Dada a converted prisoner, Udensi a warder who becomes a prisoner, Bonta a rapist, Zema a murderer and Manda a warder. A voice is recognized and it is quite significant to the play to. The significance of the voice is that, it makes the word that Dada preaches easy for Udensi to understand, and accept the truth about the word that is preached. The voice can be likened to the voice of angels or even God Himself.

Dada

He is the rapist in *The Catalyst* serving a seven year jail term. Because of his lack of faith, he is not released with Akpan and Aneze in the first part. After seeing the power of God being demonstrated, he becomes born-again in *Another Chance*. Dada follows Jesus in and outside the prison cell. He is presented now as a die – hard Christian who has decided to follow the directives and leadership of the Holy Spirit. That could be seen in Scene 2 where Dada says “since that day I told God to forgive me too, it has been a lot different with me” (50). That is, after his experience in *The Catalyst*. Dada is the Aneze of *The Catalyst* in *Another Chance*. Dada always utilizes every opportunity to preach the gospel of Jesus to his cell mates, making them realize the existence of God and the power of salvation regardless of one's sin. He is resolute in his faith in God, and becomes optimistic that God will deliver him and whoever sees the reason of accepting Jesus as his saviour. Dada's persistence preaching

in the cell results in his and Udensi's freedom and release.

Bonta

He is a rapist jailed for sexually abusing a ten-year old girl. Bonta is in a helpless and hopeless state, and sees no reason for living. The fact is very obvious that in spite of the ceaseless and persistent preaching of Dada in the cell, Bonta is not persuaded to repent, rather he becomes more hardened to commit more of such crimes. Bonta is a character that is determined to die for the sins he has committed not minding the agony of hell. At the Bonta and Zema are left alone in the prison to their fate.

Zema

He is an armed robber. He feels rejected, hopeless and betrayed. Just like Bonta he is a die-hard criminal who have little or no feelings for humans. Interactions and deductions from the play text reveal that, Zema works with the police in fermenting troubles in the society. But he laments bitterly about the police betrayal of his trust. In his state of despair and obscurity, he remains resolute in his mind to bear whatever consequences that would come his way. He does not see any truth in the word of God. After seeing the reality of Dada and Udensi's release from the prison, he does not heed the word of God. As a result, he is denied freedom and left alone in the prison to his fate because of unbelief.

Udensi

He is a warder in *The Catalyst* who becomes a prisoner in *Another Chance*. He is portrayed as a pathetic character. Here is a prison warder who has been stripped off his rights and he now holds on desperately to the treatment of prison and prisoners who regards him as a criminal and an object of ridicule to the other cell mates. Not even pledges of loyalty could redeem Udensi, as the circumstance and framed up story that brought him to prison is unthinkable. In spite of all he encounters and his present state of obscurity, he becomes loyal and submissive to the directives of the Holy Spirit, leading him to gain salvation and having total freedom from the prison. Because of

his readiness to accept Jesus Christ, his sins are forgiven and he is released alongside Dada the preacher.

Manda

He is a warder who is committed and loyal to his superior officers. He is portrayed as a faithful warder that always discharges his duties with sincerity and fairness. He has few lines in the play. Manda's behavior and treatment of prisoners is different from Udensi's. Udensi in *The Catalyst*, only finds delight in hurting people but Manda is polite in his dealings with the prisoners. He comes out and performs his official duties and leaves.

SETTING IN THE PRISON PLAYS

The two *Prison Plays* shares the same kind of settings. The only difference is that, the prison cell in *Another Chance* has a bed at one corner of the cell, while *The Catalyst* has one blanket and two old pillows, with only one door leading to the cell. All the scenes of the play take place in the prison cell. But the allegorical significance of the setting is contemporary Nigerian which religious intolerance and general violation of human rights is the order of the day as religious practice is making wave in the society, and the society is undergoing a process of change.

LANGUAGE AND STYLE IN THE PRISON PLAYS

The language of the two prison plays is direct and simple with little or no poetic presence. This simplicity of language makes it accessible to all groups and readers. As regards style, the playwright creates a world that does not give characters in the plays freedom, as a result of the kind of crime they commit. The prison cell restricts both the characters movement and freedom to the outside world. In fact, the characters are compelled by those in authority to live in the cell, in order for them to learn from their mistakes and change for the betterment of themselves and the society. The prison is also visited with torture. The playwright cautions the society to learn from the mistake of others and change for a better society.

THE FUNCTION OF ALLEGORY IN THE PRISON PLAYS

As already examined and revealed, *The Prison Plays* are *The Catalyst* and *Another Chance*. Agoro dramatizes biblical stories allegorically in the dual compendium titled *The Prison Plays*. This might be considered as a deliberate act seeing the way the locale and the characters are presented. Reading meaning to the works from an analytic standpoint, beginning with *The Catalyst*, the prison is taken as the whole world, where every human being lives. In Christian parlance, the earth is considered as the prison. Akpan and Dada are the sinners who populate the earth allegorically for whom Jesus came. Aneze, the prisoner of conscience is an established example and a symbolic representation of Jesus Christ who came to the earth (the prison) in the form of man (a criminal) to redeem man from the powers of darkness and give total freedom to man for a committed worship of God. Udensi on the other hand can be allegorically taken as representing the Roman soldiers who disputed the legitimacy of Jesus as the son of God, saw the life of Jesus as a threat to them and were very curious and anxious to get rid of Jesus (Aneze in this case). Udensi can also be allegorically taken as those we have in our society that have brought order, policies and decrees to the society.

These people are poised and focused on seeing that the law is continually upheld in the society (prison) by timely and strict performance of their duties. *The Catalyst* has open biblical allusion. As the dramatic action unfolds, the story of how Christ was nailed comes to mind. Furthermore, Aneze finding himself in the midst of the two criminals suggests the encounter of Christ with the two condemned criminals on the cross charged to pass on through crucifixion. Aneze, saving Akpan through his preaching, takes our mind back to the incident that happened in the bible, as recorded in Matthew 27:32-47, where one of the condemned criminals that was nailed with Jesus Christ on cross (the prison in this case), was saved because he defended and believed in Jesus Christ. Aneze allegorically represents Christ in *The Catalyst*, because, he was put to jail for no offence, just as Jesus Christ passed through in the bible. It is clear that, the playwright is suggesting the need for salvation and effective evangelism through this

play, and also the need for Christians to live Christ like in word and deed no matter the location and place they find themselves.

Another Chance the second play in *The Prison Plays*, is an allegorical confirmation of the story of *The Catalyst*. Dada from the end of *The Catalyst* on one hand is presented as a symbol of those Christians who take the grace of God for granted and miss the rapture and because of the experience, he is now ready to even pay with his life, in order not to miss the second chance that is graciously provided for him and any person who may see it very necessary. On a second thought and view, he also represents the disciples of Jesus Christ that are left to carry on the work of God after the ascension of Christ. This above representation is confirmed in the beneath textual evidence:

Dada: God is giving another chance to make-up your mind for him. Will you let this opportunity slip pass you too?

Udensi: Another chance for knowing him? Was that why, the God of justice allowed me to suffer from injustice?

Dada: God deals with people in many diverse ways. For me the catalyst for my salvation was the deliverance of Ita Akpan, a cell mate, from the jaws of death (51).

Still in *Another Chance*, Udensi – The warder – turn – prisoner's conversion, reminds us of the conversion of Saul the persecutor to Paul the preacher. While Zema and Bonta represent the die-hard unbelievers who have sold their entire lives to the devil. They also remind us of those that will be used as agent of darkness in the last days after the second coming of Christ. They represent unbelievers that are determined to make hell, because they find delight in committing evil and are not ready to repent. This second play in *The Prison Plays*, also displays and indicate the stories of the Apostles of Christ and the persecution they faced after the death and the ascension, especially the accusation and false arrest of Udensi. In categorical description, the two plays allegorically

tells the story of the new testament after the ascension of Christ.

Apart from the content of the plays, the title of the plays stands as allegories too. While *The Catalyst* stand to represent Jesus Christ who came to introduce us to a new order, and urges us to follow this new path. As the bible describe Him, He is the way to the new dimension of living and the father, and that is exactly what Jesus is; *The Catalyst*. The second play *Second Chance* which stands as a continuation of the work of Jesus *The Catalyst*, stands as a warning to all in the world, with the deep undertone of how God is giving everyone under the heaven a *Second Chance* to turn away from their sins and embrace HIS ways before it becomes too late and they end up like the Zema and Bonta who continues to fight and struggle for space in prison (hell). By placing and narrating these biblical stories in a single play, one can say that the playwright is allegorically speaking of the first and second death, and even the first coming of Christ which is fulfilled in *The Catalyst* and the second coming of Christ which is revealed in the *Second Chance*; all of these are allegorical. The plays especially the *Second Chance* advocates that, there are still chances for those persons that have not yet settled their debts with Jesus Christ, to make an amendment and rededicate themselves to the service of God Almighty, before Christ's second coming. These plays present the playwright as an evangelist that seeks to use drama and its allegorical features as a tool for religious consciousness and awareness. He presents himself as a patriotic citizen that is not satisfied with the level of morality in the society. The following conversation in the text supports this line of thinking:

Dada: If you have a change of heart towards God, he would change the hearts of people outside and prepare them to him.

Zema: Bonta, this is your last chance maybe, if you accept Christ into your life it would be a lot better for you, when you leave this place (54).

More so, the like of those who will take good

advantage of the second chance provided them will testify like Dada who says "I bless God. Udensi has made use of the second chance" (60).

CONCLUSION

This study which is focused on the discuss of the function allegory in Nigeria drama using Saviour Nathan A. Agoro (2002) *The Prison Plays* as it case study, has thoroughly examined and bring to light the dual function of allegory in the above drama, and they serve as a tool for evangelism and also for discussing and correcting social ills. The revealed, the predominant setting of these plays is the contemporary Nigeria, specifically the military regime, and the issues covered are ones not strange to the Nigerian society. Based on the examination of the two plays, it is clear that S. N. A. Agoro is a radical and committed writer and is described in the words of Ben Binebai (2004) as "a moral and religious cartographer", that helps to re-chart and strengthen the map of religious consciousness, and this is very much true as the texts examined have religious undertones focused on creating the Christina religion's consciousness.

The Catalyst and *Another Chance* are religious metaphors for the Nigerian society, they also bear the function of religious allegory on contemporary Nigeria, comparing Christians and unbelievers, and bringing to knowledge the need for salvation and effective evangelism. The plays also express great concern on religious intolerance and pegs the way for a society that will give reference to every form of religion that is profitable to man and the society. This is why, Agoro seriously advocates the need for the society and individuals to strive for a high level of morality which they lack, and which Jesus teaches and admonishes. He uses religious philosophy as a veritable weapon for religious, social, political and even cultural sanitization, promotion, with focus on creating religious consciousness in Christian life. Agoro also uses the plays as a means of advocating the eradication of corruption in the society, and also clamour for social change that will provide liberties. The study is by no means exhaustive, it is only a prelude for future researchers along this terrain of the use of allegory in Nigerian drama.

As way of recommendation, the literary artist who is the most sensitive part of the society, should critically assess his society daily and be able to look beyond the past and the present, and marry them together, with the aim of using it to explain the future. The playwright should also continue to use this literary tool (allegory) to make his society better by discussing social ills and proffering solution to them, as allegory is an effective weapon for social reforms when used in drama, as it picks out societal ills and tries as much as possible to correct them within the drama context.

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THE IMPACT OF CHRISTIAN RELIGION ON AFRICAN PHILOSOPHY

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Abstract

This paper investigates the impact of Christian religion on African philosophy. The method adopted for this paper is analytic. The paper argued that every culture has its own peculiar way of reflecting fundamental questions bothering on human person, their experiences of physical and metaphysical realities. Therefore, our different cultures is what accounts for the diverse philosophic frame around the globe. African culture is a religious suffused one and African philosophy started as an attempt towards the justification of African traditional religious beliefs and morals. Christianity on the other hand is more than a system of religious belief. It has generated a culture that have been handed down from generation to generation. The European colonial Christian missionaries' refusal to acknowledge the genuineness of African traditional religion and forced them to adopt Christian religion broke the very backbone of African cognition towards African traditional religion which is the structure that informed African philosophic reflections. This state of affairs turned African philosophy into a platform that is leveraging on Christian religious cultural thinking block chain of understanding, interpretations and projection of outlook to life. Thus, African philosophy must be open to history; a history that is interpreted in the light of African culture with a frame of mind that is free from foreign mental or spiritual construct and interpretations that is free from the lenses of a borrowed and effete foreign ontological categories, or a total package that comes from outside Africa. It is by so doing that African philosophy becomes meaningful to people because it makes their lives and culture come alive and arises from the interactions of their daily existence with the reality on ground.

Keywords: Africa, Philosophy, African Philosophy, Religion, Christian Religion, African Traditional Religion.



Introduction

Religion is participating and involving. When one, therefore speaks of one's religion, one ordinarily refers to those beliefs which one is expected to hold. Thus, religion is a "fundamental pattern embracing the individual and society, man and the world through which a person (though only partially conscious of this) sees and experiences, thinks and feels, acts, suffers everything" (Hans, 1985: xvi). It is "the expression of forces by which human groups maintain their solidarity and ensure their continuity, recognition that all things are manifestations of a power which transcend our knowledge" (Marcado, 1998:3). Clifford Geertz defined it as a "system of symbols which acts to establish powerful, pervasive, and long lasting

moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic" (Geertz, 1967:63). Henry Bergson viewed it as "that element which, beings endowed with reason, is called upon to make good any deficiency of attachment to life" (1977: 97). Christianity is more than a system of religious belief. It has "generated a culture that have been handed down from generation to generation" (Muonwe, 2014:71). Culture is what differentiates a community from the others. It is a vital and important determining factor of how the community reacts, responds and grows. The 'habitual thought' of Africa is constrained by her

religio-cultural frame of mind in many subtle way that is different from that of the Christian culture. African society within history saw herself forced by circumstances to adopt Christianity with her culture and attitude to reality. Haven been alienated from her cultural milieu which is the foundation of her philosophy through imposition of Christianity, this paper therefore investigates the impact of Christian religion on African philosophy.

The Religious Background of African Philosophy

Philosophy has its preoccupation “the business of looking very closely and carefully at the foundation of human knowledge and experience” (Ozigi and Canham, 1979:3). Its nature has necessitated its multi-dimensional interpretations - “the study of the basic principles of knowledge and human conduct, insistent, creative, systematic talk, probing to the roots of things” (Agudosi, 2009:136). In order words, philosophy is “the basic reflection, taken to establish, support and substantiate claims on what thing are in their being and why they are the way they are” (Aleke and Gonjoh 2021: 147).

Africa is “a religious suffused society with natural powers which have been shrouded in centuries of religious rituals” (Obi, 2017:6) that “informs African reality” (Parrinder, 1962:26). Throughout the history of Africans reflective thought, the relationship between philosophy and religion has always been marked by continuous dialogue and reciprocal interaction. Historically speaking, “African philosophy began as a reflective interaction on African religious and moral beliefs, and this characteristic has been an on-going concern of philosophy” (Agudosi, 2009:96). Apart from the fact that African philosophy was derivable from the religious content, values and practices of Africa. African Philosophy was, from its inception “a synthesis and distillation continuation and discontinuation from African religion” (2009:97). As such, African philosophy can be said to have both shaped and was shaped by religion. As Williams Olorufemi Aso would argue:

What various peoples believe in their culture to be

God or gods opens human mind to fundamental questions about the characteristics of their concept of God or gods, the origin of their God or gods and relationship to the people, the basis of their liturgical practices: worship, festivals, functionaries in the sanctuary, items of sacrifice and seasons of celebration with necessary justification for their community. Again, the place of God in the causes and consequences of the evil in the world and the people's understanding about this existential reality of life equally serves as a good source of philosophy (2018:39).

From the above stand point, one can rightly say that African philosophy is an enterprise that emerged from African attempt to fundamentally justify African religious rites and practices in events such as: birth, death, burial, exorcism, marriage, child dedication etc. The meaning and justification of some religious beliefs like reincarnation, ancestral world, life after death, criteria for admission into ancestral world, reward for those who are morally just and punishment for the wicked members of the community are sources of African philosophy. Understanding the fundamental justification for the religious beliefs in divination is also another vital source of philosophy in Africa.

From the foregoing, it becomes obvious that African philosophy emerged out of African curiosity to examine African religion, to find out the foundations of African religious views, to know whether Africans have adequate or accepted reason for believing what they belief and practice. For instance, when we remember that in Africa, some people still hold tenaciously to some religious belief and practice such as outcast (*Osu*), human sacrifice, female circumcision, killing of twins, money ritual etc. it becomes meaningful asking questions as to the rationale of such beliefs since they negatively affect our cordial interpersonal relationship. Even if some of these belief seem to be true, it is the characteristic of philosophy not to take the truth of anything for granted-even the most widely held beliefs. Little wonder Halverson correctly observed:

The suspicion with which many people regard philosophy derives in large part from the fact that philosophers almost invariably stand in critical, questioning relation to prevailing modes of thought. It is not strange that people regard with suspicion an enterprise whose main business often seems to be the raising of provocative questions (1967:8-9).

Thus, African philosophy concerns itself with the ultimate questions about the ground or grounds for African worldview. Some of these questions impose themselves inescapably upon human minds. Person cannot but raise these questions. Hence, African philosophy emerged as an attempt to provide answers to African religious beliefs and as such satisfy Africans deeper curiosities and get more acquainted with the most genuine and profound religious knowledge and way of life since African life and religion are inseparable.

Thus, African philosophize when they begin to identify and justify what is actually true to the reality of life in African religious values, beliefs and practices to highlight what is superstitious, exaggerated, fabricated and assumed in religious concerns and practices. Therefore, the process of speculation, questioning, definition, critical evaluation and justification of the basic concept in African religion is expected to enable African philosopher to have enough ground to know what correspond to truth in reality and what are consequences of ignorant and psychological manipulations in African religious practices and way of life. The philosophy in religious concerns and practice of Africans is what provided a reliable sources and background for the works of African philosophers such as: Placid Tempels, John Mbiti, Kwame Gyekye, Theophilus Okere, Henry Odera Oruka etc.

Like every other world philosophies, African philosophy is devoid of unanimous definition. John Mbiti says that it is “the understanding, attitude of mind, logic and perception behind the manners in which African people thinks, act or speak in different situations in life (1969:9-10). Placid Tempels defined it in terms of “what is

unconsciously found and enshrined in the normal life of the Africans” (1959:7). Omoregbe would prefer to see it as “what is preserved through mythologies, wise sayings, proverbs, stories, religion etc” (1985:6). Kwasi Wiredu says it is “a critical reconstruction of African world” (1991:47). Odera Oruka said “it must be a rational speculation or synthesis based on rigorous reasoned investigation on African worldview” (1978:52). Amidst the various definitions, none has been generally accepted as a fixed definition of African philosophy. But one thing that is common among the different definitions is that they are all concerned about “systematic inquiry into the fundamental ideas underlying African thought, experience and conduct” (Gyekye 1996:1).

African Traditional Religion versus Christian Religion

Christianity which is revealed religion differs from African traditional religion that evolved naturally within traditional society. Unlike the revealed Christian Religion, African Traditional Religion “originates with the people themselves as an expression of many thousands of years of existence and seeking answers to the mysteries of life” (Lugeria, 2009: 16). Contrary to the “two-world hypothesis inherited from Platonism by Christianity” (Suzuki, 1964:181; Obi, 2017:24), one world hypothesis of African Traditional Religion derive its validity from African “interpretation of duality within which opposites are reconciled” (Booth, 1977: 5-6). In Africa, the invisible and visible world coalesce. There is “no distinction between the material world and those of the spirit world” (Arazu, 2005:9). “Other world” in African context is “a misnomer because it is articulated in materialistic and physical terms” (Mbiti, 1969: 153; Leonard, 1968: 84). Duality of visible and invisible, physical and metaphysical world informs these opposites as aspect of one and the same world. The terrestrial world comprises “human and non-human forces interacting and influencing one another” (Tempel, 1959:36; Parrinder, 1969: 26) and provides the “foundation for African philosophy and religion” (Zahan, 1979:8). Hence, African interprets “sacred as unity rather than separation” (Campbell, 1988:34). To be is “to be

whole” (Obi 2017). A thing is “not one by itself” (Hasting, 1976:67). Everything is “united in existence” (Zahan, 1979:127). To be is “to become something” (Tempels, 1959:53).

The “human person is at the centre of African Traditional Religion” (Zahan 179: 6) as opposed to the Christianity idea of “finality outside the human person” (Obi 238). The primacy of the human person in African Traditional Religion is informed by human relation to the rest of the world; his central position as providing a systematic framework of the cosmos which defines it as the “microcosm in which converge the innumerable invisible threads spun by objects and beings between themselves in consonance with the rules of correspondence given by categories and classifications” (Zahan 1979: 6). The centrality of the human person within the cosmic order explains “African communal and individual acts of worship and veneration as pragmatic and utilitarian rather than spiritual or mystical” (Mbiti 1964:4-5). Africans “appropriate becoming by experiencing themselves as universal forces and strengthening their vital forces through communication with other forces operational in the cosmic order” (Jahn 1990:61). From the African interpretation in contrast to Christian perspective, “man was not made for God or the universe” (Zahan 1979: 5). God “exists for man” (Mbiti 1969: 92) while human person “exists for himself and embodies the justification for his existence” (Zahan 1979: 5). The human person as articulator of force is “superior to all else in existence and their irreducible reality; and on that account, divinities enter into his affairs in the same way as do other things” (6).

Unlike the Christian religion linear concept of time which divides time into “three dimension: past, present and future” (Obi, 2017: 135), African traditional religion foundation of time is cyclic, “the future is not substantially different from the past” (Zahan, 1950:90) because “tomorrow is made up of the element of 'yesterday' and 'long ago' and 'what –will- be' blends into 'what already was' (Zahan, 1979: 89). Cyclicity harmonizes referents generally interpreted as “opposed to one

another as “one and the same phenomena” (Zahan, 1979: 134-135) in African traditional worldview. The concept of human person as “a single rational, entity unchangeable and immutable propagated by Aristotle, championed by Boethius and Spinoza and adopted by Christianity” (Obi, 2017:169) contradicts the “African dynamic self-constitution dependent on otherness of human person” (Eze, 2010:190-191). On the social foundation, the fundamental features that informs African conception of good and bad is the nature of relationship between individuals (Mbiti, 1971: 213). Paul Ricouer's interpretation that “evil is not being but doing, not something but subversion of relation” (1974: 273-303) approximates African position. Contrary to Christian religion ethical system that is based on “absolute values of truth and justice” (Obi, 2017:161), African ethics is a “social ethics” (Molema, 1920:116; Busia, 1954: 205). In Africa, force is being and being is force. African aesthetic foundation of “good and bad prevalent in African language” (Kagame, 1956: 385), provide “metaphoric orientation to both concepts” (Jahn, 1990: 174). While “good and bad are fixed and opposed concept that defy reconciliation in Christianity, in African traditional religion both concepts maintain a harmony founded on the dialectics of duality” (Tempels, 1959: 53; Jahn, 1990: 64).

African Traditional Religion in the face of Christian Religion

From the time Christianity came in contact with Africa traditional religion, there has been sharp conflicts between them. Rather than the Christian missionaries to dialogue with African culture or approach Africa within her traditional religious frame of mind, “they were busy questioning about the maturity, mental and psychological capabilities of Africans to conceive God” (Iwe, 1986:5). Hence African traditional religion before the Christian missionary became a “religion trapped in a pre-logical and unscientific world view incapable of abstract thought” (Obi, 2017:5) with no “idea of the Supreme Being” (Amaegwu, 2010: 101).

A German Missionary Emil Ludwig, who taught

that Africa has no religion, does not know God and that it is the duty of the missionaries to teach Africa how to conceive and worship God asked: "how can untutored African conceive God? . . . How can this be? Deity is a philosophical concept which savages are incapable of framing" (Smith, 1961:1).

Ludwig's view was corroborated by Samuel Baker and Daniel Wilson. Baker held that; "without any exception, Africans are without a belief in a Supreme-being, neither have they any form of worship or idolatry, nor is darkness of their minds enlightened by even a ray of superstition" (1969:231), while Wilson is of the view that "Africa has no religion, if they had religion, it could be best described as animism:

". . . there is usually discerned among Africans a belief in unseen powers pervading the universe, this belief into an animistic or spiritualistic theology most result into a kind of worship" (1985:29).

Hence, Christianity saw its emergence on African soil as a battle against African cultural heritage and then forced African to internalize the foreign religion claiming it to be divine ordinance and the only way to civilization. According to Lugira:

The Christian missionaries established schools and hospitals and began to preach the Gospel of Christianity. ...but they had little understanding of the cultures they were entertaining. Their intent was to bring Christianity to continent they believed to have no true religion. They meant to stamp out African traditional religious practices they saw as superstition and ignorance (2006:24). Narrating how the missionary forced Christianity on Africa, Lugira wries:

Sailing along the West and East African coasts, they preached the Christian message to the people they met and took advantage of African hospitality. Eventually they established African Christian communities. However they were to be disappointed. African peoples had welcomed them warmly. But that did not mean that they

were ready to give up their cultures and beliefs. The missionaries failed to appreciate the African religion and culture on which the welcome was based, and misunderstanding arose. In frustration the missionaries developed hostile attitudes towards the people. Finally the natives succumbed to their hostility (2006:24).

Parts of the hostility was the denial of Africa of anything that could be described as genuine culture, and religion being a constituent of culture, Africa were invariably denied of any genuine religion. The missionary "haphazardly collected strange African religion in order to entertain and fascinate their people at home by ridiculing African religion with negative synonyms as: fetishism, ancestorism, primitivism, animism and totemism" (Amaegwu, 2010:40-41). They also interpreted African religious symbols and beliefs in terms of psychological and sociological theories and whatever does not correspond to their theories, they invented something to fill in the gap that exists in their minds. Little wonder "it took about 300 years for scholars to recognize African traditional religion as a true religion. At first they called African beliefs and practices primitive religion suggesting something crude, irrational and unformed" (Lugira, 2006:106).

Reacting to the denigrations and vilifications of African religion, Ezekwugo said that "the European missionaries had eyes therefore only for the exotic and extraordinary; and where they found none they created one, making nonsense of African religion" (1985:8-9). This made the Christian missionaries to see African mind as "a clean slate on which anything could be written" (Kenyatta, 1954: 269). This assumption is based on their conviction that "everything that African did or thought is evil . . . they forcefully uprooted Africa body and soul, from her old customs and beliefs, put her in class by herself, with all her traditions shattered and her institutions trampled upon" (1954:270). Haven been forcefully detached from her religion, "Africa started to follow the white man's culture without questioning whether it was suited for their condition of lives or not" (Kenyatta, 1954:271).

Cases were reported of mission schools in Kenya where students was sent home due to recurring mental breakdowns, resulting from their inability to cope with and reconcile their traditional religious worldview with the indoctrination coming from the Christian religion. According to Ochsner Knud, “the psychiatric report following the incidence traced the cause to conversion hysteria resulting from the students' inability to reconcile the two worlds” (1971:98). Ochsner however noted that the situation was even the worse, because they become victims of clash of not just between two but three worlds – “the traditional animistic view of life; the distinct cultural pattern of the village congregation with frequently antagonistic attitude to the traditional religion from Christian communities and the modern 'godless' world, and the secular society with its emphasis on science and technology” (1971:99-100).

The Influence of Christianity on the Development of African Philosophy

There is no culture or people who can claim ownership of philosophy and act of philosophizing. It is in the nature of every culture to “reflect on fundamental questions bothering on human person, their experiences of physical and metaphysical realities” (Aso, 2018: 9). In Africa, “there is no distinction between religion and other aspects of their lives” (Ezechi, 2011:101). African religious beliefs are so closely bound to her culture that religion and culture are one and the same. Religion in Africa, “is therefore not something people do at certain times and certain places, it is parts and parcels of living” (Obi, 2017:60). Among African community, “culture and religion are tightly bound together” (Obi, 2017:38).

Christianity is more than a system of religious belief. It has “generated a culture, a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation” (Muonwe 2014: 71). With the denial of Africa of any genuine religion by the European Christian missionaries and forceful adoption of Christian religion, the result became that, African began to internalize the stereotypical

characteristic born prejudices of the Christian religion against African traditional religion that informed African philosophic reflections. On absorbing and attaining the “heights” of the Christian religion and culture, African discovers that they were foreigners to it. They saw themselves sailing in the foreign religion and culture with the identity crisis that go with it due to the wide differences that exists between the absorbed Christian religious worldview and their native African religion worldview. In attempt to rediscover their identity as Africans by interpreting the native African traditional worldview, they fall back to myths and superstitions, because their adopted Christian religion worldview clashes with the African religious worldview. This is schizophrenic. This undermines African maturity to channel their philosophical reflections towards African culture. Thereby making African philosophy to remain perpetual infant, which cannot be fully matured by itself in essential areas of history, expressions and interpretations.

Conclusion

It is trite that a people's philosophy ought to be based on the culture of the people, if it were to be sustainable and if it were not to bear negative influence on the people. Indeed, no philosophy can be rooted in mere material civilization. Religion is part and parcel of culture and at the same time a foundation and presupposition for philosophical reflections. In so far as religion is advanced at the expense of a culture, it is an experiment in eventual hostility to its philosophy. A philosophy must therefore be as it were, a product of culture. A people philosophy must be based on their culture not outside it. Imitation can only lead to superficial progress albeit its sundry limitations. A people's philosophy is therefore a product of reflection determined by accumulated experiences which people have over a period of time, such experiences generally go by the name culture.

Culture is the totality of knowledge and behavior, ideas and objects that constitute the common heritage of a people. It is the way of life of the people, the identity structure and spirit of a race.

Without it they are anonymous persons brought together by technical accidents without purpose or meaning. All that people does must have something to do with who they are. A people experiences everything in the light of their culture which stamps and moulds they experience by generating the conceptions through which they perceives the world, themselves and their fellow men.

The point here is that a people's culture is what give rise to their philosophy and that outside that cultural context, it ceases to be the people's philosophy. Indeed, any philosophy which is derived from sophistication of material conditioned alone cannot be a people's philosophy. It is inimical and lacking in essential foundation of a people's philosophy. Therefore, in failing to develop African philosophy within her cultural frame, Africa is doomed to be perpetual servant, slave in fact, in the global society. For African philosophy to develop progressively it must have its foundation in African culture. Hence, African philosophy must be philosophy that originates from African culture and interpreted within African frame of mind. It is by so doing that African philosophy becomes meaningful to people because it makes their lives and culture come alive and arises from the interaction of their daily existence with the reality on ground.

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INSECURITY CHALLENGES: A STUDY OF LECTURERS' PERCEIVED SOLUTIONS TO INSECURITY IN OGUN STATE, NIGERIA

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Abstract

This study investigated Insecurity Challenges: A Study of Lecturers' Perceived Solutions to Insecurity in Ogun State, Nigeria. The study adopted qualitative research approach and descriptive research design. Lecturers that taught Social Studies at Colleges of Education formed the population for this study. Six lecturers were purposively selected from two Colleges of Education in Ogun State, that is, three lecturers from each College of Education. Those lecturers were selected based on their deep knowledge on the contemporaries' issues in Social Studies in which security issue is among. The instrument for this study was structured open interview for lecturers' perception on solution to insecurity in Nigeria. The result revealed that there is need for decentralization of the police force to tackle local insecurity issues on time and there must be adequate funding to equip security personnel with necessary security equipment. It is therefore recommended that government must see the need for decentralization of police force to address security issues at local level.

Keywords: Insecurity, Perception, Kidnapping, Decentralisation, Ritual

Introduction

Security could be described as freedom from threat, elimination of threat not only to the state but also to the individuals in the state and the development and the promotion of the general upliftment of the people. Security as old as 'man' himself (Ogor, 2008). The security of humans in the environment led to the building of houses and living in groups. Nations around the world are said to form armies and alliances amongst themselves for fear of being dominated by stronger ones. Therefore, security is issue that has been in the forefront of human needs and concern. Security is very crucial to development and nation building. It is also difficult to achieve progress which is a positive development without security.

Security is one of the basic needs; it can also be seen as a basic value in societies, where more and more systems are developed to guarantee security. Security is a highly valued goal, which may be difficult to reach because of different threats

and risks in personal lives and in near and global environments. In this recent time, only one thing that can guarantee the survival of any given nation socio-economic is the security of citizens' life and property (Niemelä, 2000). Security of life and property is one of the main duties of every government to guarantee her citizens. Social, economic and political development of any nation can be guarantee if there is security of life and property (Tella, 2015).

In the Nigeria context of today, the national security and individual security is being threatened by ethnic bigotry, poverty, unemployment, illiteracy quality of leadership and other social vices. Ethnicity and tribalism are the major factors that are obstacles to the building of a virile Nigeria nation. The occupier of the seat of government at the center always tilt towards its ethnic background rather than seeing himself as President of the nation. How do you explain a

situation where political offices are skewed in favour of a particular ethnic group? This scenario surely is a security threat because ethnic groups that were sidelined will not be contented. This is why there is call for restructuring and breakup of the nation by various groups in Nigeria such as like Yoruba nation and Indigenous People of Biafra.

In Nigeria, government is trying to ensure that there is security of life and property through security agents from federal level. Despite all these efforts, there are a lot of security challenges in Nigeria. There is no state in Nigeria as of today that does not have any security challenge. No citizen is with two eyes closed any longer. Residents in different regions now sleep with one eye open while the government that is normally entrusted with life and property security appears confused and unable to do so, (Emmanuel & Emily, 2019).

State of nation insecurity threatened the very fabric of national integration in the country and created the ecology of fear, disquiet and anxiety (Imhonopi & Urim, 2012). People cannot work freely because environment is no longer friendly. Everyone is working around with caution because government has failed to ensure secure environment. No region is free; every region has its share of insecurity issues. These prompted the researchers to look into *Insecurity Challenges: A Study of Lecturers' Perceived Solutions to Insecurity in Ogun State, Nigeria*. Ogun state is one of the states in Nigeria that is threatening with serious insecurity issues such as kidnapping, ritual killings, army robbery and so forth. These issues prompted this study to look into solutions to insecurity in Ogun state.

Objectives of the Study

The specific objective of this study is to find plausible solutions to challenges of insecurity in Ogun State, Nigeria.

Research Questions

The following question was asked to guide this study:

What are possible solutions to challenges of insecurity in Ogun State Nigeria?

Methods

The research focused on the interpretive paradigm. This implies the need for interpretative analysis of data by the researchers, which can only gain meaning if the researchers understand the subject's language, along with all its attendant nuances. This study used a qualitative approach because the researchers interviewed the respondents who are lecturers in order to allow them to explain their perception. The study adopted phenomenological research design because it is a study that attempts to understand people's (lecturers) perceptions, perspectives and understanding of the solutions to insecurity in Ogun State in Nigeria. The target population used for this study was lecturers of two Colleges of Education in Ogun State: Federal College of Education, Osiele and Tai Solarin College of Education. This population was chosen since it is very close to the researchers' location and the researchers are familiar with the terrain. It was easy for researchers to reach the Colleges of Education and deal with lecturers.

The researchers believed that the population chosen was relevant and suitable for the study since the lecturers are well grounded in the emerging issues in Social Studies in which security is among. In this research the researchers used non-probability sampling. This type of sampling does not require a list of a large population. Participants for this study were purposively selected from two Colleges of Education. The sample of six lecturers, that is, three lecturers in each College of Education, was purposively selected to provide information through interview on the solutions to security challenges in Ogun State, Nigeria. The researchers were the only one who undertook fieldwork. The duration of interviewing was two weeks. The researchers placed the raw data got from interview into meaningful categories in order to examine them in a holistic fashion.

Results

The research question constitutes the themes of analysis from which sub-themes will be emerged, for the purpose of data analysis.

Research Question

What are possible solutions to challenges of insecurity in Ogun State Nigeria?

Many Social Studies lecturers believed in creation of state police. The following are their responses:

Theme 1: Decentralisation of Police

Lecturer A1: The solution to insecurity in Ogun State amongst others is the creation decentralization of the police While lecturer B2 also revealed the similar report:

Lecturer B2: The State police is more needed now than before due to peculiar state of security in Ogun state with incessant kidnapping and killing of innocent people in the state Meanwhile lecturer A3 gave more detail for the need for decentralization of police:

Lecture A3: There is need for the state police because it is absurd for a setting Governor to give directives to the Commissioner of Police in his State as the Chief Security Officer, and for the Commissioner to wait for directive from the Inspector General of Police.

Point of view of Lecturers A2 and B1 were aligned with lecturer A2.

Theme 2: Funding of Security Agencies

Many of the respondents attributed problem of insecurity to inadequate funding of security agencies in Nigeria in the area of procurement of ammunition, patrol van, guns and many others

Lecture A2: Availability of fund to procure equipment like patrol van, guns and ammunition One lecturer responded that:

Lecturer B1: Without adequate funding no security personnel in Nigeria can function according to expectation. There is need for adequate funding if government wants to secure environment for her citizens. Every other respondent has similar idea with Lecturer A2 and B1

Theme 3: Employment and Training of Qualified

Security Personnel

Lecturer B3: If challenges that come up as a result of insecurity will be resolved there will be need for employment of qualified security personnel that are ready to work and resolve security issues in Ogun State and Nigeria at large. All other lecturers have similar ideas with Lecturer B3 above

Lecturer A1: Continuum training and orientation for both senior and junior police officers and other security agencies will help to update security personnel on current challenges on the security of the State.

Lecturers B1, B3 and A3 firmly agreed with Lecture A1 view.

Theme 4: Creation of Job Opportunities

Lecturer B2: There should be employment because unemployment of youth is making them idle and in order for them to get busy, they look for easy ways to make money like stealing, kidnapping, ritual killings e.t.c Another Lecturer buttress Lecture B2 opinion:

Lecturer A3: The major cause of insecurity is poverty. An hungry man is angry man. Therefore, employment opportunity will reduce the rate of crimes in the societies.

Lecturer A1 agreed with view of Lecturers B2 and A3.

Theme 5: Equitable Wealth Distribution

Lecturer B3: Insecurity is caused by how our wealth are being distributed, the rich are getting richer while the poor are getting poorer. If you look at the people been kidnapped in Nigeria today, many of them are wealthy people, if they are poor, they have connections with the rich. If the wealth of this country are properly distributed, there will not be oppression, everyone will be at least be satisfied and peaceful with one another Lecturers A2 and B1 agreed with the Lecturer B3 opinion

Theme 6: Ogun State Border

Lecturer B1: Ogun State border should be well

fortified, not all kidnappers are Nigerians, the firearms are brought into Ogun State through border, by this, we will reduce the rate of crime in Ogun State.

All other respondents shared similar views.

Discussion

The findings revealed that if the security of a nation will improve positively, there will be need for a decentralization of police for that can cater for the local security issues. Through decentralization, a quick action could be taken by local security personnel on time when there is need for such. The study revealed that government must provide adequate funding for all security agencies in the areas of procurement of ammunition, patrol van, guns and many others. Adequate funding will improve their effective security services. The study brought to the limelight that both senior and junior security agencies must be well trained and also provided with adequate orientation as regard their duty in safeguarding lives and properties of the citizens.

The study revealed that employment opportunity must be provided in order to reduce crime rates among the youth. The findings revealed that our borders must be fortified because many kidnappers are not Nigerians, therefore, there is a need for government to ensure that foreigners are checked in properly in order to reduce the level of insecurity of the in Ogun State and nation at large.

Conclusion

One of the mandates of any government is to safeguard lives and properties of her citizens. Insecurity in any nation is a threat to lives and properties and it can render nation's economy useless as many foreign companies are leaving Nigeria due to insecurity. The study has found out that if there will be security improvement there will be need for government to create local police that can stand against any local insecurity and as well provide adequate funding to make all security agencies do their work without hindrances.

Recommendation

- i. There must be decentralization of police force that can cater for each state

security matter or issues on time, especially in Ogun State where there are incessant insecurity issues.

- ii. Government must make provision for adequate funding of our security agencies in the areas of procurement of ammunition, patrol van, guns and many other things for adequate security services.
- iii. Employment opportunity must be provided in order to reduce crime rates among the youth.
- iv. Nigeria borders must be fortified in order to check against criminals among foreigners

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THE INFLUENCE OF DA'WAH ACTIVITIES ON CONTEMPORARY MUSLIM COMMUNITIES

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ABSTRACT

Muslims in the east and west face numerous challenges when it comes to sustaining their way of life, keeping it up, and evangelizing other people about their beliefs. The methods and tactics used to achieve the objective of the dissemination of faith (Da'wah) can be blamed for these crises. These methods are full of mistakes on our part and, on the one hand, do not take the Quran and the Sunnah into due consideration. We need to revise or restructure our Da'awah Methodology in response to these negative ideas, attempts, and conceptions that are presented by our Muslim brothers and sisters and that contradict the revealed laws and the actual situation. These regulations must be tenable, pertinent, and objective to be in accordance with the Quran. Such methods and beliefs maintained by Muslims in the area of Da'awah have been critically analyzed by several contemporary experts. These experts discussed their models and approaches, all of which continue to be effective, viable, and pertinent and are essentially founded on Quranic insights. If brought to light, the characteristics of the Prophetic Da'awah Methodology that attest to acceptance, moderation, tolerance, diversity, sympathy, and other universal character principles are still relevant today. To help the Ummah avoid divisions, profligate thought, discord, and deformation in creed and behavior, this paper explores the significance of Quranic Da'awah methodology and its reflections with the recommendations put forth in light of models/approaches shared by contemporary Muslim scholars like Maulana Islahi and Dr. Alwani.

Keywords: Da'awah, Muslim, Community, Religion



INTRODUCTION

In Arabic, the term "da'wah" (also written as "da'wah") translates to "issue a summons," "invitation," or "call," and it designates both the preaching of Islam and the call to submit to Allah. It can also apply to evangelizing and preaching, especially to non-Muslims (Chitwood, 2018).

Al-Hussaini et al. (1983) claim that the Arabic word da'wah means "forming an invitation" or "issuing a summons." This phrase is frequently used to describe how Muslims instruct others about the principles and customs of their faith.

Da'awa is the Qur'anic phrase for the Messengers' mission, which is described in numerous ways throughout the Holy Qur'an. According to numerous Qur'anic Ayat, Da'wah is Shahadah, Indhar, Bayan, Tabyin, Nasihah, Tabligh, Tabshir, Tadhkir, Hujjah, Islah, Tajdid, Sadaqah, and Jihad.

For instance;

"When it comes to people who reject faith, it makes no difference whether you warn them or not—they won't believe."

According to Moulana Islahi's commentary on this passage, there is actual and universal evidence for the call of prophets, as well as warnings and good news regarding tragedies and victories (Ali, 2010). Muslims who donate Da'awa do so to demonstrate their whole and total submission to Allah (SWT), which is the ultimate aim of all Muslims. Da'awa-giving honors and replicates the prophets' path, and as a result, it carries with it good blessings. Muslims will be rewarded on the Day of Judgment

for continuing the work of their forebears and prophets by offering Da'awa (Huda, 2020). In essence, all of God's Messengers and Prophets issued a call known as da'wah. The Almighty chose them to issue a call to submission and worship of Allah, in accordance with the path of Islam. By urging people to worship the One True God and reject false gods, they drew people from darkness into the light. The final and only Prophet and Messenger of God sent to humanity is the Prophet, Muhammad. Muslims have a great duty to spread the message of God and lead humanity to the truth since there are no longer any Prophets to lead us. Let those who are present convey to those who are not here, the Prophet Muhammad said after his final lecture before departing for heaven. In the Quran, God declares:

“And may a nation that invites to [all that is] good, enjoins what is right, and forbids what is bad arise from you; those will be prosperous.” (Quran 3:104)

An individual who actively promotes Islam is referred to as a da'ee. However, not all methods of evangelization would demand specialist expertise to carry out. Da'awa can be offered by any Muslim simply by living and obeying the teachings of Islam as an example, as opposed to preaching to a crowd, which would require some expertise (Huda 2020).

Our prophet narrated, "Convey (my teachings) to the people even if it were a single sentence" in reference to Da'awa by speech. As a result, calling people to Allah's path is not just the responsibility of scholars; rather, it is everyone's responsibility to do so in a fundamental way. To join paradise, a Muslim must fulfill four conditions: they must have faith, carry out actions of righteousness, counsel others to do the same, and be persistent and patient while doing so (Sayyed and Ali, 1996).

Muslims are blessed and honored to have access to God's Revelation, and they are commanded to convey this Message to humanity with Hikmah

(Wisdom) to effectively explain its meanings and explanations. They adjust the message to the listener so that it is understood by him or her according to their capabilities and background.

“With knowledge and sound counsel, invite them to the path of your Lord, and engage in the best kind of debate with them. Your Lord is indeed most aware of those who have strayed from His path as well as those who are being [rightly] guided.” (Quran 16:125)

Giving Da'awa, or disseminating the message of Islam, can take many different forms and is not limited to speaking, preaching, or handing out literature. In actuality, having a good character, strong personality, and kind manners as well as being kind, gentle, honest, and true, as well as being a good role model and living example is the most vital and effective way to express and teach Islam. These qualities are necessary for the caller to Islam to effectively spread the Message (Muhammed, 2005).

In fact, before a person or a community extends an invitation to Islam, certain positive traits must be established in them to demonstrate their strength and creditability — such as honesty, uprightness, good manners, character, dependability, etc. — so that their Message can endure and be taken seriously by others. Without these characteristics, one's message won't have much impact or be taken seriously by others. If a person's behavior is dishonest or inconsistent with their preaching, their message won't be taken seriously. If they steal, lie, or cheat, especially, listeners won't believe what they have to say. Long before he began preaching Islam, our Prophet was regarded by his people as "the truthful, the trustworthy" (Fathi, 1985).

THE SIGNIFICANCE OF DA'WAH IN ISLAM

The Quran instructs believers to:

“With discernment and

elegant preaching, invite everyone to follow the path of your Lord, and engage in the best and most gracious arguments possible. Because only your Lord knows who has veered from His Way and who receives instruction." (16:125).

It is neither the obligation nor the right of individual Muslims to try to "convert" others to the faith because Islam holds that every person's destiny is in Allah's hands. Therefore, the purpose of da'wah is essentially to disseminate knowledge and to urge others to a deeper comprehension of the faith. Of course, the listener is free to make his or her own decision (Islam, 2004).

The purpose of Da'wah in contemporary Islamic theology is to invite everyone, Muslims and non-Muslims, to comprehend how the worship of Allah (God) is portrayed in the Quran and done in Islam (Aishat, 2001).

Some Muslims opt to actively study and conduct Da'wah daily, while others decide to keep their religious beliefs to themselves unless specifically questioned. Rarely, a religiously overzealous Muslim may engage in a heated debate to persuade others to accept their "Truth." But this is a fairly uncommon occurrence. Although Muslims are happy to offer knowledge about their faith to anyone interested, most non-Muslims find that they do not press the matter (Chitwood, 2018). Muslims may also engage other Muslims in Da'wah, providing counsel and direction on moral decision-making and an Islamic way of life.

LITERATURE REVIEW

The work of Sayyed Abdul-Hassan Ali Nadwi, titled *Inviting to the way of Allah*, which contains the various ways of expressing Islam and cites some examples from the time of the Prophets Ibrahim, Yusuf, and Musa, is one of the books and works that have directly or indirectly to do with the subject of this research work. Prophet Muhammad is the last (S.A.W) This work is pertinent to my

study project because of the information it contains. Because the sole purpose of Da'wah is to spread the Islamic message. However, this study focuses on how Da'awah efforts affect Muslims (Sayyed and Ali, 1996).

The book of Fathi, "Problems Faced by the Da'awah and the Da'i," is another key source for this study. Fathi attempted to summarize the main issues that Da'wah and Da'i are currently facing. He also described the hardships that Da'wah workers have endured since the time of the prophet Ibrahim (A.S), as well as the Da'wah strategies employed by Muslim clerics throughout history. This book is pertinent to my study assignment since it discusses the issues Da'awah and Da'i encounter. (Fathi, 1985).

The book "Muhammad, the Blessing of Mankind" by Afzalul-Rahman teaches readers how to emulate the prophet's (and his) virtuous acts of honesty and trustworthiness, justice and keeping promises, generosity, and sacrifice, hospitality and simplicity, as well as humility and modesty (Afzalul-Rahman).

The book "Call to Islam and how the Prophet (S.A.W) Preached" by Al-Islahi makes an effort to describe in full the Prophet's preaching techniques (S.A.W). For individuals who engage in Da'awah and Muslims in general, this text is essential reading since it covers in great detail the demands and fights that must be made while introducing people to the faith of Allah (S.W.T). Our work is pertinent to this inquiry since the author discusses in depth the prophet's (peace be upon him) style of preaching (Islam, 1982).

Another book is titled "Facing the Challenge of Zionism" by Mustapha Muhammad Tahan, in which he counseled the Muslim Ummah to engage in the work of Da'awah by drawing Muslims' attention to achieve high positions of Iman and heaven as their ultimate destination (Muhammad, 2005).

The book "Women in Da'awah" by Aisha Lemu is another one that is reviewed. The book is broken

up into three sections that address the fundamental perception of women in Da'awah. Aisha made a point about the necessity for women in Da'awah and the programs for women in Da'awah, noting that women have been excluded from important positions in the Islamic movement and that those who expressed interest received little to no assistance, training, or encouragement. This book is pertinent to my research since the author emphasizes the value of spreading Islam, whereas my work examines the impact of Da'awah actions among Muslims (Aishat, 2001).

Ibn Raji's book, *Mutual of Da'wah*, is a manual for spreading Islam over the world. Along these lines, was written. In a laudatory tone, the compilation's contents convey the true significance of Da'awah and the challenges that the "da'li" would encounter during his engagement at the head (Islam, 2004).

HOW DA'WAH IS PRACTICED

Da'wah is practiced in a variety of ways from group to group and from region to region. For instance, some more fervent Islamic branches see Da'wah as essentially a tool for persuading or compelling other Muslims to revert to what they see as a purer, more traditional form of religion (Islahi, 1982).

Da'wah is fundamental to the practice of politics in some well-established Islamic countries and forms the cornerstone of state-sponsored social, economic, and cultural initiatives. Da'wah may even be taken into account when making foreign policy judgments (Al-Hussaini 1983).

Most contemporary movements view Da'wah as a general invitation inside the faith rather than a practice intended to convert non-Muslims, even though some Muslims do see it as an active missionary effort aiming at presenting the benefits of the Islamic faith to non-Muslims. Da'wah is a respectful and constructive dialogue among like-minded Muslims about how to understand and apply the teachings of the Quran (Islahi, 1982).

Da'wah often entails elucidating the meaning of the Quran and giving examples of how Islam

benefits the believer when carried out with non-Muslims. Strong attempts to persuade and convert non-believers are uncommon and discouraged (Weidl, 2009).

HOW TO GIVE DA'WAH

Muslims who engage in Da'wah gain by adhering to certain Islamic precepts, which are frequently referred to as a component of the "methodology" or "science" of Da'wah (Ali, 2010).

- i. Listen! Smile!
- ii. Display warmth, decency, and gentleness.
- iii. Be a living illustration of Islam's truth and peace.
- iv. Pick your time and location wisely.
- v. Find points of agreement with your audience and use their terminology.
- vi. With a non-Arabic speaker, avoid using Arabic terminology.
- vii. Have a discourse rather than a monologue, point vii.
- viii. Dispel any misunderstandings regarding Islam.
- ix. Be straightforward and respond to queries.
- x. Speak with discernment and expertise.
- xi. Keep your head down and be prepared to admit "I don't know."
- xii. Encourage people to comprehend Islam and tawhid rather than joining a certain Masjid or group.
- xiii. Avoid conflating political, cultural, and religious matters.
- xiv. Avoid focusing on the mundane (first comes a foundation of faith, then comes day-to-day practice).
- xv. Exit the room if the discussion becomes disrespectful or unpleasant.
- xvi. Follow-up and assistance should be given to anyone who indicates a desire to learn more.

CONCLUSION

In conclusion, we have learned that Da'awah is primarily concerned with guiding people to the path of Allah, encouraging them to acknowledge the unity and exclusivity of Allah, the Almighty, and to obey His commandments as well as those of His Prophet (peace and blessing of Allah be upon him). Spreading the message of Islam through da'wah is crucial. It is an ancient and ongoing process that

can be traced back to the Prophets who came before Muhammad (S.A.W). Allah the Almighty sent several Messengers at various times from generation to generation to spread the message of Islam. In the magnificent Qur'an, Allah, the Highest, said: "For we send among every people a messenger (with the order to) "serve Allah and shun evil" of the people were some whom Allah guides? The fate of those who denied the truth was seen by some, so they traveled across the planet to see what happened to them.

The labor of Da'awah was discussed in numerous verses of the Qur'an and the traditions of the Prophet Muhammad (S.A.W.). Allah the Highest pronounced it to be a profitable transaction and guaranteed both material and spiritual rewards to those who engage in Da'awah activity for his cause. The Highest Allah declares:

"O you who believe, will I guide you to a deal that will exempt you from a severe punishment? If only you knew how important it is that you put your faith in Allah and His prophet and work as hard as you can for His cause with your money and your bodies! The ultimate accomplishment will be when He absolves you of your sins and grants you entrance into gardens for all eternity. He will also grant you another favor that you love: assistance from Allah to bring good news to the believers."

These passages of the illustrious Qur'an were corroborated by the Prophet's (S.A.W.) Hadith, which says the following:

"According to AbuSa'id-al-Kudri (may Allah have mercy on him), someone reportedly said, "O Allah's messenger! who among the people is the finest! They questioned who would follow Allah's Messenger (peace and

blessings of Allah be upon him), to which he responded, "a believer who strives his hardest in Allah's cause with his life and belongings." A believer who stays on a mountain trail to worship Allah while protecting the populace from his wickedness, he responded. The task of Da'awah and its core is supported by all the passages from the Qur'an mentioned above as well as the traditions of the Prophet.

Da'wah serves as a vehicle for spreading the message of Islam to all people on the planet, hence it must take many forms that differ from place to place. It can also be carried out secretly or publicly, and it can be documented in writing or verbally through the use of letters, books, magazines, audiotapes, and audiovisual materials. Finally, it can be accomplished with the use of a sword. In this instance, all other attempts at Da'awah have failed. This demonstrates that Islamic Da'awah is not an act of violence intended to discriminate against non-Muslims; rather, it is meant to awaken both Muslims and non-Muslims to the straight path. Islam allows the last kind of Da'awah (bil-saif) to defend the territorial integrity and religious freedom from invaders and to punish those who break treaties. Allah (SwT) declared:

" ... combat them until there is no longer fitnah (disbelief in and worship of gods other than Allah), and only worship is directed toward Allah (alone). But if they stop, let there be no offense other than against Az-zalimun (the polytheists, and wrong doers)"

They prepared to follow the Islamic etiquette channel, which contains morality and social values that make the business transaction very suitable, they enjoy lawfully and forbid unlawful behavior, and it promoted belief in Allah and abated

paganism traditions and superstitious beliefs. This is relevant to the area of my research work in Danko-Wasagu Local Government (haram).

RECOMMENDATION

My advice in this research project is to recognize the efforts made by the caller (da'i), ranging from specific groups and organizations that place great emphasis on the act of Da'awah to establish peace and advance Islam toward the people of DankoWasagu Local Government and the entire world at large and to obtain the ultimate blessing of paradise from the mercy of Allah the Almighty. To achieve Allah's salvation, I, therefore, advise encouraging the Muslim Ummah to engage in Da'awah on an individual or group basis.

It had been suggested that the enormous contribution of propagandists had had a considerable impact on the citizens of this local government. Sectarian divisions, a lack of awareness of other sects, and the conviction that each sect is the only one on the right road and that only its doctrine should be accepted by all are the only issues that Da'awah has recently faced in the aforementioned region. Sectarian divisions cause the Muslim Ummah to be divided.

Being the most prominent in the Da'awah act in accordance with the custom of the righteous generation before us, they should refrain from calling to further the interests of any man, sect, or organization as doing so is a grave sin and goes against the true teaching of Islam. Promoters should keep in mind that inviting others to Allah's path is a spiritual duty that could result in their being saved by Allah on the day of judgment. When no human being-rich poor, conventional or political, with money, family, power, or influence has the potential to help him. Therefore, be on the lookout for a day when no soul will benefit another, no one will accept payment from anybody, and no one's intercession will be fruitful, said Allah (S.W.T) (from outside).

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Understanding The Role Of International Law In The Resolution Of The Conflict Between Nigeria And Cameroon Over The Bakassi Peninsula

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Abstract

This study investigated the role international law played in the resolution of the territorial conflict between Nigeria and Cameroon over the Bakassi Peninsula from 1994 to 2008. Employing the use of primary and secondary source materials, it argues that even though the ICJ's ruling of October 2002 did not elicit direct and immediate compliance and resolution of the dispute, the law in the form of the judgment served as a guide for all subsequent efforts at resolution. Indeed, all diplomatic measures applied were tailored along the lines of the Court's ruling, leading to the amicable resolution of the conflict, thereby once again bringing to the fore the continuous role of the law in relations between states in the international arena.

Keywords: conflict resolution, International Law, Bakassi Peninsula, Cameroon, Nigeria



1. Introduction

Extant theoretical discourses on the usefulness and significance of international law in the global system, revolves around two major prisms. On the one hand, liberalists maintain that international law is essential in ordering states and for the maintenance of peace in the global commonwealth, which is considered as anarchic, and therefore offers that international law is an important aspect of international political reality since it affects the way states behave in relation to their international obligations (Nye and Welch 2013, Lowe 2007, Slaughter 1995). Conversely cynicism from the realist camp towards international law stems mainly from its supposed weakness of unenforceability. This is used to underscore its limitations as an instrument for maintaining world peace. The basic argument is that international law lacks an executive authority with powers to enforce it, and therefore incapable of providing useful approaches to structuring international society (Koskenniemi 2007, Henkin 1979).

Irrespective of this ongoing debate, it must be noted however that the designers of the United Nations and its Organs were ultimately guided by first, the failures of the League of Nations, and secondly by the horrific consequences of the Second World War. This undoubtedly provoked a strong desire to put in place measures for regulating and ordering states' relations within the international system. Thus, international law through its arbitral instrument, the International Court of Justice (ICJ), was birthed with the responsibility to serve as the principal judicial organ of the United Nations System.

Over the years since its establishment, we can discern two phases in the life of the World Court with regard to its activities and performances. In the first instance, we see a Court that was shunted to the background during the Cold War, unable to function effectively due mainly to superpower rivalries (Armstrong, Lloyd, and Redmond 2004). Secondly, the end of the Cold War ushered in a new era for the Court as States saw in it, a better option

for the settlement of their disputes (Heywood 2011). From the early 1990s, the docket of the Court witnessed substantial increases in the number of cases, both litigatory and advisory, brought before it by states (Brownlie 2009, Schulte 2005). In this light, Heywood (2011) offers that, the extent to which international law has operated effectively in the absence of conventional compliance mechanisms is a paradox.

The intersection between the preceding characterization of international law and the subject under review is that, one would want to know the role played by the law in the pacific resolution of the conflict between Nigeria and Cameroon over the oil-rich Bakassi Peninsula. The study systematically follows a scrupulous examination of primary and secondary evidences geared towards generating new empirical data in our general understanding of the events associated with this dispute. In so doing, it adopts a chronological structure and format, presenting the issues as a series of events over time. This is to allow the discerning observer have a holistic grasp of the dynamics of this case.

2. The Law and Conflict/Dispute Resolution

According to Malanczuk (1997) disputes between states arising from claims and counter-claims concerning a matter of fact, law and policy are an inevitable part of international relations and have frequently led to armed conflict. As the principal, legal Organ of the United Nations system, the International Court of Justice (ICJ) remains the judicial arm of the UN with the responsibility to address issues bothering on disputes between states. Barring the use of threats as well as force under Article 2.4, the UN Charter places states under an affirmative obligation to settle, their international disputes through peaceful means (The Carter Center 2010). Over the years since its creation in 1945 under the UN Charter, the ICJ has become a major player in world politics entrusted with adjudicating international Law disputes, even though there were times when its function was encumbered by Super Power, Cold War rivalries and Third World cynicism, which ensured that it remained marginal until the late 1980s.

As envisioned in the UN Charter, states have

agreed to settle their international disputes by peaceful means in a manner that does not endanger international peace, security, and justice (U.N Charter; Chapter VI). In this sense, the ICJ represents the instrument for achieving the UNs dream of 'pacific settlement of disputes' through the law. Thus, it is where contested and protracted disputes of legal nature involving states should normally be referred to for resolution. In so doing, the Court's function under Article 38 of its Statute, states that it will decide on disputes that are submitted to it by states (Collier, 1996). Thus, what we see is that, the ICJ has acted severally as an arbiter between states, in the process continuously playing its role in maintaining international peace through dispute resolution, especially contested terrestrial disputes between states.

Indeed the role of the law in this direction has received elaborate mention in the literature. It is interesting to note that, the ICJ has considered several cases between states on territorial jurisprudence, despite the cynicism of some to its valuable role in dispute resolution (Koskeniemi 1990). If States' recourse to the law through the adjudication of the World Court is for the peaceful settlement of disputes between and amongst them, then, how has it fared in this function? So far, according to the Carter Center (2010), the Court has considered numerous cases regarding terrestrial boundaries including maritime and coastal issues and that, it has given final decisions (judgments) in 14 cases involving land territories. Similarly, Georges Abi-Saab (1996:11) says that 'the Court has gone far in adjudicating between States, giving judgments and advisory opinions in several cases brought before it.' In emphasizing the link between legal disputes and global peace, Abi-Saab offers that 'as the principal judicial organ of the UN, the Court partakes in world governance, notably through its contribution to the peaceful settlement of international disputes, which is the preventive approach to the pursuit of the first UN purpose, the maintenance of peace and security' (Georges Abi-Saab 1996:14).

One observer assessed the activities of the Court on the occasion of its fiftieth anniversary, and says

that the Court has settled cases vital to the interests of States, cases that constitute a real source of tension between the parties with the likelihood of breaching the peace. According to him, over the years, 'the Court has come to play a significant role in the settlement of ... disputes which might threaten the stability of nations, and that, often, the Court's judgments open the way to the peaceful settlement of a long-standing dispute between neighbouring states' (Akande 1996). Disputes such as those between Burkina Faso and Mali, and Libya and Chad which were settled amicably by the Court are identified as cases that would likely have led to a breach of the peace through hostilities. Likewise, Shaw (1997) underscores the role and importance of the ICJ to dispute resolution and the maintenance of peace when he asked whether Libya would have so readily withdrawn from the Aouzou Strip without the decision of the Court on title to the territory. Indeed, he offers that, there is clearly some international benefit to be derived from proceeding to judicial settlement and accepting the consequences.

Anyu (2007) informs that the ICJ has responded well to its designation as the institution to play an important legal role in the resolution of border conflicts among UN member states. He refers to several cases addressed by the Court as a pointer to its entrusted role in the settlement of disputes between sovereign states. Cases such as the Minuire and Ecrehos islands between the United Kingdom and France (1950), the border enclaves dispute between the Netherlands and Belgium (1957), the Beagle Channel Islands between Argentina and Chile (1970), the territory along Beli River between Mali and Burkina Faso (1983), the Gulf of Forsenca between El Salvador and Honduras (1986), and the islands in the Chobe River between Botswana and Namibia (1995) are show cased as positive dimensions towards a preference for the law instead of war for dispute settlement.

Merrills' analyses the Court's handling of territorial and boundary disputes, offering that they provide a major part of the Court's work. He says that in

such cases, the Court considers issues of jurisdiction and justiciability, establishes the facts, applies the law, and finally decides the question of implementation and the factors which determine the effectiveness of its judgments. He goes on to conclude that in territorial and boundary cases, the Court's decisions serve both to resolve specific disputes and to develop the law, while also highlighting the political context of international adjudication (Merrills 2000).

Similarly Sumner (2004) in an analysis of the jurisprudence of the Court on land disputes examines nine cases including the Nigeria-Cameroon dispute with regard to the basis for territorial claims. He says that in concluding these cases, the Court applies a tripartite hierarchical decision rule that incorporates treaty law, *uti possidetis* and effective control. He adds that it is an intricate system of hierarchical justification that the Court adopts to resolve tensions that normally crop up in such territorial cases laden with colonial heritages.

Tiefenbrun (1997) evaluates the World Court's effectiveness as a forum for settling international disputes by looking at its past and current record. She offers that the Court's record improved from the 1990s as it increasingly gained respect as an international adjudicator, and no longer viewed as an irrelevant judicial institution. Dwelling further on the Court's jurisdictional reach and record, she says that despite its seeming weaknesses occasioned by the optional clause, the Court had been busier than ever in maintaining World peace. According to her, 'the World Court provides a State the opportunity to resolve an international dispute if it has a legal interest. The very existence and active use of the Court enhances international legal order. The Court plays the role of a teacher, an advisor, a source of developing international law, and the hope of a world built on law and justice' (Tiefenbrun 1997: 1-27).

In relating the activities of the Court specifically to the resolution of boundary disputes in Africa (McHugh 2005) offers that in all but the rarest cases, the Court is the best forum available for the

resolution of border disputes in the continent. He adds further that from the 1990s, the Court stopped suffering from lack of credibility from the continent compared to the first decades of its existence when African countries viewed it with cynicism. The Court's experience in resolving such conflicts following the Frontier Dispute between Burkina Faso and Mali in 1986 he says, has led to a good record of compliance from parties in Africa.

Heywood (2011) also holds this view. He provides an understanding of the significance of International Law and the ICJ with regard to dispute resolution by postulating that the ICJ is the most far-reaching attempt to date to apply the rule of law to international disputes, and that the Court, has indeed recorded many successes in settling international disputes, including the border dispute between El Salvador and Honduras, and the violent dispute between Cameroon and Nigeria over Bakassi. Likewise, in their extrapolation of the role of the law in the Nigeria –Cameroon case, Anyu (2007), and Udogu (2008) illustrates the impressive amicable settlement of a highly combustible dispute over a natural resource rich Peninsula through the instrument of the law rather than a major arms struggle. From the records of the Court itself, it has (as of DATE) in its docket 153 cases entered in the General List from 22 May 1947 (www.icj-cij.org/docket/index.php?p1=3&p2=2). We take this understanding of the role international law had played over the years in the settlement of disputes between states¹ to analyse its role in the case between Nigeria and Cameroon.

3.1 Historical Dimensions of the dispute

The historical root of this dispute rests on European imperialistic designs of the 19th and 20th centuries, especially, the colonial enterprises of the Germans, the French and the British, and according to Anyu (2007: 41) 'the Bakassi Peninsula conflict is one of Africa's throwbacks to the colonial demarcation of the continent' It would be recalled that the Cameroons had been divided between Britain and France following its capture from Germany in 1916, and then subsequently held as a mandate of the League of Nations (Ntamark 2002). Following World War II

the Cameroons were administered as Trust Territories of the UN, with a Trusteeship agreement settled in December 1946. It has been observed that until 1960, both the Northern and Southern Cameroons, were in fact administered as part of Nigeria; the Southern Cameroons as part of the Eastern Region of Nigeria until becoming a semi-autonomous region in 1954 and gaining full regional status in 1958, while the Northern Cameroons was governed as part of the Northern Region of Nigeria (Martin 2001: xxxvi).

3.2 Spheres of Influence

By 1884, British interest in the West African Coast had increased tremendously. Earlier in the 1830s in the spirit of the scramble for and partition of Africa, and with the need to establish footholds on her territories, Britain entered into a series of treaties with the Kings and Chiefs of various parts of the Guinea Coast (Eze 2007). This culminated in June 1884 of the signing of a treaty between the Kings and Chiefs of Old Calabar, placing their territories under the protection of Great Britain. According to Odje (2002) by September of 1884, other Kings and Chiefs of the region including Bakassi, signed similar treaties, acknowledging that their territories were subject to the authority of Old Calabar, hence, were therefore under British Protection. With these treaties, Britain brought together all these territories including Bakassi under her protectorate and exercised control over the entire territory around Calabar.

Within this same period the Germans also in their own imperial quest, proclaimed in June 1884 a protectorate over the Cameroon region after entering into several treaties with kings and Chiefs of the areas. At the Berlin Conference, the Germans notified other European powers of the extent of her Cameroon possessions. This conference also, recognized the validity of the British claim to the Bakassi area as the Oil Rivers Protectorate. So that, by 1893, Bakassi was part of the Niger Coast Protectorate, and by 1900 it became part of the Protectorate of Southern Nigeria (Odje 2002). Bearing this in mind, we see that events unfolded to reveal certain arrangements, consonance with the practice at the time of colonial acquisition, between Britain and Germany, to settle whatever differences they had over the frontiers of their various spheres of

influence. These arrangements were to later have profound effect on the status of Bakassi.

3.3 Anglo – German Arrangements

In consonance with the resolutions of the 1884/85 Berlin Conference on effective occupation of territories, both Britain and Germany moved on to inaugurate several agreements in relation to their respective colonial possessions of Nigeria and Cameroon. Eze (2007) informs that the first of such agreements designed to settle the line of separation between the activities of both powers in the area was the exchange of notes on April 29 and May 7, 1885. These exchanges, it is said culminated in negotiations for the separation and defining of the spheres of action of Great Britain and Germany in those areas where the colonial interests of the two countries might conflict. Further agreements along the line defining boundaries of both powers in Africa includes; the exchange of notes of July 27 and August 2, 1886, the one of November 15, 1893, supplemented by another agreement on March 19, 1906 (Omoigui 2012). It has been observed that in all these cases, as it affects the Nigeria – Cameroon boundary, the Bakassi area was placed within British sphere of influence (Eze 2007).

Perhaps the most significant of the various agreements between the two powers are the ones of 1913, (Anglo-German Treaty of 1913). According to Omoigui (2012) the first of these agreements signed in London on March 11, 1913 covered the settlement of the Frontier between the two Powers from Yola in the North to the Sea as well as the regulation of the navigation on the Cross River. The second was signed at Obokun on April 12, by Hans Detzner, representing Germany and W.V Nugent, representing Britain. It is said that both agreements 'addressed the precise demarcation of the Anglo-German Boundary between Nigeria and Kamerun from Yola to the Cross River (Nugent 1914: 630-651).

Comprehensive as they are, these agreements of March and April were to in future have direct bearing and impact on the dispute over the Bakassi Peninsula between Nigeria and Cameroon. Odje (2002) says that these agreements redefined the

maritime boundary of Akpayofe River, placing the entire Bakassi Peninsula under the German authority. In the same vein, Soremekun (1988; 221-222), as quoted by Babatola (2012) offers that 'this new instrument of 1913 neutralized the British possession of Rio del Rey (Bakassi).' Similarly, Eze (2008: 22) explains that the 1913 treaty drew from an earlier October 1906 Demarcation Agreement between Britain and Germany which extended the boundary southwards, in the process redrawing the eastern boundary of the Protectorate of Southern Nigeria in such a way that the boundary between the Protectorate and Cameroon became a line to the West of Bakassi thereby placing the Bakassi Peninsula under German control.

Further on this, we are informed that the most important document that concerns the demarcation of the border between the Cameroons (then Southern Cameroons and *Cameroun*) and Nigeria is indeed the 1913 Treaty. Muluh Mbuh (2004), says that confidential documents made public in London have thrown light on how important an instrument the treaty was, and that not only are the pillars of the treaty the only pillars that completely marked the entire border, but also, the entire confidential documents reveal a high degree of reliability – so much that not even Her Majesty's government dared to temper with the treaties that fixed the pillars.

3.4 Further Arrangements

The preceding summary of British and German arrangements remained until the out break of the First World War in 1914. In 1916, Britain invaded German Kamerun, at the end of hostilities; German territories were all shared between Britain and France according to the provisions of the Versailles Treaty of settlement, while the League of Nations placed them under British or French mandate. By 1914 when the British proclaimed the colony of Nigeria through amalgamation of her various spheres of influence, there arose a need to redefine her boundaries this time with the French. Thus on July 10, 1919 the boundary between British and French mandated Kamerun was settled by a joint declaration of the

British Secretary of State for Colonies, Viscount Milner and the French Minister for the Colonies, Henry Simon. Omoigui (2012) apprises us that in this agreement, Bakassi and the rest of what became the British Cameroons were included in the British mandate and administered as part of Nigeria. However, he adds that even though the territory was coterminous with the Colony of Nigeria, it was not actually merged with it, and that the old 1913 arrangement was retained, such that in order to codify this further, the British and the French designed another settlement in December 1929, and January 1930. Again, the events of the Second World War also presented a need for further arrangements. This time, at the end of the war, the French and British League mandates were taken over by a United Nations Trusteeship design in 1946. This new UN arrangement re-ratified the earlier agreed borders as enunciated by hitherto Anglo-German and Anglo-French settlements. It should be noted that in both these cases, maps from that period show the Bakassi area within the British Cameroons not the Colony of Nigeria.

A cursory appraisal of the various settlements seen above from 1884 reveals some legal and pseudo-legal issues worth commenting on. The first is that from the pre-1913 agreements, we can discern that the Bakassi Peninsula was administered as part of British possessions. However, going by the 1913 settlement between Britain and Germany, the area of Bakassi effectively became a German territory. Secondly, Germany, as a result of the war of 1914 could not take physical control of the Bakassi territory and as such the 1913 agreement could not be ratified, allowing the British in the event to seize adjoining parts of German territory of Cameroon and administered them as part and parcel of colonial Nigeria up to 1960.

This scenario has influenced some commentators to opine that the 1913 Anglo-German Treaty is not binding on Nigeria (Ate 1992; Akinjide 1994). As a matter of fact, Akinjide who is a one time Minister of Justice in Nigeria argued that the Anglo-German Treaty was not binding since the Order-in-Council of November 22, 1913, which came into force on January 1, 1914, amalgamating the Northern and

Southern Protectorates into a single Protectorate of Nigeria came into being after the Treaty.

Moreover, it is also argued that the Treaty lapsed with the War and that under the terms of the Versailles settlement as provided for in Article 289, Britain ought to have made effort to revive pre-war bilateral Treaties with Germany, since Britain took no steps to do so then in the terminology of Article 289 it was and remained abrogated, and therefore Cameroon could not succeed to the Treaty (Eze 2007).

As plausible as these arguments may sound, the fact of the principle of *Uti Possidetis*, in International Law, which relates to the sanctity of colonial boundaries, a principle which the OAU (AU) Charter adopted in 1963 suggests that Cameroon has a right to succeed to the treaty, especially when considered against the understanding that France, with its League and UN investitures, agreed other settlements with Britain after the two wars, and remained as the Colonial Master, not Germany, of Cameroon up to her independence. We now take this general understanding of the colonial attributes of the dispute to examine the various claims to the territory by Nigeria and Cameroon.

4. Claims and counter Claims

In the light of the colonial heritage of the boundary between the two countries, they both subsequently drew on that to make their claims of ownership of the Peninsula, hinging their respective positions on their interpretations and understandings of the various agreements, settlements and Treaties of the late 1880s to the post World War II era entered into between Germany and Britain on one hand, and Britain and France on the other. However Cameroon drew on other post colonial arrangements she also entered into with Nigeria to buttress her claim.

In this vein, Nigeria premised her claim to the territory largely on the various Anglo-German correspondences (Exchange of Notes) of the 1880s, as well as the Treaties of protection between the British and the indigenous Kings and Chiefs of the area. Nigeria argued that the legal

situation at the time of her independence in 1960 from Britain was such that, she inherited the original title of Bakassi which was vested in the Kings and Chiefs of Old Calabar and that this title was not affected by the Anglo-German Treaty of March 11, 1913. According to Ofonagoro (2013), this view by Nigeria was anchored on the notion that the 1884 Treaty of Protection between Britain and the King and Chiefs of Old Calabar did not entitle the British Monarch to alienate the territory of the Efik (indigenous) Kingdom, without the approval of the Efik King and Chiefs as landowners. Sumner (2004) captures Nigeria's four points claim to title over the peninsula:

1. Long occupation by Nigeria and by Nigerian nationals constituting an historical consolidation of title and conforming to the original title of the Kings and Chiefs of Old Calabar which became vested in Nigeria at the time of independence.
2. Effective administration by Nigeria, acting as Sovereign, and an absence of protest.
3. Manifestations of Sovereignty by Nigeria together with the acquiescence by Cameroon to Nigerian Sovereignty over the Bakassi Peninsula.
4. Recognition of Nigerian Sovereignty by Cameroon

On her part, Cameroon predicated her claim mainly on the Anglo-German Treaty of 1913 which defined the spheres of control in the area between the two colonial powers. She also hinged her basis on two agreements signed in the 1970s that she had with Nigeria in the form of the Yaounde II Declaration of April 4, 1971, and the Maroua Declaration of June 1, 1975 (Ate 1992: 152-162). These arrangements were devised to outline the maritime boundary between the two countries. The settlement line was drawn through the Cross River estuary to the West of the peninsula, effectively placing Bakassi on Cameroonian territory. Ofonagoro (2013) sums up the Cameroonian basis of claim on these grounds:

1. The Anglo-German Agreement of March 11, 1913, relating to the settlement of their Colonial Frontier between Yola and the Sea and the Regulation of Navigation on the

Cross River.

2. The Anglo-German Agreement of April 12, 1913 regarding the boundary of Nigeria and Cameroon from Yola to the Sea.
3. The Yaounde II Declaration of April 4, 1971, following that of Yaounde I of August 14, 1970.
4. The Lagos Declaration of June 21, 1971.
5. The Kano Declaration of September 1, 1974 delimiting a 4-kilometre buffer corridor, i.e. 2 kilometres on either side of the line joining Fairway landing buoy to buoys No. 1, 2 and 3 of the Calabar Channel.
6. The Maroua Declaration of June 1, 1975, which extends the course of the Boundary from point 12 to point G.

The foregoing represents the general claims that both countries relied on as Cameroon instituted litigation at the International Court of Justice, in the process submitting its entire set of border-related disputes with Nigeria before the World Court for adjudication.

5. Adjudication at the ICJ

Matters between Nigeria and Cameroon came to a head over the peninsula in 1993 when Nigerian troops entered and occupied aspects of the area. Following a series of further border incursions that provoked shootings from both sides which led to casualties and deaths on each side, Cameroon formally on March 24, 1994 instituted proceedings against Nigeria at the International Court of Justice, at the Hague, under Article 36 paragraph 2 of the Court's Statute (the Optional Clause) claiming Nigeria had committed 'aggression' that had resulted 'in great prejudice to the Republic of Cameroon', and requesting the Court to adjudge and declare:

- “(a) that sovereignty over the peninsula of Bakassi is Cameroonian, by virtue of international law, and that the peninsula is an integral part of the territory of Cameroon;
- (b) that the Federal Republic of Nigeria has violated and is violating the fundamental principle of respect for frontiers inherited

- from colonization (*uti possidetis juris*);
- © that by using force against the Republic of Cameroon, the Federal Republic of Nigeria has violated and is violating its obligations under international treaty law and customary law;
 - (d) that the Federal Republic of Nigeria, by militarily occupying the Cameroonian peninsula of Bakassi, has violated and is violating the obligations incumbent upon it by virtue of treaty law and customary law;
 - (e) that in view of these breaches of legal obligation, mentioned above, the Federal Republic of Nigeria has the express duty of putting an end to its military presence in Cameroonian territory, and effecting an immediate and unconditional withdrawal of its troops from the Cameroonian peninsula of Bakassi;
 - (e) that the internationally unlawful acts referred to under (a), (b), (c), (d), and (e) above involve the responsibility of the Federal Republic of Nigeria;
 - (e) that, consequently, reparation in an amount to be determined by the Court is due from the Federal Republic of Nigeria to the Republic of Cameroon, which reserves the introduction before the Court of [proceedings for] the precise assessment of the damage caused by the Federal Republic of Nigeria;
 - (f) in order to prevent any dispute arising between the two States concerning their maritime boundary, the Republic of Cameroon requests the Court to proceed to prolong the course of its maritime boundary with the Federal Republic of Nigeria up to the limit of the maritime zones which international law places under their respective jurisdictions" (ICJ press release 1994/12, 30 March 1994).

Nigeria and Cameroon agreed and accepted the compulsory jurisdiction of the ICJ in line with the provisions of the Statute of the Court as outlined in Article 36, which states inter-alia in paragraph 2 that 'the states parties to the present Statute may at any time declare that they recognize as compulsory ipso facto and without special agreement, in relation to any other state accepting the same obligation, the jurisdiction of the Court in all legal disputes...' (www.icj-cij.org). In their respective final presentations before the Court with regard to the Bakassi Peninsula, Cameroon on her part asked for the following prayers: that the land boundary between Cameroon and Nigeria was determined by the Anglo-German Agreement of March 11, 1913; that in consequence, sovereignty over the Bakassi Peninsula is Cameroonian. Conversely, Nigeria requested the Court to adjudicate and declare that 'sovereignty over the Peninsula is vested in the Federal Republic of Nigeria; and that Nigeria's sovereignty over Bakassi extends up to the boundary with Cameroon (*THISDAY Nigerian Newspaper* 2002). Procedurally, hearings began in earnest in March 1996, involving a combination of incidental proceedings, provisional measures, interpretations, intervention, and introduction of counterclaims, written proceedings and after preliminary objections by Nigeria and Cameroon on the 16th and 26th of February respectively.

In its initial judgment of June 11, 1998, the Court rejected Nigeria's seven preliminary objections alleging that the Court lacked jurisdiction and that Cameroon's application was inadmissible, but it reserved the remaining, eight objection, relating to the parties' maritime boundary, for consideration at the merits stage. Also, in its subsequent order of October 21, 1999, the Court unanimously authorized Equatorial Guinea to intervene in the case as a nonparty (www.icj-cij.org/docket/index.php?p1=3&p2=1&case=94&code=cn&p3=3).

After a little over eight years of examining the matter, the ICJ delivered its final judgment on October 10, 2002. The Court was composed as follows: President Guillaume; Vice-President Shi;

Judges Oda, Ranjeva, Herczegh, Fleischhauer, Koroma, Higgins, Parra-Aranguren, Kooijmans, Rezek, Al-Khasawneh, Buergenthal, Elaraby; Judges *ad hoc* Mbaye, Ajibola; Registrar Couvreur. The Court ruled, by 13 votes to 3 (Judges Koroma and Rezek and Judge *ad hoc* Ajibola, chosen by Nigeria, dissenting) that the very important issue of sovereignty over the Bakassi Peninsula rested with Cameroon and not Nigeria. The Court hinged her decision on the same old colonial agreements and settlements between Britain and Germany (Lacey and Banerjee 2002), and according to Bekker (2003), in upholding the validity of the colonial arrangements, the Court fixed, by clear majorities, the land boundary from Lake Chad in the north to the Bakassi Peninsula in the south. In addition, the Court, in fixing the portion of the maritime boundary between the two states, over which it had jurisdiction, agreed with Nigeria that the equidistant line between them produced an equitable result. However Bekker (2003) says that the Court could not specify an actual terminal (the "tripoint") of their maritime boundary off the Coast of Equatorial Guinea. Consequently, the Court directed Nigeria to withdraw all administrative, police and military personnel unconditionally from Cameroonian territory including the Bakassi Peninsula. It equally requested Cameroon to do likewise along the land boundary from Lake Chad to the Bakassi Peninsula on areas which pursuant to the judgment were under the sovereignty of Nigeria (Baye 2010). On the whole, the Court's ruling covered the following: The Land Boundary in the Area of Lake Chad; the Land Boundary from Lake Chad to the Sea (the Bakassi Peninsula); the Maritime Boundary – Admissibility; the Maritime Boundary to Point G; the Maritime Boundary Beyond Point G, and Issues of State Responsibility (Bekker 2003).

6. Significance of the Law to Settlement

It must be noted that the ruling of the Court did not translate to an expected swift settlement of this dispute. What was expected was for Nigeria in particular to accept the decision and as directed by it, withdraw her civilian, police and military forces from the territory, allowing for Cameroonian takeover. Instead, the emergent scenario was one

of implied reluctance to implement the Judgment with regard to the Bakassi Peninsula (Bekker 2003). The immediate response was that Nigeria rejected the ruling with a rhetoric that could apparently suggest recourse to war to hold on to the territory (Friends of the Earth 2003). Indeed, in an official government statement days after the judgment, Nigeria according to Llamzon (2007) appeared to accept aspects of the Court's decision it considered favourable, and rejected other parts with which it felt uncomfortable.

The government of President Obasanjo pleaded Nigeria's constitutional provisions as a federal state as a case for non-compliance. The argument was that since all land and territorial makeup of the country is specified in the constitution, then the federal (central) government alone can not give up the Bakassi territory without the necessary inputs from the states and national assemblies to amend the constitution (*Africa News Service* 2003). In explaining this position, President Obasanjo said 'we want peace, but the interest of Nigeria will not be sacrificed....What may be legally right may not be politically expedient' (*Vanguard Nigerian Newspaper* 2002). In the official statement of the government released via the office of the special assistant to the president on National Orientation and Public Affairs, the summary states as follows:

'Having studied the judgement as entered by the Court, it is apparent that a lot of fundamental facts were not taken into consideration in arriving at their declaration. Most disturbing of these being the difficulties arising from the Orders contained in the judgment, particularly, the Order relating to Nigerian communities in which their ancestral homes were adjudged to be in Cameroonian Territory but which are expected to maintain cultural, trade and religious affiliations with their kith and kin in Nigeria.

Nigeria takes cognizance of these serious implications and therefore appeals to all her citizens at home and abroad to remain calm, positive and constructive until we can find a peaceful solution to the boundary issue between Nigeria and Cameroon. We appreciate and thank the Secretary General of the United Nations for brokering meeting at the highest political level

between Nigeria and Cameroon before the judgement was delivered and for offering his good offices to broker a similar meeting now that the judgement has been delivered with a view to effecting reconciliation, normalization of relations and good neighborliness. Nigeria thanks all leaders of the international community who have expressed concern over the issue and re-assures them that she will spare no efforts to maintain peace between Nigeria and Cameroon and indeed in the entire region.

However, Government wishes to assure Nigerians of its constitutional commitment to protect its citizenry. On no account will Nigeria abandon her people and their interests. For Nigeria, it is not a matter of oil or natural resources on land or in coastal waters; it is a matter of the welfare and well-being of her people on their land. We assure the people of Bakassi and all other communities similarly affected by the judgement of the International Court of Justice on the support and solidarity of all other Nigerians. Nigeria will do everything possible to maintain peace in Bakassi or any other part of the border with Cameroon and will continue to avail itself of the good office of the Secretary-General of the United Nation and other well meaning leaders of the International community to achieve peace and to maintain harmony and good neighborliness' (*The Guardian Nigerian Newspaper* 2002).

This logjam engendered by Nigeria's apparent defiance to the ICJ's ruling orchestrated a series of diplomatic efforts championed by the UN and its then secretary-General, Kofi Annan, to bring the parties together to achieve amicable settlement. At the behest of the parties, the UN established the Cameroon-Nigeria Joint Commission to examine all possible implications of the Court's ruling. This Commission met 18 times alternatively in Yaounde and Abuja between 2002 and 2007 to consider ways of following up on the Court's ruling and moving the process forward by coming out with workable solutions (Eze 2007, Llamzon 2007). Thus, by 2004 it had succeeded in through a process of give and take adopted by the parties, resolved the bulk of the land dispute between them from Lake Chad to the South. However, the thorny aspect of Bakassi remained unresolved

(Baye 2010). Again, the UN and its top hierarchy brokered the Greentree Agreement as a panacea for resolution of the Bakassi question. This last comprehensive agreement came out of a summit on 12 June, 2006 at Greentree, in Long Island, New York, United States of America. Its task was to work out modalities for the withdrawal of Nigerian troops and transfer authority to Cameroon in pursuance of the ICJ Judgment (Gambari 2007). Under its general terms, Nigerian troops were to withdraw within a time frame of ninety days, while a transition period of two years provided for Cameroonian administration to take over from Nigerians. It also provided for Nigerians living in the Peninsula to remain there under a special arrangement for four years after which Cameroon took over full control. It became the basis for final resolution of the Nigeria-Cameroon dispute over the Bakassi Peninsula and formally put an end to a tricky and tempestuous series of events that had all the hallmarks of potentially degenerating into an all out war situation. Commenting on the significance of this arrangement, Kofi Annan observed that 'with today's Agreement... a comprehensive resolution of the dispute is within our grasp; the momentum achieved must be sustained' (UN Press Release 2006).

The point to be noted here is that, all post judgment efforts at resolution followed the directives of the Court's ruling. As a matter of fact the provisions of the Mixed Commission as well as the Greentree Agreement were elaborations of the ICJ's judgment. Indeed, the BBC in emphasising the significance of the law to settlement offers that, the Greentree Agreement as the basis for the final resolution of the dispute and the decisive point of compliance to the ICJ's ruling of 2002 ensued that by 1 August 2006, Nigeria began withdrawing her about 3,000 troops from the area in line with the provisions of the judgment to do so. This move by Nigeria set the pace for Cameroon to subsequently send in her civil administration and regain the peninsula (*The Washington Times* 2006). However, a face saving measure in the agreement provided for a time table for complete and final hand over in June 2008, allowing Nigeria to maintain her presence in 18 percent of the area from 2006 to 2008, while on

her part Cameroon, was to follow a code of conduct for the treatment of the local Nigerian population pending their resettlement (*This Day Nigerian Newspaper* 2006). This fourteen years quest for peaceful resolution of this border dispute between Nigeria and Cameroon climaxed on 14 August 2008 with the Treaty of Calabar between the two which marked the total pull out of all forms of Nigeria's civilian and police forces from the Bakassi Peninsula as enshrined in the Green tree settlement.

7. Conclusion and Contributions to Knowledge

This dispute provided a test case for international law and its continuous usefulness in the global arena. Nigeria's apparent ambivalence and defiance to the ruling created a logjam which necessitated recourse to diplomatic measures for eventual final settlement. What must be taken into consideration however is that, all post judgment mechanisms followed the line of the law as outlined in the ICJ's ruling of 2002. The law set the benchmark for whatever arrangements, bilaterally and multilaterally, that led to eventual resolution of the dispute. In this light, the contributions of this study to existing body of knowledge in relation to international law and conflict resolution includes: that, international law remains a veritable instrument for regulating relations between states in the global system; disputes and conflicts of all kinds involving states' can be amicably resolved if parties refer them to existing international regimes; in this Bakassi case, both Nigeria and Cameroon exhibited will and statesmanship in arriving at final resolution along the lines of the ICJ judgment.

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NIGERIA'S FOREIGN POLICY AND THE CHALLENGES OF NATIONAL SECURITY

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ABSTRACT

Since 2009 when Boko Haram emerged as a religious sect in Borno State and rapidly spread to other states in the Northeast and beyond, the security of Nigeria has been heavily threatened as never before in recent history. Thousands of people have been killed in the spiralling conflict. Gun-wielding bandits have also emerged, wreaking havoc in many parts of the country even as kidnapping for ransom has become common in all parts of the country. Herder-farmer clashes resulting in several deaths are also a constant security challenge particularly in the North central and other parts of the country. Ethnic militias have also sprang-up in the South, making demands on the country and issuing threats of secession thereby causing fear and contributing to the state of general insecurity in the country. These multifarious security challenges have made life unsafe and living a constant nightmare in the country. Various findings and prescriptions to resolve these escalating security problems have defied practical solutions. This paper explores the use of foreign policy in tackling the security problems of the country. Classical liberalism was employed as the theoretical framework in this study. Secondary sources were relied upon as the source of data. Data were sourced from books, internet sources, journals and newspaper publications. Data collected were analysed and logical conclusions drawn. The development of an effective foreign policy and its application in securing international partnerships against terrorism and other security challenges of the country was recommended.

Key words: foreign policy, national security, security threats, terrorist groups, international community.



Introduction

Apart from the civil war years, Nigeria's national security has never been particularly challenged as it is in contemporary times. Domestic security challenges are the immediate and most pervasive source to national security. But these threats are not confined to internal sources alone. National security in Nigeria is also impacted by conflicts in the West African sub-region and by wars and general instability which characterises most African countries. Threats to national security also emanate from increasing internationalisation of terrorism and the growth of transnational crimes and terror groups whose activities impinge on security in Nigeria. The threats to Nigeria's national security are therefore multifaceted.

There are multiple internal sources of threat to

security in Nigeria. So far, the most devastating is religious threat as represented by Boko Haram which has since 2009 engaged the Nigerian state in a deadly and costly war to create an Islamic state in Nigeria (Okoroafor & Ukpabi, 2015). There are also other fundamentalist Islamic groups such as the Islamic State of West Africa Province (ISWAP) and Ansaru that have operational bases in the country and launches frequent attacks on institutions of the state and the citizens. Large scale violent demonstrations of followers of Sheik Ibrahim El-Zakzaky and his Islamic Movement in Nigeria (aka Shiites) and the frequent clashes with security agencies resulting in heavy casualties is still another threat to national security and stability (Paquette, 2019). These are aside the frequent feuds between the two dominant religions - Islam

and Christianity - which has been a perennial source of national tension (Jatular & Onakuse, 2021).

Ethnicity and ethnic nationalism have also become grave concerns to national security in Nigeria in recent years (Jatular & Onakuse, 2021). Agitations against perceived marginalisation by groups leading to calls for secession, particularly by the Igbos of the South eastern region and to a lesser degree, the Yoruba of Western region has also become a national security issue. The formation of the Eastern Security Network (ESN); the Indigenous Peoples of Biafra (IPOB); the Movement for the Actualisation of the Sovereign State of Biafra (MASSOB) and the agitations for Oduduwa Republic are all threats to national security (Alli, 2010).

Another serious national security threat is the emergence of gun wielding bandits in different parts of the country, particularly in the North. Incidents of kidnapping, abductions, large-scale destruction of lives and properties of Nigerians have become the trademark of these bandits, now officially acknowledged as terrorists (Ochojila, 2022). This has made living in some parts of the country a nightmare. Domestic national security threats are complicated by the menace of herder-farmer clashes particularly in the North central region (Centre for democracy & Development, n.d). Incidents of people hacked to death in their homes and farms have been common news in the country. The increasing threat of headers-farmers killings has necessitated the establishment of armed ethnic militias, regional and state/local government security outfits across the country. These developments also constitute huge security challenge to the nation.

The disturbances occasioned by agitations against marginalisation in the oil producing Niger Delta have remained unresolved (Newsom, 2011). Though militant activities, kidnappings, sabotage of oil industry infrastructure, killings and general lawlessness that characterised the region has abated in recent times, the region is still a potential source of security threat to the nation (Ikoh & Ukpong, 2013). This shows that virtually all parts of

the country are suffering one form of domestic security challenge or the other.

In addition to these internal security problems are security challenges that emanate from beyond the country's borders. Different threats to national security are presented by conflicts and wars in Africa and particularly, the West African sub-region (N'Diaye, n.d). These have created an atmosphere of instability in various countries with spill-over effects on Nigeria. The flow of small arms and light weapons from these conflict areas into Nigeria, the flow of refugees, drugs and human trafficking through the nations' porous borders are all threats to national security that haunts the nation. Nigeria is also susceptible to threats of international terrorism and other international crimes. The growing activities of terror groups in the Sahel region of Africa cannot be overlooked as a source of national threat (UN News, 2020). The Islamic State of Iran and the Leviant (ISIL), a fanatic Islamic group, is also spreading its tentacles with claims of affiliation to groups in Nigeria. In this age of globalisation, several other clandestine terror groups and cells could also be active in the country.

Therefore, in broad terms, the security threats confronting Nigeria are both domestic and foreign. In the midst of these daunting security challenges, how can the instrument of foreign policy be useful in combating the problem? An integrative approach to security with broad collaboration and collective efforts between Nigeria and other countries is what is needed Dokubo (2010). In this age of globalisation, it is not possible for Nigeria to ensure its national security without an effective cooperation with its neighbours and the wider international community (Dokubo, 2010). This makes imperative the application of foreign policy.

This paper is structured as follows: the introduction is closely followed by conceptual clarification. An overview on national security and foreign policy is then presented. Nigeria's national security and relations with its immediate neighbours and national security and Nigeria's relations with Africa and the international community is considered and the paper ends with a conclusion.

Conceptual clarification

National security Holmes (2015) defined national security as “the safekeeping of the nation as a whole... the protection of the nation and its people from attack and other external dangers by maintaining armed forces and guarding state secrets”. This definition is limited in scope in that it did not quite capture internal or domestic threats to national security which is the major challenge in Nigeria.

The concept of national security is broad and multidimensional. The dominant conception of national security is military, but it has been broadened to include non-military components as well. Issues of cyber security, environmental security, energy security, food security, economic security and the concept of human security developed by the United Nations, which encompasses both military and non-military aspects and a lot more have become part of the concept of national security (Holmes, 2015). This paper adopts the military concept of national security and conceptualises national security into two broad aspects: individual and collective security of the citizens and the security of the Nigerian state (Dokubo, 2001). These two aspects of national security which have been under persistent attacks in recent times are the focus of this paper.

Consistent with this conception, national security is therefore the ability of the Nigerian state to prevent all forms of threat to the lives of the citizens and the survival of the nation as a corporate entity. This state-centred conception of security is for obvious reasons: It is the primary responsibility of any state to ensure the security of lives and property and the corporate existence of the country. Security of citizens is quite a broad concept that includes freedom from political oppression, scarcity, disease, crime, ethnic rivalry etc (Dokubo, 2001). Again, this paper will adopt a restrictive use of the concept to be able to properly grapple with the issues at stake. Therefore, human security will be limited to the prevention of violence and harm against the citizens through conflicts and wars.

Foreign Policy

Foreign policy does not learn itself to the same conception. Saliu (2013: p.133) provides three different conceptions of foreign policy. First, foreign policy is seen as “the calculated steps taken by a state which is intended to maximise the opportunities that are available outside its geographical boundaries, while at the same time, minimising the perils that abound”. It is still defined as “the deliberate and conscious decisions taken by a state in coping with its external environment” (Saliu, 2013: p.133). In its third strand, foreign policy is “the totality of actions or inactions on the part of a nation state aimed at exercising preferences at the level of international system” (Saliu, 2013: p.133). According to Ojo & Sesay (2002) foreign policy is nothing but the totality of a state's communication with its external environment. They explained that the communication and interaction with the outside world is necessary because nations need the cooperation and active assistance of other nations in the international community to achieve certain national objectives. This is consistent with the position of this paper that Nigeria can employ the instrument of foreign policy to seek support and assistance from the international community.

Theoretical Framework

The neo-liberal theory of international relations is adopted as the framework of study in this paper. Neo-liberalism as a theory of international relations developed from liberalism in the 1970s. Liberalism is one of the dominant theories in international relations as a discipline. Neo-liberalism posits that cooperation between states in the international system is possible and that it is in the interest of states to foster cooperative relations. Keohane and Axelrod (1986) argued that it is in the interest of states in the international system to cooperate and observed that there is much cooperation in inter-state relations. Neo-liberalists note that states actually do cooperate in spite of the anarchical nature of the international system. Robert Keohane and Axelrod (1986) employed the prisoners' dilemma – the story of two prisoners – in explaining why states cooperate. For neo-liberalism, it is in the overall interest of states to cooperate as non-cooperation

is not in the interest of any party. This is why states must necessarily promote cooperative relations even though the environment is characterised by anarchy.

Neo-liberalism shares in the importance of international institutions in facilitating the promotion of international cooperation and in ensuring international security (Mingst, 1999). It is the contention of neo-realists that international cooperation can ensure security in the international system. Therefore security is one central reason why states cooperate.

National security and foreign policy in Nigeria: An overview

National security being the security of a nation's national territory and institutions is the overriding national interest of any nation (Eze, 2010). Beyond securing national territory, national security will be meaningless without the security of citizens. This is because there will be no nation to secure without citizens. The primary goal of foreign policy is therefore the security of the nation and its citizens. This interest is primary to all nations because it is only when a nation's national survival is not under severe threat that it can concentrate in the pursuit of other objectives in the international system.

At independence the defence of Nigeria's sovereignty, territorial integrity and national independence was a principal objective of foreign policy (Gambari, 2008). However, issues of national security were not serious engagements of Nigeria's foreign policy in the First Republic (1963-1966). Instead, foreign policy focus of the first republic was on African issues: decolonisation, security in Africa and African Unity (Gambari, 2008; Asobie, 2010). Economic growth was the only issue of domestic interest to which foreign policy was to focus on (Asobie, 2010) and the promotion of world peace was the fourth issue that completed the list of priority to Nigeria foreign policy.

The focus on African issues was sustained by subsequent administrations as security issues were not prominent in the domestic agenda of the

country (Adebajo, 2008). Understandably therefore, aside the promotion of domestic economic growth using foreign policy as a tool, Nigeria's foreign policy was centred on Africa. On this score, Jinadu (2005); Osuntokun (2005) and Asobie (2010) have noted that Nigeria's foreign policy has been characterised by continuity than change since independence.

The struggle for national survival in the Nigerian Civil War (1967 – 1970) pushed national security to the front burner of foreign policy. Efforts were made to focus on Nigeria's relations with its neighbours, relations with other African countries and with the international community in the outbreak of the civil war. This was one significant incident that made the country realise the importance of national security and the critical role of its neighbours as the first line of national defence (Fawole, 2003). The civil war informed a focused attention on national security even after the war (Fawole, 2003).

National security was again relegated to the background in foreign policy as the potential threat receded. In fact, section 19 of the 1979 Constitution which captures the objectives of Nigeria foreign policy merely reiterated the Afrocentric goals of the First Republic (African Unity and decolonisation in Africa) and international peace objectives (Eze, 2010). From the 1980s, there was a noticeable shift in policy with a focus on the realist conception of national security as primary to national interest and therefore foreign policy (Dokubo, 2010; Alli, 2012). The All-Nigerian Conference on Foreign Policy organised by the Babangida regime in 1986 attempted to broadly conceptualise national security as national interest (Eze, 2010). This is reflected in the birth of the concentric circles approach with national security as a primary focus (Gambari, 2008). There was however no commitment to this orientation by subsequent regimes (Fawole, 2012). This was the situation until terrorism and insurgent groups emerged as national threats. These threats compelled government to focus on foreign policy as part of the search for solutions to the escalating domestic

security challenges.

The nature of the problem

The national security challenges confronting African nations are mostly generated from the domestic environment (N'Diaye, n.d). In Nigeria, the challenges to national security are all home-grown problems of discontent with government policies, marginalisation, ethno-religious conflicts, banditry, kidnapping and other domestic crimes (Alli, 2012). This necessitates the need for a change in strategy in addressing national security threats. This is because the issues that generate domestic crises that snowball into national security threats are closely associated with governance failure and the failure of government policies. The problems of poverty, marginalisation, ethno-religious conflicts, herder-farmer conflicts and a lot other issues that generate tension in the country can be solved through good governance. Therefore, contemporary threats to national security are mostly dependent on good governance and government policies. Externally generated threats such as terrorism and cybercrime are common to most other nations. This makes the traditional concept of national security which focuses on potential external aggression on the state untenable.

Though, even as external aggression recedes, the necessity to employ arms is critical to deter internal insurrections and insurgencies which is the prevalent contemporary security threat in Nigeria. (Alli, 2012). But the resort to arms to put down uprisings will be reduced, if not completely eliminated, by the institution of good governance and policies that address the root causes of issues that constitutes threats to national security.

National security and Nigeria's relations: immediate neighbours.

According to Dokubo (2010: p. 25) "National security cannot be achieved by either individuals or states acting solely on their own". This explains the importance of neighbours in enhancing national security. Good national security is largely dependent on friendly neighbours. This was amply demonstrated by the support extended to the Federal Government by Nigeria's immediate

neighbours during the Civil War (Fawole, 2003). There is no gainsaying that the threat to national security would have been more difficult to deal with if Nigeria's neighbours had collaborated with the secessionists to sabotage the efforts of the Federal Government. This emphasises the point that a nation's first line of defence is its neighbours. As fixed geographical entities, neighbouring states are therefore an indispensable factor to national security.

In the concentric circles proposition of Nigeria's foreign policy, Ibrahim Gambari, former Foreign Affairs Minister (1984 - 1985), acknowledged this important fact when he made national security the innermost circle and first priority interest in the "circles of national interest" and noted that the objectives "are intricately tied to those of its immediate neighbours"(Gambari, 2008, P.70). This is of particular importance because, trans-border crimes and criminal activities of foreigners in Nigeria are mostly attributed to conflicts and wars, drought and general economic difficulties confronting our immediate neighbours (Alli, 2012). This makes the observation by Ogunsanwo (2012) so true when he said, "We cannot be an oasis of success, prosperity and happiness, if that is what we succeed in becoming, within a desert of deprivation, abject poverty and despair" (Ogunsanwo, 2012, P. 123). This raises certain fundamental questions: What is the state of Nigeria's relations with its neighbours? Do Nigeria's relations with its neighbours facilitate the enhancement of its national security in the face of escalating national security challenges? How can Nigeria harness these relations to boost national security? Answers to these and related issues are germane to finding solutions to the security challenges of the country.

In the face of mounting security problems in the country, there is the necessity for Nigeria to collaborate with its immediate neighbours to ensure security at their common borders in order to reinforce national security in their respective states (Katsina, 2011). As the first line of security, Nigeria's immediate neighbours have a critical role to play in stemming the tide of security challenges

in the country (Friedrich, 2011).

This is particularly relevant in the present age of trans-national crimes. As a result of the explosion of communication technology and the growing impact of globalisation coupled with the porosity of inter-state borders between Nigeria and its immediate neighbours, there is a flow of criminals and criminal activities across Nigeria's common borders with its neighbours (Peters, 2011). Consequently, human trafficking, trafficking in narcotics, smuggling, trans-border crimes, illegal immigrations and terrorism based in one country can move swiftly to neighbouring countries unhindered (Birai, 2011). This is exacerbated by two decades of wars in the West African sub-region, making it "the epicentre of many of Africa's conflicts and the world most unstable sub-regions" with grave implications on national security in Nigeria (Adebajo, 2008, p. 20).

Realising the importance of good neighbours to national security, Nigeria engages in the promotion of policies and programmes to cultivate their friendship (Omede, 2006). The post civil war cooperation on functional economic ventures and collaboration in solving common problems has been a prominent aspect of Nigeria's good neighbourliness policy. (Osuntokun, 2008). Except for its border dispute with Cameroon and other minor disagreements with her neighbours, Nigeria's relations with her immediate neighbours are essentially warm. The robust relations are demonstrated by the number of bilateral commissions on the development and exploitation of natural resources. For instance, there is the Nigeria-Niger Joint Commission for Cooperation (NNJCC); Nigeria-Chad Bilateral Commission; Nigeria-Equatorial Guinea Joint Commission and other commissions with broader membership involving its immediate neighbours in cooperative relationships. The Lake Chad Basin Commission which has been in existence since 1964 is a good example. Therefore, Nigeria has both bilateral and multilateral frameworks of cooperation with its immediate neighbours. It is instructive to note that the promotion of national security is an important part of some of these relationships. This is in

realisation of the importance of national security to the achievement of common goals. However, these provisions have been largely dormant for a number of reasons. First is the fears harboured by weaker and smaller neighbours over the encroachment of their national sovereignty. The principle of non-interference in the internal affairs of member states also tremendously hinders mutual cooperation on national security issues. Nigeria's bilateral relationships were also primarily motivated and driven by economic and commercial needs. In a period devoid of daunting security challenges, issues of national security were accorded marginal considerations. There was and still is the problem of capacity of member states to give effect to these security provisions in their bilateral agreements.

The activities of Boko Haram and other Islamic fundamentalist groups have facilitated closer security cooperation between Nigeria and its neighbours. The establishment of the Multinational Joint Task Force (MJTF) involving Nigeria, Niger, Benin, Chad and Cameroun is a case in point (Husted & Blanchard, 2020). As an initiative of Nigeria, the MJTF leverages on its functional cooperation with its neighbours in the fight against Boko Haram. The task force has facilitated greater military cooperation and fostered understanding among the participating countries such that troops are allowed to fight insurgents across national borders (Crisis Group, 2020). This is an important innovation in inter-state relations in Africa which though acknowledges the importance of the principles of state sovereignty and non-interference in the domestic affairs of other countries, accepts to set aside these extant provisions in confronting common security threats.

National security and Nigeria's relations: wider Africa.

Though Nigeria also has bilateral and multilateral relationships with other African countries, its engagement with Africa are majorly through institutional frameworks. The Economic Community of West African States (ECOWAS) and the African Union (AU) are the two significant

institutions through which Nigeria interacts with the West African sub-region and Africa in general. The question therefore is: Can Nigeria's membership in these institutions be harnessed to serve the interest of national security?

In 1999, in response to the emerging threats to security in the sub-region, the Economic Community of West African States (ECOWAS) established the Mechanism for Conflict Prevention, Management, Resolution, Peacekeeping and Security (Alli, 2012). This was replaced in 2008 by the ECOWAS Conflict Prevention Framework (ECPF). The primary target of both mechanisms was the resolution of political conflicts which were a source of instability in the sub-region (Osagie, 2017). Both attempts therefore failed to address other potential sources of insecurity. This lacuna in the existing frameworks of ECOWAS made Alli (2012) to conclude that the sub-regional body has not developed a comprehensive security response to the domestic security challenges confronting her member states (Alli, 2012).

But the ECOWAS platform has been useful in fostering cooperation on national security issues. For instance, the government of President Muhammadu Buhari has leveraged on ECOWAS in enlisting the support of the Economic Community of Central African States (ECCAS) in the fight against Boko Haram insurgency (Albuquerque & Tejpar, 2015). This is necessary because amongst Nigeria's immediate neighbours, only Benin Republic and Niger are members of ECOWAS; Chad and Cameroun belong to the Economic Community of Central African States. This demonstrates the problems in using the sub-regional platform in mobilising international and regional support in the promotion of national security.

At the continental level, the African Union established the Peace and Security Council (PSC) in 2002 as a mechanism for the management and resolution of conflicts (Alli, 2012). This mechanism was meant to function through sub-regional economic blocs with similar structures to facilitate

the realisation of its objectives (Alli, 2012). However, like ECOWAS, the PSC was structured to respond to political crises in member states to the neglect of other threats to national security. In other words, the Peace and Security Council framework was not intended to respond to domestic security concerns of member states except they develop into crisis. It is however noteworthy that even in crisis situations, the Peace and Security Council lack the capacity to delve into complex and large scale crisis, such as the activities of Boko Haram. The PSC is therefore constrained both by limitations in capacity and the nature of threats. This partly explains why the PSC works through the Multinational Joint Task Force (MJTF) in combating the activities of Boko Haram (Crisis Group, 2020).

But as restrictive and limited as these provisions are, both platforms of the sub-regional and the continental organisations can be a rallying point for mobilising international support and in the fight against terrorism and transnational crimes in Nigeria. This explains the need to use foreign policy in the mobilisation of international support for national security objectives. So, though the AU and ECOWAS do not have comprehensive protocols that are useful to the needs of national security, they are still necessary platforms through which international support could be enlisted to boost national security in Nigeria.

National security and Nigeria's relations: International dimension

In a globalised world, national security is increasingly being challenged by threats from the external environment such as terrorism and transnational crimes. This makes the role of international partnerships very crucial. Just as national security problems are exacerbated by influences from the external environment, so do domestic security challenges impact the international community.

Globalisation and information technology (the internet) which facilitates linkages between terrorist groups and clandestine networks have become a security challenge to the international

community. The activities of Boko Haram in Nigeria have amply demonstrated this intricate but mutually reinforcing relationship. Boko Haram started in Nigeria which is its operational base but its tentacles and activities have gone beyond the borders of the country to pose ominous threats to Nigeria's neighbours as well as the international community (Husted & Blanchard, 2020).

Boko Haram's alleged affiliation to ISIS and al Qaeda in the Maghreb (AQIM) indicate the transnational nature of terrorism and the need for international cooperation in combating the scourge (Husted & Blanchard, 2020). In the 21st Century, terrorism and international crimes are shared threats to the national security of all nations. This makes the place of foreign policy indispensable in establishing networks of cooperation against these common threats. The international community have long acknowledged this trend and international efforts are being mobilised and collaborations are established and reinforced against the menace of terrorism and other transnational crimes. A good foreign policy will be a useful tool in these efforts aimed at confronting common threats to national security and the security of the international community.

Conclusion

The primary role of foreign policy is to serve the national interest of a country. The most important issue of national interest to Nigeria in the 21st Century is national security. Nigeria foreign policy can therefore be employed in the service of this national objective in diverse ways. As a tool, Nigeria foreign policy can leverage on the country's bilateral and multilateral relationships to boost national security. Nigeria can utilise these platforms to enhance its security. It is the primary task of Nigeria's foreign policy to initiate policies that will boost the country's foreign policy. Nigeria's foreign policy can be employed in searching for international partners to boost national security, particularly in the northern region of the country. International partnerships are indispensable in confronting the security problems in the northern region of the country. This will be useful in the area of expertise, logistics,

intelligence sharing and other spheres of cooperation. The threat of Boko Haram and other terrorist groups in the North can only be brought to an end through collaboration with international partners and the international community. Since 9/11, the international community has developed mechanisms to counter increasing acts of terrorism globally. The several networks against terrorism can be explored and useful and meaningful relationships established to further the goals of domestic security against terrorism.

Foreign policy is a useful instrument in establishing linkages of co-operation for the purpose of national security. Security should be made an important component of Nigeria's international engagements in an age of increasing security challenges at home. This cannot be sufficiently emphasised as foreign policy is meant to serve domestic objectives and the most pressing domestic need is national security.

The success of international collaboration in the fight against Boko Haram is dependent on the effectiveness of the country's foreign policy. The designation of Boko Haram as a Foreign Terrorist Organisation by the United States is expected to boost international support in the fight against terrorism in the country (Husted & Blanchard, 2020). However, international cooperation and solidarity can hardly be effective with the repeated expressions of concern by the United States over human rights violations in Nigeria's fight against insurgency (Husted & Blanchard, 2020).

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PUBLIC SECTORAL ALLOCATION AND ECONOMIC GROWTH IN NIGERIA.

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Abstract

This study investigated empirical analysis of government expenditure and economic growth in Nigeria spanning from 1980 to 2020. Data for the study were obtained from Central Bank of Nigeria (CBN statistical bulletin). The dependent variable of the study is the Real Gross Domestic product (RGDP) as a proxy for economic growth while the independent variables are, education expenditure (EDUC), health expenditure (HLT), defense expenditure (DFC), construction expenditure (COE), water resource (WTR), and transport and communication expenditure (TCE). The variables were subjected to unit root test using Augmented Dickey Fuller unit root test. The ADF unit root test revealed a mixed order of integration. This means that DFC and TCE are stationary at level 1(0) while, RGDP, EDUC, HLT, WTR and COE are stationary after first difference 1(1). Based on this the study adopted Auto-regressive Distributive Lag (ARDL) model to ascertain the long and short-run relationship as well as the speed of adjustment. The auto-regressive distributive lag (ARDL) test showed that there is no long-run relationship among the variables using the bound test but the short-run result reported that except water resource (WTR) expenditure that showed insignificant relationship with RGDP, all other study variables, EDUC, DFC, HLT and TCE are positive and significant either at the current year or previous year period. Based on the findings it is recommended that the budgetary allocation of the country should be increased to enable the citizens have good drinking water.

Keywords: Public sectoral allocation, Government expenditure, Real Gross Domestic Product



1.0 Introduction

Globally, government expenditure has been a great source of interest to both scholars and macroeconomic policymakers due to its effects in the maintenance of a sustainable and equitable economic growth, as a major policy objective. Therefore it is very important for the government of any economy to allocate public spending across different sectors of the economy. Many political philosophers like Hobbes and Locke have considered the hypothetical disadvantages of life without government (Miles, 2003). Studies have shown that investment in infrastructure has tremendous positive impact on a nation's economic growth and development (Aschauer, 1989; Estache, 2006 Agenor and Dodson, 2006; Adenikinju, 2005; Sanchez –Robles, 1998; Caning et al. 1994; Sahoo et al., 2010; Srinivasu & Rao, 2013). Such expenditure are capable of promoting

positive externalities in terms of making available increased production facilities, lowering costs associated with trade transactions and generating employment opportunities for the people, raising growth quality and reducing economic disparity and the poverty level, stimulating or crowding in private investment and opening new markets thereby engendering profits and employment. On the other hand, deficiency in government expenditure may constitute a serious hindrance to sustainable growth and development and possibly worsen poverty levels.

In the context of this study, public sectoral allocation refers to the functional component categorization of public or government expenditure on general services such as expenditure on defense, public order and safety, education, health, social security and welfare,

agriculture, manufacturing and communication, environmental protection otherwise called investment in public good (Heller & Diamond,1990). The need for investment in public goods as a strategy for increasing urban and rural productivity and national economic growth and development has remained a subject of renewed attention in most developing economies particularly Nigeria where the Federal government recently prioritized spending on defense and security, infrastructure and education with the sectors getting a combined ₦5.15 trillion allocation in the 2022 budget proposal. In 2016, ₦653.61 billion was allocated for capital expenditure and this was further increased to a provisional amount of ₦1682.1 billion in 2018 (Central Bank of Nigeria, CBN, 2018).

This rise in allocation did not translate to any meaningful economic growth. The country has been characterized by structural rigidities, weak support services and institutional framework, declining productivity, high level corruption and political instability which have led to tremendous regress in macroeconomic performance considering decrease in the average growth from 6% in 2000-2010, to 2.27% in 2019 (National Bureau of Statistics, NBS, 2020). With the decline in growth experience, the country has also struggled with poor and inadequate supply of infrastructure. Even the amount slated for infrastructure is insignificant because according to Opia-Enwemuhe and Oyeneyin (2016), an infrastructure gap of about 50% exists which is below the international benchmark of 70% of Gross Domestic Product (GDP).

Human Development Index (HDI) remained averagely at 0.53 between 2015 and 2020 (HDI, 2020), while 63% of the population live below \$1 per day, and unemployment rate at 14.2% in 2016 climbed to 23.1% in 2018 and rose to 33.5% in 2020 (NBS, 2020). Also, 73.5% of Nigerians cannot access improved drinking water sources and sanitation facilities (UNICEF, 2020) with only 54.4% accessing electricity supply in 2017 as against 59.3% in 2016 (World Bank, 2020). The country is yet to come on the path of sound growth and

development and is still faced with chronic levels of unemployment, rising rate of inflation, dependence on foreign technology, mono cultural foreign exchange earnings from oil and more (Iyeli, 2012). Based on these ugly trends the study review empirical literature.

Empirical evidence on public sectoral allocation and economic growth present two opposing views. Some of the literature suggest that public sectoral allocation have negative effect on economic growth (Pullah & Francis, 2020; Edmund et al, 2017; Olayungbo & Olayemi, 2018 ;). On the contrast other studies established that public sectorial allocation improve economic growth (Aluthge et al, 2021; Duruibe et al, 2020; Onifade, et al, 2019; Aremu, et al, 2015; Agbonkhesse&Asekome, 2014; Ukwueze, 2014;). Hence, there exists a research gap that this research intends to fill. The conflicting result can be attributed to different methodological focus, scope or set of data.

To achieve this, the study is organized into five sections. Following this introduction, the rest of the paper is designed as follows: section two provides the literature review, theoretical and empirical literature review, section three is the methodology of the work, section four shows analysis of the study and discussion of findings, while section five concluded the study with relevant policy recommendation from the findings.

2.0 Literature Review.

Theoretical Literature Neoclassical Growth Theory

The neoclassical growth theory was propounded by Solow, (1956). The basic proposition of the growth theory is that in order to sustain a positive growth rate of output per capita in the long run, there must be continual advances in technological knowledge in the form of new goods, new markets, or new processes, which was demonstrated by the neoclassical growth model which shows that if there were no technological

progress, then the effects of diminishing returns would eventually cause economic growth to cease (Aghion & Howitt, 1998). Explaining the issue of convergence/divergence, the theory predicts convergence in growth rates on the basis that poor economies will grow faster compared to rich ones. The neoclassical theory predicts that countries with low per-capita incomes grow faster than those with high output (y), so that over time per-capita incomes converge.

The neoclassical growth theory assumes the Cobb-Douglas production function that, in its intensive form, is expressed as: $y = A k^\alpha$ where, y and k are the output-labour ratio and the capital-labour ratio respectively, α is the capital elasticity of output, and A is the total factor productivity (TFP) representing technological capacity of the productive system. Under the model, ' A ' grows either as a purely exogenous process or through exogenous technical innovations which are embodied in capital goods (Solow, 1960). Diminishing returns to capital, combined with assumptions of constant savings rate and constant growth of labour, generate a steady state growth rate depending only on the rate of exogenous technical progress.

Peacock and Wiseman's theory of Public Expenditure

This theory was initiated by Peacock and Wiseman's (1961). The theory holds that public expenditure does not increase in a smooth and continuous manner, but in jerks or step-like fashion. The theory was founded on the political theory of public expenditure determination, 'that governments like to spend more money, that citizens do not like to pay more taxes, and that governments need to pay some attention to the wishes of their citizens'. Peacock and Wiseman opened up the theory that public expenditure is to be influenced at the ballot box.

They viewed the voter as an individual who enjoyed the benefits of public goods and services but who disliked paying taxes. They also saw taxation as setting a constraint on government expenditures. To them, as the economy and incomes grew, tax revenue would rise, thereby

enabling the public expenditure to grow in line with the GNP. In normal times, public expenditure would show a gradual upward trend, even though within the economy there might be a divergence between what people regarded as being desirable level of public expenditure and a desirable level of taxation. During the periods of social upheaval, this gradual upward trend in public expenditure would be disturbed, and would coincide with war, famine, or some large scale social disorder which would require a rapid increase in public expenditures. In order to finance the public expenditure rise, the government would be forced to raise taxation levels, which would, however, be regarded as acceptable to the electorates during the crisis periods.

Empirical literature

Aluthge et al (2021) investigates the impact of Nigerian government expenditure (disaggregated into capital and recurrent) on economic growth using time series data for the period 1970-2019. The paper employs Autoregressive Distributed Lag (ARDL) model. To ensure robustness of results, the study accounts for structural breaks in the unit root test and the co-integration analysis. The key findings of the study are that capital expenditure has positive and significant impact on economic growth both in the short run and long run while recurrent expenditure does not have significant impact on economic growth both in the short run and long run. The study recommends that government should increase the share of the capital expenditure especially on meaningful projects that have direct bearing on the citizen's welfare. Government should also improve the spending patterns of recurrent expenditure through careful reallocation of resources toward productive activities that would enhance human development in the country.

Duruibe et al (2020) investigates the effect of government public expenditures on Nigeria's economic growth and development using the sectoral economic function approach. The real Gross Domestic Product (GDP), which is the outcome variable in this study, was employed as the proxy for economic growth while

government's expenditures on administrative services, economic services, social and community services, and transfers were used as the predictor variables in this study. Surprisingly, the results from the co-integration test and Vector Error Correction Model estimates reveal that all the predictor variables, apart from expenditure on administration, have a positive relationship with economic growth. While expenditures on economic services and social and community services have positive and significant relationship with economic growth, government transfers has a positive but insignificant relationship with economic growth. Emphatically, expenditure on administrative services has a significant negative relationship with economic growth. The result from Wald coefficient diagnostic test reveals that there is short run causality running from the public expenditure aggregates to economic growth. Thus, this study recommends, among others, that efforts should be made to reduce the deadweight aggregate public expenditure on administrative services since it has a significant negative impact on economic growth trend in Nigeria.

Pullah and Francis(2020) investigated the impact of government expenditure on economic growth in Nigeria between 1981 and 2016. Data were collected from CBN (2016) statistical bulletin. To use the Ordinary Least Square (OLS) technique, the data were tested for unit root using the Augmented Dickey-Fuller test, the results showed all the variables became stationary at first difference. The Johansen Co-integration test revealed the existence of long-run relationship among the variables. Thus, our findings showed that GCE was inversely related to RGDP both in short run and in the long run. GRE was positively related to RGDP both in the long run and in the short run and there was inverse relationship between CPS and RGDP both in the short run and in the long run. However, with a low ECM (-1) of approximately 3% speed of convergence to equilibrium in the long run, it is clear that the short run dynamic disequilibrium was slow and statistically insignificant to converging to long run equilibrium, implying that government expenditures have no long run impact on

economic growth in Nigeria. The study thus recommended among others that the government should re-evaluate her capital expenditure component to ensure that funds are utilized on projects with socio-economic impact on the economy, eliminate leakages associated with misappropriation and embezzlement as well as ensure adequacy of funds on capital project in the right proportion in line with global best practices so as to stimulate long run impact of government expenditure on real growth of the Nigerian economy.

Onifade, et al (2019) examined the impact of public expenditures on economic growth. The Pesaran ARDL approach was applied to carry out the impact analysis using annual time series data from 1981 to 2017. Empirical findings support the existence of a level relationship between public spending indicators and economic growth in Nigeria. Incisively, recurrent expenditures of government were found to be significantly impacting on economic growth in a negative way while the positive impacts of public capital expenditures were not significant to economic growth over the period of the study. Further results from the granger causality test reveal that fiscal expansion of the government that is hinged on debt financing is strongly granger causing public expenditures and domestic investment with the latter also granger causing real growth in the economy. We, therefore, provide some important policy recommendations following the results of the empirical analysis.

Edmund et al (2017) analyzes the impact of government expenditure and efficiency on economic growth of Sub Saharan African low income countries. The paper uses a panel data of 25 Sub-Saharan African low income countries spanning from 2002 – 2015 which are obtained from World Development Indicators (WDI) database. The paper executes panel unit root tests by using Im- Pesaran-Shin and Fisher ADF tests. The paper also uses Pedroni test to accomplish panel co-integration tests. Finally Generalized Methods of Moments (GMM) is applied to answer the two research questions. The results

demonstrate that increasing government expenditure accelerates economic growth of low income countries in Sub Saharan Africa. However, when government expenditure is interacted with government efficiency we find no evidence for government efficiency to boost the impacts of government expenditure on economic growth. Fiscal policy makers in Sub Saharan African low income region should consider the rationale for using their spending to accelerate economic growth.

Magazzino and Forte(2016) access the relationship between government size and economic growth using time series methodologies applied annual data for italy from 1861-2008. The result shows the presence of non-linear relationship between the size of the public sector and the economic growth. The presence of an inverted U shape curve suggests that expenditure cuts might be faster than GDP.

Aremu, et al (2015) examined the impact of sectoral government expenditures on economic growth in Nigeria (1984-2013): Bound Test Co-integration Approach. With the purpose of determining to what extent the government expenditures on these sectors are contributing to the achievement of growth objective. The study employs quantitative analysis by the use of Auto-Regressive Distributed Lag model (Bound Test Co-integration Approach) to determine both short-run and long run impact of Government expenditures on economic growth. The specific ARDL estimates of the analysis reveals that government expenditure on defence retards the economic growth and government expenditure on agriculture promote the economic growth while government expenditure on education and transport/communication have no impact on economic growth in the long-run. In the short run, none of the government expenditure on these sectors contributes to the growth objective.

Agbonkhese and Asekome (2014) assess the impact of public expenditure on the growth of the Nigerian economy, and to ascertain whether there is a relationship between gross domestic product

(GDP) and government expenditure in Nigeria. It covers the period of 1981 – 2011 and the Ordinary Least Square (OLS) method of econometric technique was used. The econometric analysis indicates that although there is a positive relationship between the dependent and independent variables, the adjustment of economic growth or gross domestic product was a fair one which made it difficult to reject the null hypothesis. The study recommended an urgent need to instill fiscal discipline in government expenditure by initiating far reaching effective internal control measures and more proactive economic management coordination and implementation as well as discouraging all non-productive activities and expenditures in all tiers of government forthwith. Also, both the Federal government and Central Bank of Nigeria (CBN) should be more articulate in managing the exchange rate effectively to achieve her macroeconomic objectives. This will stimulate investment surplus thus raising output and enhancing the standard of living of Nigerians.

Ukwueze (2014) examine the impact of public expenditure on output growth in Nigeria. From the results, it was found that the size of revenue, national output growth (national income), external debts and domestic debts are the determinants of the size of public sector in Nigeria. The result also showed that public expenditure has strong (but positive) and significant impact on output growth in the short run but insignificant in the longer period. It was also found that both the recurrent and capital expenditures granger cause output changes, and also that the shocks from them cause fluctuation in output of Nigeria. This research discovered that, in the short run, public expenditures on education, agriculture, all have both positive and significant impact on output growth, while expenditures on health and building and construction have negative and significant relationship and defence has both positive and insignificant link with output growth. In the long run, however, defence, education and agriculture expenditures are positive and significant, whereas health and building and construction are negative and significant. The recommendations in this

research are that public debts should be curtailed, revenue base should be expanded, price moderation is important, more social infrastructures should be provided to create avenues for private investment to increase, restraining from the use of recurrent expenditure because it is inflationary and can worsen the economic situation, policies for the health and building and construction sectors should be reviewed to check why they retard economic growth of Nigeria.

Olayungbo and Olayemi(2018) investigates the dynamic relationships among non-oil revenue, government spending and economic growth in Nigeria for the period of 1981 to 2015. After establishing a long run relationship among the variables, the error correction model, impulse responses were estimated as well as the granger causality test among the variables. The results of the short run and long run showed negative effects of government spending on economic growth while non-oil revenue showed positive effect on economic growth. We also found non-oil revenue to have negative shocks on economic growth while the government spending shock was positive. The Granger causality revealed that government spending granger caused both non-oil revenue and economic growth supporting the Keynesian and spend-tax hypothesis in Nigeria over the period of the study. It was recommended that the economy of Nigeria should be diversified into non-oil sector rather than relying solely on revenue from oil export.

Summary of literature Review

Empirical evidence on public sectoral allocation and economic growth present two opposing views. Some of the literature suggest that public sectoral allocation have negative effect on economic growth (Pullah & Francis, 2020; Edmund et al, 2017; Olayungbo &Olayemi, 2018 ;). On the contrast other studies established that public sectoral allocation improve economic growth (Aluthge et al, 2021; Duruibe et al, 2020; Onifade, et al, 2019; Aremu, et al, 2015; Agbonkhese&Asekome, 2014; Ukwueze, 2014;). Hence, there exist a research gap that this research intends to fill. The conflicting result can be

attributed to different methodological focus, scope or set of data.

3.0 Methodology

This study used secondary source of data, and were mainly annual time series data that were obtained from World Bank data and Central Bank of Nigeria Statistical bulletin, from 1980 to 2020. The dependent variable of the study is real gross domestic product (RGDP) as a proxy for economic growth while the explanatory variables are education expenditure (EDU), defense expenditure (DFC), health expenditure (HLT), transport and communication expenditure (TCE), water expenditure (WTR) and construction expenditure (COE), as proxy for public sectoral allocation). This study adopts the Ex-post facto research design. The ex-post facto research can be defined as an empirically based investigation which does not involve the researchers' direct control over the independent variables because they have already led to effects which cannot be manipulated.

Model Specification

The general bases for model specification is the neoclassical growth theory which posits that in order to sustain a positive growth rate of output per capita in the long run, there must be continual advances in technological knowledge in the form of new goods, new markets, or new processes, which was demonstrated by the neoclassical growth model which shows that if there were no technological progress, then the effects of diminishing returns would eventually cause economic growth to cease. Therefore, the model of this study is based on the modification of Aremu et al (2015).The authors' model is stated below:

$$PCGDP = f(GCF, GeE, GeA, GeD, GeTC, u).$$

Where:

PCGDP= GDP Per Capita Constant 2000 US Dollar

GCF= Gross Capital Formation

GeE= Government Expenditure on Education.

GeA= Government Expenditure on Agriculture.

GeD=Government Expenditure on Defense and
S e c u r i t y .

GeTC=Government Expenditure on Transport and
C o m m u n i c a t i o n
U= Error term

The model would be modified by introducing government expenditures (recurrent and capital) on health, water and construction while excluding expenditure on agriculture and gross capital formation from the model. The new modified model of this study is specified below;
RGDP = f (EDUC, HLT, WTR, T&C, DFC, CONSTR.)
(3.1)

The mathematical form of the model is stated below:
RGDP =β₀+β₁ EDUC+ β₂ HLT + β₃WTR + β₄ TCE + β₅

$$DFC + \beta_6 COE \quad (3.2)$$

The econometric form of the model is stated below
RGDP = β₀+β₁ EDUC+ β₂ HLT+ β₃ WTR+ β₄TCE + β₅DFC+ β₆ COE + μ_t (3.3)

Where;
RGDP = Real Gross Domestic Product
EDUC = Education expenditure.
HLT=Health expenditure
WTR= Water expenditure
TCE = Transport and communication expenditure
DFC = Defence expenditure
COE = Constructions expenditure
μ = Error Term.

4.0 Empirical Data Analysis Result

4.1.1: Unit Root Test on Public Sectoral Allocation and Economic Growth

The Augmented Dickey Fuller (ADF) unit root test is use to establish the stationarity of the time series data used in the study. The result in table 4-1.1 are shown below;

Variable	Levels			First Difference			Order of integration
	ADF statistics	1% critical value	5% critical value	ADF statistics at First Difference	1% critical value	5% critical value	
RGDP	-1.548223	-4.205004	-3.526609	-5.125550	-4.211868	-3.529758	1(1)
EDUC	-0.740974	-4.205004	-3.526609	-7.020425	-4.211868	-3.529758	1(1)
HLT	0.346274	-4.205004	-3.526609	-7.193968	-4.211868	-3.529758	1(1)
DFC	-4.032962	-4.498307	-3.658446				1(0)
COE	-1.960485	-4.205004	-3.526609	-6.256055	-4.211868	-3.529758	1(1)
WTR	-3.388695	-4.205004	-3.526609	-10.07917	-4.211868	-3.529758	1(1)
TCE	-6.360822	-4.205004	-3.526609				1(0)

Source: Extracts from E-view 10. * Level of significance at 5%

This study employs the Augmented Dickey-Fuller (ADF) unit root tests to check the order of integration of the variables and the results are presented in Table 4-1.1 The results of Augmented Dickey-Fuller (ADF) showed that the variables are integrated in different order or a combination of I(0) and I(1) series. The ADF result revealed that

DFC, and TCE, are stationary at levels 1(0) while, RGDP, EDUC, HLT, WTR and COE are stationary after first differencing 1(1). This condition makes the Autoregressive Distributive Lag (ARDL) Bounds test approach to co-integration appropriate for investigating the long-run relationship among these variable.

Table 4.3.2: ARDL Bound Test

Test Statistics	Value	K
F-statistics	4.753118	6

Significance	I (0)	I(1)
10%	2.12	3.23
5%	2.45	3.61
2.5%	2.75	3.99
1%	3.15	4.43

Source: Authors computation from E-view 10 Output

The bound test is shown in Table 4.3.2, the result compared the F-statistics with the critical bound values. The F-statistic value is 4.753118. The result showed that the F-statistic is greater than the lower bound at 2.45 and the upper bounds at 3.61 of the critical values at 0.05 level of significance.

The implication is that there is levels equation of co-integration between public sectoral allocation and economic growth in Nigeria. Therefore, the Auto-regressive distributive lag (ARDL) result is estimated.

Table 4.3.3: ARDL Long-run Result

Variable	Coefficient	Std. Error	t-statistics	Prob
EDUC	5.222642	6.111197	0.854602	0.4095
HLT	-5.926652	7.106185	-0.834013	0.4206
DFC	-1.13E-06	1.35E-06	-0.835905	0.4195
COE	-0.308165	2.254193	-0.135707	0.4357
WTR	-1.788080	0.637149	-2.806376	0.0357
TCE	0.362642	0.501439	0.723202	0.4834

Source: E-view 10. * Level of significance at 5%

Table 4.3.3 presents the long-run result of the model. It shows that the coefficient of education expenditure (EDUC) has a positive (5.222642) relationship with real gross domestic product (RGDP) as a proxy for economic growth. This means that, a unit increase in education

expenditure (EDUC) will result to 5.2 unit increase in real gross domestic product (RGDP). The result p-value of (0.4095) indicates that education expenditure have an insignificant influence on real gross domestic product (LRGDP).

The coefficient of health expenditure (HLT),

defence expenditure (DFC), construction expenditure (COE) all revealed a negative and insignificant relationship with real gross domestic product (RGDP). Similarly, the coefficient of water expenditure (WTR) is negative (-1.788080) but significant (0.0357) with real gross domestic

product (RGDP). Finally, the coefficient of TCE reported a positive (0.362642) relationship with real gross domestic product (RGDP). This means that a unit increase in TCE will lead to about 36% increase in real gross domestic product (RGDP).

Table 4.3.4: ARDL Short-run Result

Variable	Coefficient	Std. Error	t-statistics	Prob
D(EDUC)	0.070349	0.026784	2.626525	0.0221
D(EDUC(-1))	-0.267734	0.063083	-4.244183	0.0011
D(HLT)	-0.130623	0.054091	-2.414857	0.0326
D(HLT(-1))	0.268077	0.068120	3.935375	0.0020
D(DFC)	-2.76E-08	8.79E-09	-3.133131	0.0086
D(DFC(-1))	9.57E-08	2.23E-08	4.291506	0.0010
D(DCOE)	0.205972	0.130519	1.578099	0.1405
D(DCOE(-1))	0.410154	0.145640	2.816218	0.0156
D(DWTR)	-0.145013	0.076265	-1.901433	0.0815
D(DWTR(-1))	0.165294	0.106258	1.555586	0.1458
D(DTCE)	0.008582	0.004001	2.144853	0.0531
D(DTCE(-1))	-0.014010	0.004296	-3.260961	0.0068
ECM (-1)	-0.115143	0.026837	-4.290424	0.0010
Adj R² = 0.676487, F-statistics = 5.986399 (0.000339), Durbin- Watson = 1.644189				

Source: E-view 10. * Level of significance at 5%

Table 4.3.4 presents the short-run result of the model. It shows that the coefficient of education expenditure (EDUC) has a positive (0.070349) relationship with real gross domestic product (RGDP) as a proxy for economic growth, in the current year period. This means that, a unit increase in education expenditure (EDUC) will result to 7% increase in real gross domestic product (RGDP). The result p-value of (0.0221) indicates that education expenditure have a significant influence on real gross domestic product (LRGDP). The implication of this result is that, as government continue to increase the education expenditure, very sound and innovate graduate would be turned out which will positively

impact the Nigerian economy.

However, the coefficient of health expenditure (HLT), revealed a negative (-0.130623) but significant (0.0326) relationship with real gross domestic product (RGDP), in the current year period. But the ARDL short-run result of HLT in the previous year period is positive (0.268077) with real gross domestic product (RGDP). This implies that a unit rise in health expenditure (HLT) will result to about 27% increase in real gross domestic product (RGDP). The implication of this is that, improvement in the health of the labour force will lead to increase in output growth which will have a positive multiplier effect on the economy.

Similarly, the defense expenditure (DFC) has a negative (-2.76E-08) but significant (0.0086) relationship with real gross domestic product (RGDP). But in the previous year, the coefficient of DFC reported a positive (9.57E-08) relationship with real gross domestic product (RGDP). This means that a unit increase in defense expenditure (DFC) will lead to about 9.57 unit increase in real gross domestic product (RGDP). Increase in defense expenditure will create a peaceful enabling environment which will be conducive for foreign investors and business to thrive in Nigeria because profitable investments can only thrive where security of businesses is assured. This result also conforms to a priori expectation. Furthermore, the coefficient of construction expenditure (COE) has a positive (0.205972 & 0.410154) relationship with real gross domestic product (RGDP), in the current and previous year period. This means that a unit increase in construction expenditure (COE) will result to 21% and 41% both in the current and previous year period. The p-value of (0.1405 & 0.0156) showed that construction expenditure (COE) is statistically significant only at the previous year to influence real gross domestic product (RGDP). This implies that as government budget in constructions in terms of building of bridges and road will be improved as the expenditure increase.

Also, the coefficient of water resource (WTR), is negative (-0.145054) but insignificant (0.0815) with real gross domestic product (RGDP) at 0.05 level of significance, in the current year period. But in the previous year period, the coefficient of WTR is positive (0.165294) but equally insignificant

(0.1458) with real gross domestic product (RGDP). This might be that the budget for water resource (WTR) is insufficient or diverted which has resulted to its significant impact on the economy.

Finally, the coefficient of Transport and communication expenditure (TCE) revealed a positive (0.008582) relationship with real gross domestic product (RGDP) in the current year period. This means that a unit increase transport and communication (TCE) will result to 1% increase in real gross domestic product (RGDP). This means that increase in government budget in terms of Transport and communication will increase, awareness of government policies to the citizens which will lead to increase in economic growth.

The ECM (-1) which is the error correction term has a coefficient estimate which is negative and also significant at 0.05 level of significant. It indicates that the model to adjust toward long run equilibrium at a speed of 12% annually. This implies that the previous year's error can be corrected with an adjustment speed of 12% annually.

The adjusted R-Square (R2) value indicates that 68% of the total variation in the dependent variable (RGDP) is explained by the independent variables (EDUC, HLT, DFC, COE, and WTR & TCE). The F-statistics is statistically significant at 5% level of significance indicating the overall model is significant. The Durbin-Watson statistics of 1.644189 reveals the absence of serial correlation in the model.

Diagnostic Test

Table 4.3.4 : Ramsey Reset Test, Serial Correlation LM Test and Homoscedasticity Test Results for Model One

	F-Statistic	Prob. Value
Ramsey Reset Test	1.426061	0.2575
Breusch-Godfrey Serial Correlation LM Test	0.652830	0.5414
Breusch-Pagan-Godfrey Heteroskedasticity Test	0.159886	0.9998

Source: Author's Computation using E-view 10

From Table 4.3.4 above, the results of the diagnostic test shows that the linearity test using Ramsey reset test indicates that the f-statistic

(1.426061) with computed p-value of 0.2575 which is greater than 5 percent (0.05) critical value, hence the study reject the null hypothesis and

conclude that the model is correctly specified.

The result of the serial or autocorrelation test using Breusch-Godfrey Serial Correlation LM Test shows that the f-statistic is 0.652830, with a Chi-Square probability value is 0.5414. This indicates that the probability value of about 54 percent (0.5414) is greater than 5 percent (0.05) critical value; hence the study confirms no serial correlation in the model.

The result of the heteroscedasticity test using Breusch-Pagan-Godfrey test shows that the f-statistic is 0.159886 with a Chi-Square probability value of 0.9998. The result suggests that there is no evidence of heteroskedasticity in the model since the probability Chi-square value is more than 5 percent ($P > 0.05$). So, residuals do have constant variance which is desirable in regression meaning that residuals are Homoscedastic.

Conclusion/Recommendation

This study investigated empirical analysis of government expenditure and economic growth in Nigeria spanning from 1980 to 2020. The study data were obtained from central bank of Nigeria (CBN) statistical bulletins, 2020. The dependent variable of the study is real gross domestic product (RGDP) as a proxy for economic growth while the independent variables are, EDUC, HLT, DFC, COE WTR, and TCE. Based on the findings it was concluded that in the short-run revealed that except water resource (WTR) expenditure that showed insignificant relationship with RGDP, all other study variables, EDUC, DFC, HLT and TCE are positive and significant either at the current year or previous year period. Based on the findings it is recommended that the budgetary allocation of the country should be increased to enable the citizens have good drinking water.

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Comparative Analysis of International Trade and Economic Growth in Nigerian and Ivory Coast

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Abstract

This study investigate comparative analysis of international trade and economic growth in Nigeria and Ivory Coast covering 1981 to 2020. Data for the study were obtained from World Bank indicators the study formulated two model (Nigeria & Ivory Coast) which were subjected to unit root test, using the Augmented Dickey fuller unit root test. The ADF test revealed a mixed order of integration. This means that some of the variables were stationary at levels 1(0) while others became stationary after first difference (1). The scenario necessitated the use of Autoregressive Distributive Lag (ARDL) model. Thus the result revealed that the regression estimate of exchange rate (EXR) and real gross domestic product (RGDP), is negative and significant to influence real gross domestic product in Nigeria and Ivory Coast. Also, it was also revealed that foreign direct investment (FDI) have a negative but significant relationship with real gross domestic product (RGDP) in Nigeria at the previous year's lag period. However, the regression result for Ivory Coast revealed that there is negative and statistically insignificant relationship between foreign direct investment (FDI) and real gross domestic product (RGDP) both in the previous and second year period. The coefficient of export trade in Nigeria revealed a positive relationship between the variables both in the current and previous year period in the short-run but is insignificant to dissemble real gross domestic product (RGDP) while the regression result of Ivory Coast showed a positive but insignificant correlation with real gross domestic product (RGDP). Similarly, the result of import trade revealed a positive but negligible to influence real gross domestic product (RGDP) in Nigeria, while the result for Ivory Coast indicates a positive but insignificant relationship between import trade (IMPT) and real gross domestic product (RGDP). the study recommemd among others that government should take measures that would make the mining and agricultural sub-sector attractive. Because they are the feeders and buffers of other sectors of the economy.

Keywords: Exchange Rate, Foreign Direct Investment, Export Trade, Import Trade, Real Gross Domestic

1.0 Introduction

In today's world, no nation exists in economic isolation. All aspect of an economy, like industries, service sector, level of income, employment, and living standards can be linked to the rest of the world. These linkages take the form of movement of goods and services across the border known as international trade. International trade allows the

exchange of goods and services to foster healthy relations among countries irrespective of their level of economic growth and development. According to Kasim (2020), international trade is a trade between an international element where the buyer and seller are established in different countries and also covers broadly with all aspects of economic activities between nations, whether

these nations are contained within a larger national unit. In the view of Gbosi (2010) described international trade as a cross border trade between two countries and the rest of the world, since nations are interdependency on nation's economic activities.

A country involved in international trade need not have fear of hegemony or loss of its sovereignty because it is a mutual agreement to engage in trade across their borders. A nation not participating in international trade is at risk of a slow pace of economic growth and development due to the cogent fact that the country cannot be fully endowed with all the resources essential to be utilized for sustainable economic growth and development (Muhammad & Benedict, 2018). It is imperative to note that countries would be limited to goods and services produced within their territories without international trade. International trade is directly related to globalization because increase in trade activities across border is paramount to the globalization process. The globalized nature of an economy enhances its direct participation in the world market consequently leading to market expansion. International trade is very important and forms the key to government revenue. As a major factor of openness, international trade has made an increasingly significant impact to economic growth.

The openness of a nation influences the country's growth rate by impacting upon the level of economic activities and facilitating the transfer of resources across borders. Nigeria is basically an open economy with international transactions constituting a significant proportion of her output (Emeka, et al, 2012). Nigeria's trade openness has increased the participation of foreigners in the economy by allowing the inflow of foreign capital and expertise, thereby impacting on her economic growth. Therefore, economic growth can be defined as an increase in an economic variable normally persisting over successive periods. It is important to note that growth of an economy is very important but its importance is largely dependent on international trade which lies in the ability to obtain goods which cannot be locally produced in the country or which can only be

produced at a greater expense.

It is a well-known fact that international trade is very important to an economy particularly a growing economy like Nigeria. This is evident to the fact that international trade allows countries to expand their markets and access goods and services that otherwise may not have been available domestically making the imports and exports of the economy represent a significant share of her gross domestic product. International trade plays a life-sustaining role in coordinating socio-economic performance and the possibilities for less developed countries. Also there is no country which has grown without the useful tool of trade. This is because trade ensures steady generation of income, create jobs, reduce crime rate and contribute meaningfully to growth of the economy. However, it has been observed that trade of whatsoever guise has not contributed to the growth of the Nigerian economy.

A close look at the Nigerian growth rate showed that the country has not fared well. For instance, the Nigerian growth rate was just 8.0% in 2010, it declined to 2.70% in 2015 and nosedived to -3.49% in 2020 but managed to improve a little to 3.4% in 2021. While Nigeria's total export in 2019 was about # 235 billion and decline to #137 billion in 2020 contributing to the high unemployment rate of 33.3% in the country. As a result of this ugly situation the researcher evaluated related literature to ascertain the extent of work done. The empirical review of the comparative analysis of international trade and economic growth in Nigeria and Ivory Coast has revealed contradictory findings. Some of the findings posit significant influence from component of international trade particularly the moderating impact of exchange rate, foreign direct investment, and export (Atoyebi et al (2012; Emehelu, 2021; Ajayi and Araoye, 2019; Agbo et al, 2018; Muhammad and Benedict, 2018; Elias et al, 2018; Adegboyega, 2017; Lawal and Ezeuchenne, 2017; Uwubanmwun, and Ogiemudia, 2016; Ezeagba and Francis, 2015; Yakubu and. Akanegbu, 2015; Awe, 2013; Atoyebi et al, 2012; Felix et al, 2018. Despite agreeing that international trade enhances economic growth, these studies are at

variance to the direction of the effects.

For instance, Emehelu, 2021; Ajayi and Araoye, 2019; Agbo et al, 2018; Muhammad and Benedict, 2018; Adegboyega, 2017; Lawal and Ezeuchenne, 2017 reported a positive impact between international trade and economic growth which means that increase in international trade will galvanize economic growth; as against the belief from literature such as Elias et al, 2018; Uwubanmwun, and Ogiemudia, 2016; & Awe, 2013. Also, this study found out that the literature reviewed adopted different techniques to analyze the hypotheses. For instance, some literature used ordinary least square while other either used autoregressive distributive lag (ARDL) or vector error correction model (VECM). The review also reported that literature either evaluated import/export, foreign direct investment, exchange rate or international trade with respect to economic growth in Nigeria. None of these studies carried out a comparative analysis between Nigeria and Ivory Coast with respect to international trade and economic growth, therefore a gap exist in literature which deserved to be filled.

To achieve this, the study carry out a comparative analysis of international trade and economic growth in Nigeria and Ivory Coast. The comparative analysis was carried out between Nigeria and Ivory because, Nigeria is an Anglophone speaking country while Ivory Coast is a francophone speaking country. The both countries have areas of comparative advantage. Nigeria is known for its crude oil production while Ivory Coast is the largest exporter of cocoa beans.

2.0 Literature Review

Theoretical Literature

Factor Endowments Theory

The Factor Endowments Theory was propounded by Heckscher–Ohlin (1919). The theory postulate that countries will export those goods that make intensive use of those factors that are locally abundant, while importing goods that make intensive use of factors that are locally scarce. The Heckscher–Ohlin theory is recognized as one of

the most important models of international trade. It was developed upon the Richardian model largely by introducing a second factor of production. In its two-by-two-by two variant, meaning two goods two factors, and two countries, it represents, one of the simplest general equilibrium models that allows for interactions across factor markets, goods markets and national markets simultaneously. These interactions across markets are one of the important business lessons displayed in the results of this model. The Heckscher–Ohlin model, illustrate how changes in supply or demand in one market can feed their way through the factor markets and with trade, the national markets can influence both goods and factor markets at home and abroad.

In other words all markets are everywhere interconnected. Therefore, since the Heckscher–Ohlin theory is of the view that all the markets are interconnected, that means that the trade relationship between Nigeria and other countries of the world in one way or the other adds value to the world's economic growth through market activities.

Harrod-Domar Growth Model

The Harrod-Domar Growth Model was propounded by Roy Harrod (1924). This model sees growth as an outcome of the equilibrium between savings and investment. The fundamental variables in the model include capital (K) accumulation and the ratio of increase in output (Y) to increase in investment (I). The change in output is as a result of change in capital stock ($\Delta Y = \Delta K$) and that the change in capital stock is due to investment, thus $\Delta K = I$. Harrod and Domar assigned a key role to investment in the process of economic growth and laid emphasis on the dual character of investment. Firstly, it creates income, and secondly, it augments the productive capacity of the economy by increasing its capital stock. The former may be regarded as the “demand effect” and the latter the “supply effect” of investment. Hence, so long as net investment is taking place, real income and output will continue to expand. However, for maintaining a full employment

equilibrium level of income from year to year, it is necessary that both real income and output should expand at the same rate at which the productive capacity of the capital stock is expanding. Otherwise, any divergence between the two will lead to excess or idle capacity, thus forcing entrepreneurs to curtail their investment expenditures.

The model sees investment as pivotal to any economic growth as it provides the needed capital to increase the productive capacity of the economy, as long as this process of investment and capital injection continues, the economy will also expand at the same rate in order to maintain full employment equilibrium level. (Jhingran, 2006). The Harrod-Domar has three key elements: (i) the model is based on an unstable equilibrium growth rate, also known as knife-edge stability, such that investors respond either with more or less investment or production depending on the growth rate in a particular period. The instability is based on an assumption of fixed labour and capital coefficients in the production functions

Empirical Literature Review

Emehelu (2021) analyzed the effects of international trade on the economic growth of Nigeria from 1981-2018 using the Ordinary Least Squares (OLS) technique. The study was anchored on the theory of comparative cost and the Factor Endowment theory. Independent variables such as, policy changes (dummy), exchange rates and liberalization/openness were regressed on real Gross Domestic Product (GDP) of Nigeria using secondary data from Central Bank of Nigeria Statistical Bulletin 2018. The econometric diagnostics for presence of unit roots in the series was conducted using the Augmented Dickey-Fuller technique and the tests indicate that the variables were integrated in order of 1(1). Findings from the study revealed that exchange rates in the country had negative and insignificant relationship with economic growth. Consequently, the study recommends that since import and export trade have no significant effects on growth in Nigeria, the federal government should embark on programmes and policies to promote local

production and discourage importation of certain essential products for trade to have the desired impact on the growth of Nigeria's economy.

Ajayi and Araoye (2019) examined the effect of trade openness on economic growth of Nigeria using data from 1970 to 2016. The study used secondary data obtained from world development data base (2000), World Bank and International Financial Statistics, IFS- International Monetary Fund Data Base (2010) and Central Bank of Nigeria Statistical Bulletin 2014. Using the Augmented Dickey-Fuller (ADF) and Phillip-Peron (PP) unit root test, it was discovered that all the series are non-stationary at levels. However taking the variables at first difference, results shows that all are I(1) at 5% for ADF and 1% for PP level of significance except the labour input which was not stationary at first difference in ADF. The findings from Co-integration test showed that an equilibrium relationship exists among the variables and using the Co-integration test in line with Engel and Granger (1987) which believed that there is a long-run relationship among economic variables. Thus, all the coefficient were correctly signed and stationary at 5% level. Trade openness and economic growth depicted a positive relationship but a negative relationship existed between economic growth and exchange rate but this was expected especially for a country that engaged in international trade.

Agbo et al (2018) evaluated the impact of international trade on the Nigeria economic growth. The objectives of this study were to ascertain the impact of export trade on the Nigerian economy and to determine the impact of import trade on the Nigerian economy. Multiple regression analysis technique was employed in estimating the various components of foreign trade. The data used for the study was extracted from the 2012 edition of the CBN statistical bulletin, covering the period from 1980 – 2012. The results of the study showed that there is a significant impact of Export trade on the Nigerian economic growth. The study also revealed that there is no significant impact of import trade on the Nigerian economic growth. The researchers

among other things recommended that conscious efforts should be made by government to fine-tune the various macroeconomic variables in order to provide an enabling environment to stimulate foreign trade by engaging in more of export trade and in effect curtail on import trade which has a negative effect or strain the economy, the underground economic activities of bunkering, smuggling, child and drug trafficking, and other related illegal activities should be properly checked.

Muhammad and Benedict (2018) examined the impact of trade openness on economic growth in Nigeria for the period 1981-2017. Using degree of openness as independent variable, the ordinary least squares technique was used on series data to examine the impact of trade openness on Gross Domestic Product (GDP). The series data were extracted from World Bank data 2017. The result of the Analysis shows that all the variables Real Gross Domestic Product (RGDP) Degree of Openness (DOP), FX and Per Capita Income (PCI) were positive and statistically significant at first difference, the study found that the variables are cointegrated and unidirectional causality was found from RGDP to DOP. Therefore, the study recommends that policy makers should adopt policies on trade liberalization such as reduction of non-tariff barriers, reducing tariffs, reducing or eliminating quotas that will enable the economy grow at spectacular rates.

Elias et al. (2018) evaluated the impact of international trade on the Nigeria economic growth. The objectives of this study were to ascertain the impact of export trade on the Nigerian economy and to determine the impact of import trade on the Nigerian economy. Multiple regression analysis technique was employed in estimating the various components of foreign trade. The data used for the study was extracted from the 2012 edition of the CBN statistical bulletin, covering the period from 1980 – 2012. The results of the study showed that there is a significant impact of Export trade on the Nigerian economic growth. The study also revealed that there is no significant impact of import trade on

the Nigerian economic growth. The researchers among other things recommended that conscious efforts should be made by government to fine-tune the various macroeconomic variables in order to provide an enabling environment to stimulate foreign trade by engaging in more of export trade and in effect curtail on import trade which has a negative effect or strain the economy, the underground economic activities of bunkering, smuggling, child and drug trafficking, and other related illegal activities should be properly checked.

Adegboyega, (2017) examines the impact of import and export on economic growth in Nigeria using Vector Autoregressive (VARs) technique through various types of structural analysis of Granger causality tests, impulse response functions, and forecast error variance decompositions to examine the dynamic effects of various shocks on macroeconomic variables. The results of VAR show that the predominant sources of Nigeria economic growth variation are due largely to “own shocks” and import-export trade innovations. While Johansen Cointegration results showed that there is a stable, long- run relationship between import-export and economic growth, but the magnitude is minimal. In conclusion, the study agreed that government should always embark on policies that will encourage exports with proper implementation of import control measures.

Lawal and Ezeuchenne (2017) examined the impact of international trade on the economic growth. Variables used in the measurement of international trade include: Imports, exports, balance of trade and trade openness while real gross domestic product was used as a measure for economic growth using periodic data from the years 1985-2015. The econometric tests employed made use of the Unit Root Test to establish stationarity of the variables, the Johansen Cointegration Test was used to determine the long run relationship between the variables while the Vector Error Correction Model (VECM) was used to analyze the data so as to determine the speed of adjustment of the variables. The result showed

that there is a long run relationship between international trade and economic growth, import and trade openness are both insignificant in the short run but significant in the long run while export and balance of trade are significant in both the short and long run. The granger causality test showed that economic growth is independent of imports, exports and balance of trade but economic growth is unidirectional with trade openness. Therefore, the study recommends that government should increase its exploration of finished goods and reduce importation of finished goods to increase economic growth.

Uwubanmwun, and Ogiemudia (2016) examines the effects of Foreign Direct Investment (FDI) on economic growth in Nigeria. Employing the Error Correction Model (ECM), annual secondary time series data covering the period of 1979 to 2013 were analyzed using an ECM technique to determine the short and long run effect of FDI on economic growth of Nigeria. Granger causality methodology was used to analyze and establish the nature of relationship (if any) between FDI and economic growth in Nigeria. Our empirical analysis reveals that Foreign Direct Investment (FDI) has both immediate and time lag effect on Nigeria economy in the short run. And FDI has a non-significant negative effect on the Nigerian economy in the long run during the period under review. This was further confirmed by the causality test which shows that FDI granger causes RGDP and not the other way. Thus FDI has a significant positive effect on the growth as well as the development of the Nigerian economy only in the short run during the period under review. We therefore conclude and recommend that government should ensure stable macroeconomic policies as a stabilization tool to propel the attraction of more FDI into Nigeria and dependency on foreign direct investment should remain limited.

Ezeagba and Francis (2015) determined the relationship between foreign direct investment, exchange rate and gross domestic product. Using time series data, data for the study were collected from CBN Statistical Bulletin from 2008 to 2013.

Pearson Correlation was used to test the hypothesis with aids of SPSS version 20.0. The findings revealed that there is a significant relationship between FDI, EXR and GDP, indicates that economic growth in Nigeria is directly related to foreign direct investment and exchange rate. The paper thereby recommends among others that there is need for government to be formulating investment policies that will be favorable to local investors in order to compete with the inflow of investment from foreign countries.

Yakubu and. Akanegbu (2015) examined the impact of international trade on economic growth in Nigeria for the period 1981 to 2012. Using degree of openness to proxy international trade, the ordinary least squares technique was employed to estimate the impact of international trade on Gross Domestic Product. The broad objective of this paper is to analyze the impact of international trade on economic growth in Nigeria based on time series data on variables considered relevant indicators of economic growth and international trade. The analysis was based on data extracted from World Bank data and Central Bank of Nigeria Statistical Bulletin. The result of the analysis shows that all the variables except interest rate were statistically significant. Therefore, the study recommends that policy makers should adopt policies on trade liberalization such as reduction of non-tariff barriers, reducing tariffs, reducing or eliminating quotas that will enable the economy to grow at spectacular rates.

Awe (2013) examines the impact of foreign direct investment on economic growth in Nigeria during the period 1976 – 2006, using the two-stage least squares (2SLS) method of simultaneous equation model. The findings of the study revealed a negative relationship between economic growth proxied by Gross Domestic Product (GDP) and Foreign Direct Investment (FDI) as a result of insufficient FDI flow into the Nigerian economy. It is therefore, recommended that Nigeria should encourage domestic investment to accelerate growth rather than relying on FDI as a prime mover of the economy and develop a code of conduct on

FDI to curb the restrictive business practice of multinationals and limit their repatriation of profits from Nigeria.

Atoyebi et al. (2012) examine the impact of international trade on economic growth in Nigeria from 1970-2010. Being a time series data, to avoid spurious regression result, the first step was to test for stationary of the data by using Phillips Peron unit root test. Then Johansen (1988) technique was used to establish if the non-stationary variable are cointegrated. The result of stationary and normality test reveals that the model is fairly well specified and could be used for policy analysis. Empirical investigations reveal that three variables are statistically significant at 5% and these variables are export, foreign direct investment and exchange rate and they are positively related to real GDP while other variables such as import, inflation rate, openness exert a negative influence on real GDP. The study demonstrates that increase participation in global trade helps Nigeria to reap static and dynamic benefit of international trade despite non conformity of the coefficient of the openness. Both international trade volume and trade structure towards high technology export result in positively effect on Nigeria economy. We therefore recommend that the government should design appropriate strategy by diversifying the economy through export promotion, stimulating foreign direct investment and exchange rate stability in order to boost productivity of Nigeria economy by raising the standard of living of the citizens.

Felix et al. (2018) investigate how international trade can maximize economic growth of Ivory Coast which is the biggest French speaking economy in the West African geographical region. To do that we formulated econometric models with GDP per capita growth rate as proxy for economic growth as the dependent variable, while the Independent Variable is International Trade, is proxied as export, import, export plus import, exchange rate premium, net capital flow (FDI), trade openness, tariff, time to clear goods, ease of doing business indicator. We utilized panel data for our variables within two time periods of 1980-2005, and 2006-2016, and tested their long run

empirical relationships using Autoregressive distributed lag (ARDL) cointegration and granger causality test. Our results showed no significant and positive linkage between international trade and economic growth for Ivory Coast during the study period of 1980 – 2016. The negative correlation is due to unchecked population growth with limited human capital development in the face of price volatilities since the country heavily relied on primary products exports. Our study also found that the country, unlike the South East Asian economies, did not invest in its teeming labour force to take advantage of the technological, knowledge and skill transfers from trade openness. The country also lacked active and inclusive participation of the private sectors in the mainstream economy, as it was also heavily dependent on public sectors, that led to gross institutional and governance abuses, evidenced as military rules and unstable civil/democratic that precipitated into series of political crises and civil wars, corruption, and poor infrastructural development during the period of study.

Summary of Literature Reviewed

The empirical review of the comparative analysis of international trade and economic growth in Nigeria and Ivory Coast has revealed contradictory findings. Some of the findings posit significant influence from component of international trade particularly the moderating impact of exchange rate, foreign direct investment, and export (Atoyebi et al (2012; Emehelu, 2021; Ajayi and Araoye, 2019; Agbo et al, 2018; Muhammad and Benedict, 2018; Elias et al, 2018; Adegboyega, 2017; Lawal and Ezeuchenne, 2017; Uwubanmwun, and Ogiemudia, 2016; Ezeagba and Francis, 2015; Yakubu and. Akanegbu, 2015; Awe, 2013; Atoyebi et al, 2012; Felix et al, 2018. Despite agreeing that international trade enhances economic growth, these studies are at variance to the direction of the effects.

For instance, Emehelu, (2021); Ajayi and Araoye, 2019; Agbo et al. (2018); Muhammad and Benedict, (2018); Adegboyega, (2017); Lawal and Ezeuchenne, (2017) reported a positive impact between international trade and economic growth which means that increase in international trade

will galvanize economic growth; as against the belief from literature such as Elias et al. (2018); Uwubanmwen, and Ogiemudia (2016); & Awe (2013). Also, this study found out that the literature reviewed adopted different techniques to analyze the hypotheses. For instance, some literature used ordinary least square while other either used autoregressive distributive lag (ARDL) or vector error correction model (VECM). The review also reported that literature either evaluated import/export, foreign direct investment, exchange rate or international trade with respect to economic growth in Nigeria. None of these studies carried out a comparative analysis between Nigeria and Ivory Coast with respect to international trade and economic growth, therefore a gap exist in literature which deserved to be filled.

To achieve this, the present study carry out a comparative analysis of international trade and economic growth in Nigeria and Ivory Coast. The comparative analysis was carried out between Nigeria and Ivory because, Nigeria is an Anglophone speaking country while Ivory Coast is a francophone speaking country. The both countries have areas of comparative advantage. Nigeria is known for its crude oil production while Ivory Coast is the largest exporter of cocoa beans.

3.0 Methodology

This study used secondary source of data, and were mainly annual time series data that were obtained from World Bank data and Central Bank of Nigeria Statistical bulletin, from 1981 to 2020. The dependent variable of the study is real gross domestic product (RGDP) as a proxy for economic growth while the explanatory variables are, exchange rate (EXR), foreign direct investment (FDI), export trade (EXPT), and import trade (IMPT) as proxy for international trade). This study adopt the Ex-post facto research design. The ex-post facto research can be defined as an empirically based investigation which does not involve the researchers' direct control over the independent variables because they have already led to effects which cannot be manipulated.

Model Specification

The model of this study is based on the

modification of Agbo et al. (2018), when investigating the Impact of International Trade on the Economic Growth of Nigeria. Their model was;

$$RGDP = f(EXPT, IMPT)$$

Where,

RGDP = Real Gross Domestic Product

EXPT = Export Value

IMPT = Import Value

Therefore, to achieve the objective of this study, the researcher modified the model to accommodate other variables. These include, Exchange rate (EXR), and foreign direct investment (FDI). These two variables are incorporated to capture monetary international trade. The new expanded model is thus stated as follows;

Model One: Nigeria International Trade and Real Gross Domestic Product Model

$$RGDP = f(EXR, FDI, EXPT, IMPT) \quad (3.1)$$

$$RGDP = \beta_0 + \beta_1 EXR + \beta_2 FDI + \beta_3 EXPT + \beta_4 IMPT \quad (3.2)$$

$$RGDP = \beta_0 + \beta_1 EXR + \beta_2 FDI + \beta_3 EXPT + \beta_4 IMPT + \mu. \quad (3.3)$$

The sign of β_1 and β_4 is expected by theory to have a negative relationship with real gross domestic product as a proxy for economic growth, since increase in EXR, will reduce the growth level of the economy, while β_2 and β_3 are expected by theory to have a positive relationship with nominal gross domestic product as a proxy for economic growth.

$$RGDP = f(EXR, FDI, EXPT, IMPT) \quad (3.4)$$

$$RGDP = \beta_0 + \beta_1 EXR + \beta_2 FDI + \beta_3 EXPT + \beta_4 IMPT \quad (3.5)$$

$$RGDP = \beta_0 + \beta_1 EXR + \beta_2 FDI + \beta_3 EXPT + \beta_4 IMPT + \mu. \quad (3.6)$$

The sign of β_1 and β_4 is expected by theory to have a negative relationship with real gross domestic product as a proxy for economic growth, since increase in EXR, will reduce the growth level of the economy, while β_2 and β_3 are expected by theory to have a positive relationship with nominal gross

domestic product as a proxy for economic growth,
Where:
NGDP = Real Gross Domestic Product (Proxy for Economic Growth) **EXT**= Exchange Rate, **EXPT** =

Export **FDI** = Foreign Direct Investment **IMPT** = Import Trade, μ = Error term, β_0 = Constant β_1 - β_3 = Estimated Parameters

4.0 Empirical Data Analysis

Data Analysis

4.1.1: Unit Root Test on Nigerian International Trade and Real Gross Domestic Product Model

The Augmented Dickey Fuller (ADF) unit root test is use to establish the stationarity of the time series data used in the study. The result in table 4.3.1 are shown below;

Variable	Levels			First Difference			Order of integration
	ADF statistics	1% critical value	5% critical value	ADF statistics at First Difference	1% critical value	5% critical value	
LNRGDP	-1.275781	-3.621023	-2.943427	-3.865910	-3.632900	-2.948404	1(1)
LNEXR	-2.032150	-3.610453	-2.938987	-5.615631	-3.615588	-2.941145	1(1)
LNFDI	-1.780446	-3.610453	-2.938987	-9.520856	-3.615588	-2.941145	1(1)
LNEXPT	-1.171770	-3.610453	-2.938987	-6.856552	-3.615588	-2.941145	1(1)
LNIMPT	-4.429556	-4.211868	-3.529758				1(0)

Source: Author Computation 2022 * Level of significance at 5%

This study employs the Augmented Dickey-Fuller (ADF) unit root tests to check the order of integration of the variables and the results are presented in Table 4-1.1a The results of Augmented Dickey-Fuller (ADF) showed that the variables are integrated in different order or a combination of I(0) and I(1) series. The ADF result

revealed that LNIMPT is stationary at levels 1(0) while, LNRGDP, LNFDI, LNEXPT and LNEXR, are stationary after first differencing 1(1). This condition makes the Autoregressive Distributive Lag (ARDL) Bounds test approach to co-integration appropriate for investigating the long-run relationship among these variable.

Co-integration Test

Table 4.1.2a ARDL Bound Test

Test Statistics	Value	K
F-statistics	5.257705	4

Significance	I (0)	1(1)
10%	2.45	3.52
5%	2.86	4.01
2.5%	3.25	4.49
1%	3.74	5.06

Source: Authors computation 2022

From table 4-1.2a, the bound test result indicates that there exist long run relationships amongst the variables as the F-statistic value of 5.257705 exceeds both the lower and upper bound critical values. Thus we reject the null hypotheses of no

long run relationship and accept its alternative. This means that there is a long-run relationship between international trade and economic growth in Nigeria.

Table 4.2.2b ARDL Bound Test

Test Statistics	Value	K
F-statistics	4.260299	4

Significance	I (0)	1(1)
10%	2.45	3.52
5%	2.86	4.01
2.5%	3.25	4.49
1%	3.74	5.06

Source: Authors computation 2022

From table 4-3.2, the bound test result indicates that there exist long run relationships amongst the variables as the F-statistic value of 4.260299 exceeds both the lower and upper bound critical values. Thus we reject the null hypotheses of no

long run relationship and accept its alternative. This means that there is a long-run relationship between international trade and economic growth in Ivory Coast.

Table 4.2.3a: ARDL Long-run Result

Variable	Coefficient	Std. Error	t-Statistics	Prob
LNEXR	1.202078	0.316401	3.799222	0.0010
LNFDI	0.491076	0.479955	1.023173	0.3173
LNEXPT	-0.567373	0.892558	-0.635670	0.5315
LNIMPT	0.085344	0.934428	0.091333	0.9281

Source: Authors computation 2022

The Autoregressive Distributive Lag (ARDL) Long run result in table 4-2.3a shows that the coefficient of the log of exchange rate (LNEXR) is 1.202078 is positive with real gross domestic product (RGDP) as a proxy for economic growth in Nigeria. This implies that a unit increase in exchange rate (EXR) will result to about 1.20 unit increase in real gross domestic product (RGDP). The p-value of 0.0010 indicates that there is a statistical significant relationship between exchange rate (EXR) and real gross domestic product (RGDP). This result negate economic theory. It is expected that a unit increase in exchange rate (EXR). Will lead to decline in real gross domestic product (RGDP). The implication of this is that, despite the increase in exchange rate, investors particularly in the real sector such as manufactures will still access loanable funds and make profit. Through this scenario, more hands would be needed in the production process, this will in turn reduce unemployment rate and contribute positively to the Nigerian economy.

However, the log of foreign direct investment (LNFDI) in Nigeria reported a positive (0.491076) relationship with real gross domestic product (RGDP) as a proxy for economic growth. This means that a unit increase in the log of foreign direct investment (LNFDI) in Nigeria will lead to 49% increase in real gross domestic product (RGDP).however, the p-value of 0.3137 implies

that there is no statistical significant relationship between foreign direct investment and real gross domestic product (RGDP). The economic implication is that, proceeds of FDI sent back home in terms of technology, liquid and fixed assets does not impact significantly on the Nigerian economy.

Also, the log of export trade (LNEXPT) showed a negative (-0.567373) relationship with real gross domestic product (RGDP) in Nigeria. This implies that a unit increase in the log of export trade (LNEXPT) will result to about 56% decline in real gross domestic product (RGDP) in Nigeria. The probability value of 0.5315 shows that the log of export trade (LNEXPT) is not significant to influence real gross domestic product (RGDP). The implication of this result is that as long as investor continue to export goods and services across the borders of the Nigerian economy, the growth of the economy will decline. This might be as a result harsh economic environment and in particularly increase in exchange rate. Finally, the log of import trade (LNIMPT) revealed a positive (0.085344) relationship with real gross domestic product (RGDP). This means that a unit rise in import trade will lead to 9% increase in real gross domestic product. However, the p-value of 0.9281 indicates that there is no statistical relationship between import trade and real gross domestic product in Nigeria.

Table 4.2.3b: ARDL Long-run Result

Variable	Coefficient	Std. Error	t-Statistics	Prob
LIEXR	9.173905	4.449507	2.061780	0.0512
LIFDI	-170.6376	2613.163	-0.065299	0.9485
LIEXPT	-22.54575	356.7280	-0.063202	0.9501
LIIMPT	134.6692	2080.658	0.064724	0.9489

Source: Authors computation 2022

The Autoregressive Distributive Lag (ARDL) Long run result in table 4-2.3b shows that the coefficient of the log of exchange rate (LIEXR) is 9.173905 is positive with real gross domestic product (RGDP) as a proxy for economic growth in Ivory Coast. This implies that a unit increase in exchange rate (EXR) will result to about 9.17 unit increase in real gross domestic product (RGDP). The p-value of 0.0512 indicates that there is a statistical significant relationship between exchange rate (EXR) and real gross domestic product (RGDP). This result negate economic theory. It is expected that a unit increase in exchange rate (EXR). Will lead to decline in real gross domestic product (RGDP). The implication of this is that, despite the increase in exchange rate, investors particularly in the real sector such as manufactures will still access loanable funds and make profit. Through this scenario, more hands would be needed in the production process, this will in turn reduce unemployment rate and contribute positively to Ivory Coast economy.

However, the log of foreign direct investment (LIFDI) in Ivory Coast reported a negative (-170.6376) relationship with real gross domestic product (RGDP) as a proxy for economic growth. This means that a unit increase in the log of foreign direct investment (LIFDI) in Ivory Coast will lead to 170.6 unit increase in real gross domestic product (RGDP). Similarly, the p-value of 0.9485 implies that there is no statistical significant relationship

between foreign direct investment and real gross domestic product (RGDP). The economic implication is that, proceeds of FDI sent back home in terms of technology, liquid and fixed assets does not impact significantly on Ivory Coast economy.

Also, the log of export trade (LIEXPT) showed a negative (-22.54575) relationship with real gross domestic product (RGDP) in Ivory Coast. This implies that a unit increase in the log of export trade (LIEXPT) will result to about 22.5 unit decline in real gross domestic product (RGDP) in Ivory Coast. The probability value of 0.9501 shows that the log of export trade (LIEXPT) is not significant to influence real gross domestic product (RGDP). The implication of this result is that as long as investor continue to export goods and services across the borders of the Ivory Coast economy, the growth of the economy will decline. This might be as a result harsh economic environment and in particularly increase in exchange rate. Finally, the log of import trade (LNIMPT) revealed a positive (134.6692) relationship with real gross domestic product (RGDP). This means that a unit rise in import trade will lead to 134.7 unit increase in real gross domestic product. However, the p-value of 0.9489 indicates that there is no statistical relationship between import trade and real gross domestic product in Ivory Coast.

Table 4.2.4a: ARDL Short-run Result

Variable	Coefficient	Std. Error	t-statistics	Prob
D(LNEXR)	0.045364	0.057097	0.794510	0.4354
D(LNEXR(-1))	-0.073960	0.066280	-1.115872	0.2765
D(LNFDI)	-0.025347	0.033586	-0.754684	0.4548
D(LNFDI(-1))	-0.111388	0.036239	-3.073684	0.0056
D(LNEXPT)	0.078929	0.057713	1.367619	0.1852
D(LNEXPT(-1))	0.046451	0.057356	0.809858	0.4267
D(LNIMPT)	-0.046451	0.066463	-1.111249	0.2785
D(LNIMPT(-1))	-0.023669	0.064370	-0.367701	0.7166
Ecm (-1)	-0.138161	0.024787	-5.573891	0.0000

Adj R² = 0.513649, F-statistics = 0.513699 (0.000508), DW = 2.250647

Source: Authors computation 2022

Table 4-2.4a shows the short-run result of the model. It is indicated that the log of exchange rate (LNEXR) in Nigeria reported a negative (-0.073960) relationship with the log of real gross domestic (LNRGDP) in the previous year lag period. This means that a unit increase in exchange rate will result to 7% decrease in the log of real gross domestic (LNRGDP). However, the p-value of 0.2765 showed that there is an insignificant relationship between exchange rate and real gross domestic product in Nigeria. Similarly, the log of foreign direct investment (LNFDI) in the previous year lag period showed a negative (-0.111388) relationship with the log of real gross domestic (LNRGDP). However, the probability value of 0.0056 indicates that there is statistical significant relationship between foreign direct investment (FDI) and real gross domestic product (RGDP). The implication of this result is that, individual or corporation's investment across the borders of the Nigerian economy will negatively affect the economy in terms of technology, capital flight etc.

The log of export trade (LEXPT) in Nigeria revealed a positive (0.078929 & 0.046451) with the log of real gross domestic (LNRGDP) in the current and previous years lag period. This implies that a unit increase in export trade will result to about 7% and 5% increase in the log of real gross domestic (LNRGDP). However, the p-value of 0.1852 and 0.4267 showed that there is no statistical significant relationship between export trade and real gross domestic product in Nigeria. Finally, the log of import trade (LNIMPT) in Nigeria reported that there is a negative (-0.046451 & -0.023669) relationship with the log of real gross domestic

product (LNRGDP) in Nigeria. Also, the p-value of 0.2785 and 0.7166 shows that there is an insignificant relationship between the log of import trade (LNIMPT) and the log of real gross domestic product (LNRGDP) in Nigeria. The implication of this result is that as long as the investor in Nigeria continues to massive import foreign goods and services, economic activities such as production of goods and service will decline, unemployment rate and prices of goods and services will move up. This situation will slow down economic activities.

This result agree with Philip et al. (2012) who in their investigation of influence of monetary policy variables on loan supply to medium scale enterprises reported negative but significant relationship between monetary policy rate and medium scale enterprises. However, this result is against the findings of Abere *et al.* (2020) and Salihu (2020) who reported positive and significant relationship between monetary policy rate and small and medium scale enterprises. Also, Hussaini *et al.* (2020), Salihu (2020) and Adeniji (2017) who carried a similar investigation on money supply and medium scale enterprises share of gross domestic product. They all reported that money supply impacted positively on medium scale enterprises.

The ECM (-1) which is the error correction term has a coefficient estimate which is negative and also significant at 0.05 level of significant. It indicates the model to adjust toward long run equilibrium at a speed of 14% annually. This implies that the previous year's error can be corrected with an

adjustment speed of 14% annually. The adjusted R-Square (R^2) value indicates that 51% of the total variation in the dependent variable (LRGDP) is explained by the independent variables (LNEXR, LNFDI, LNEXPT & LNIMPT). The F-statistics is

statistically significant at 5% level of significance indicating the overall model is significant. The Durbin-Watson statistics of 2.250647 which is approximately 2 reveals the absence of serial correlation in the model.

Table 4.24b: ARDL Shortrun Result

Variable	Coefficient	Std. Error	t-statistics	Prob
D(LIEXR)	-0.572518	0.082312	-6.955467	0.0000
D(LIEXR(-1))	0.108056	0.078063	1.384247	0.1790
D(LIFDI)	0.045022	0.019921	2.260001	0.0332
D(LIFDI(-1))	0.005826	0.022514	0.258770	0.7980
D(LIEXPT)	0.081810	0.119849	0.682607	0.5014
D(LIEXPT(-1))	0.165116	0.097933	1.685014	0.1048
D(LIIMPT)	-0.218408	0.129368	-1.688265	0.1043
D(LIIMPT(-1))	-0.226386	0.119531	-1.893811	0.0704
Ecm (-1)	-0.002499	0.000688	-3.631126	0.0013

Adj R² = 0.741426, F-statistics= 11.64659 (0.000000) DW = 2.231339

Source: Authors computation 2022

Table 4-3.4b shows the short-run result of the model. It is indicated that the log of exchange rate (LIEXR) in Ivory Coast reported a negative (-0.572518) relationship with the log of real gross domestic (LIRGDP) in the current year lag period. This means that a unit increase in exchange rate will result to 57% decrease in the log of real gross domestic (LIRGDP). However, the p-value of 0.000 showed that there is significant relationship between exchange rate and real gross domestic product in Nigeria. Similarly, the log of foreign direct investment (LIFDI) in the current year lag period showed a positive (0.045022) relationship with the log of real gross domestic (LIRGDP). Also, the probability value of 0.0332 indicates that there is statistical significant relationship between foreign direct investment (FDI) and real gross domestic product (RGDP). The implication of this result is that, individual or corporation's investment across the borders of Ivory Coast economy have a positive affect the economy in terms of technology, capital flight etc.

The log of export trade (LEXPT) in Ivory Coast revealed a positive (0.081810) relationship with the log of real gross domestic (LNRGDP) in the current years lag period. This implies that a unit increase in export trade will result to about 8% increase in the log of real gross domestic (LIRGDP). However, the p-value of 0.5014 showed that there

is no statistical significant relationship between export trade and real gross domestic product in Ivory Coast. Finally, the log of import trade (LIIMPT) in Ivory Coast reported that there is a negative (-0.218408 & -0.226386) relationship with the log of real gross domestic product (LNRGDP) in Ivory Coast. Also, the p-value of 0.1043 and 0.0704 shows that there is an insignificant relationship between the log of import trade (LNIMPT) and the log of real gross domestic product (LIRGDP) in Nigeria. The implication of this result is that as long as the investor in Ivory Coast continues to massive import foreign goods and services, economic activities such as production of goods and service will decline, unemployment rate and prices of goods and services will move up. This situation will slow down economic activities.

This result agree with Philip *et al.* (2012) who in their investigation of influence of monetary policy variables on loan supply to medium scale enterprises reported negative but significant relationship between monetary policy rate and medium scale enterprises. However, this result is against the findings of Abere *et al.* (2020) and Salihu (2020) who reported positive and significant relationship between monetary policy rate and small and medium scale enterprises. Also, Hussaini *et al.* (2020), Salihu (2020) and Adeniji (2017) who

carried a similar investigation on money supply and medium scale enterprises share of gross domestic product. They all reported that money supply impacted positively on medium scale enterprises.

The ECM (-1) which is the error correction term has a coefficient estimate which is negative and also significant at 0.05 level of significant. It indicates the model to adjust toward long run equilibrium at a speed of 002% annually. This implies that the previous year's error can be corrected with an

adjustment speed of 002% annually.

The adjusted R-Square (R^2) value indicates that 74% of the total variation in the dependent variable (LRGDP) is explained by the independent variables (LNEXR, LNFDI, and LNEXPT & LNIMPT). The F-statistics is statistically significant at 5% level of significance indicating the overall model is significant. The Durbin-Watson statistics of 2.231339 which is approximately 2 reveals the absence of serial correlation in the model.

Diagnostic Test (Nigeria)

Table 4.2 .5a: Ramsey Reset Test, Serial Correlation LM Test and Homoscedasticity Test Results for Model One (Nigeria)

	F-Statistic	Prob.Value
Ramsey Reset Test	0.254052	0.6195
Breusch-Godfrey Serial Correlation LM Test	2.735149	0.0891
Breusch-Pagan-Godfrey Heteroskedasticity Test	0.852914	0.6071

Source: Authors computation 2022

From Table 4.3.5a above, the results of the diagnostic test shows that the linearity test using Ramsey reset test indicates that the f-statistic (0.254052) with computed p-value of 0.6195 which is greater than 5 percent (0.05) critical value, hence the study reject the null hypothesis and conclude that the model is correctly specified.

The result of the serial or autocorrelation test using Breusch-Godfrey Serial Correlation LM Test shows that the f-statistic is 2.735149, with a Chi-Square probability value is 0.0891. This indicates that the probability value of about 8 percent

(0.0891) is greater than 5 percent (0.05) critical value; hence the study confirms no serial correlation in the model.

The result of the heteroscedasticity test using Breusch-Pagan-Godfrey test shows that the f-statistic is 0.852914 with a Chi-Square probability value of 0.6071. The result suggests that there is no evidence of heteroskedasticity in the model since the probability Chi-square value is more than 5 percent ($P > 0.05$). So, residuals do have constant variance which is desirable in regression meaning that residuals are Homoscedastic.

Diagnostic Test (Ivory Coast)

Table 4.3.5b: Ramsey Reset Test, Serial Correlation LM Test and Homoscedasticity Test Results for Model Two (Ivory Coast)

	F-Statistic	Prob.Valu e
Ramsey Reset Test	1.804999	0.1922
Breusch-Godfrey Serial Correlation LM Test	1.348346	0.2803
Breusch-Pagan-Godfrey Heteroskedasticity Test	1.483236	0.1949

Source: Authors computation 2022

From Table 4.3.5b above, the results of the diagnostic test shows that the linearity test using Ramsey reset test indicates that the f-statistic (1.804999) with computed p-value of 0.1922 which is greater than 5 percent (0.05) critical value, hence the study reject the null hypothesis and conclude that the model is correctly specified.

The result of the serial or autocorrelation test using Breusch-Godfrey Serial Correlation LM Test shows that the f-statistic is 1.348346, with a Chi-Square probability value is 0.2803. This indicates that the probability value of about 28 percent (0.2803) is greater than 5 percent (0.05) critical value; hence the study confirms no serial correlation in the model.

The result of the heteroscedasticity test using Breusch-Pagan-Godfrey test shows that the f-statistic is 1.483236 with a Chi-Square probability value of 0.1949. The result suggests that there is no evidence of heteroskedasticity in the model since the probability Chi-square value is more than 5 percent ($P > 0.05$). So, residuals do have constant variance which is desirable in regression meaning that residuals are Homoscedastic.

Conclusions and Recommendations

Conclusion

Following the findings, the study draws the conclusion that consistent increase of the exchange rate will negatively affect the growth of the respective economy (Nigeria & Ivory Coast). From the regression estimate of exchange rate (EXR) and real gross domestic product (RGDP), is negative and significant to influence real gross domestic product in Nigeria and Ivory Coast. Also, it was revealed that foreign direct investment (FDI) have a negative but significant relationship with real gross domestic product (RGDP) in Nigeria at the previous year's lag period. However, the regression result for Ivory Coast revealed that there is negative and statistically insignificant relationship between foreign direct investment (FDI) and real gross domestic product (RGDP) both in the previous and second year period. The coefficient of export trade in Nigeria revealed a positive relationship between the variables both in the current and previous year period in the short-run but is insignificant to disassemble real gross

domestic product (RGDP) while the regression result of Ivory Coast showed a positive but insignificant correlation with real gross domestic product (RGDP). Similarly, the ARDL regression estimate of import trade revealed a positive but negligible to influence real gross domestic product (RGDP) in Nigeria, while the result for Ivory Coast indicates a positive but insignificant relationship between import trade (IMPT) and real gross domestic product (RGDP)

Recommendations

Given the findings of the study, the following recommendations are suggested

- (1) Government should take measures that would make the mining and agricultural sub-sector attractive. Because they are the feeders and buffers of other sectors of the economy. They extract and supply raw materials to sectors of the economy that convert them to finished goods before distributing them domestically and internationally. Through this process jobs are created and the economy is impacted positively.
- (2) Also, government should monitor the market to ensure that product manufactured can compete favourable in the international market before they are sent out and possibly give investors incentives like tax holidays to encourage them.
- (3) The monetary policy should also be mandated to make foreign currency available at a single digit to enable the inventors massively carry out investment outlay that will help the government achieve some macro-economic objective such as price stability, full employment and favourable balance of payment.
- (4) Organizations such as the manufacturing association of Nigeria (MAN) should partner with countries that can provide them with cheap raw material and other consumables and luxury goods with same satisfaction with the very expensive once.

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**APPENDIX
MATERIALS**

4.1 Presentation of Data

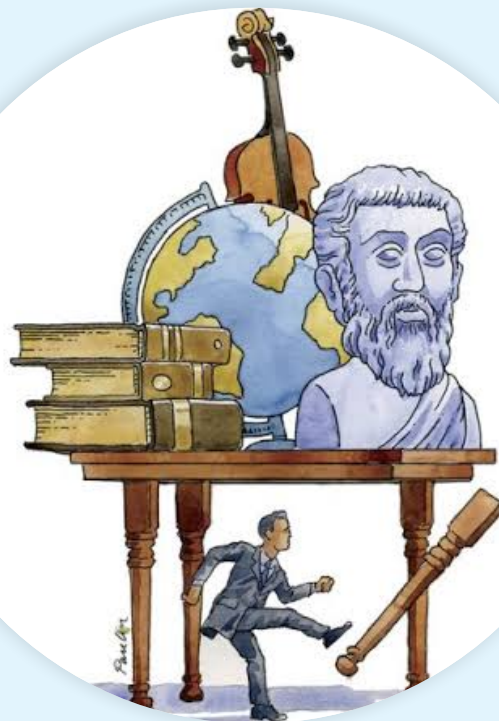
Table 4.1: Nigeria Real Gross Domestic Product (NRGDP), Nigeria Exchange Rate (NEXR), Nigeria Foreign Direct Investment (NFDI), Nigeria Export (EXPT), and Ivory Coast Real Gross Domestic Product (IRGDP), Ivory Coast Exchange Rate (IEXR), Ivory Coast Foreign Direct Investment (IFDI), Ivory Coast Export (IEXP) spanning from

Year	NRGDP'#B	NEXR%	NFDI'#B	NEXPT	NIMPT
1981	137.93	0.64	0.54	14.13	15.76
1982	147.57	0.67	0.43	9.56	10.12
1983	157.18	0.75	0.36	5.37	4.38
1984	164.21	0.81	0.19	4.67	2.23
1985	185.98	1.00	0.49	5.23	2.43
1986	196.17	3.32	0.19	2.88	2.13
1987	242.26	4.19	0.61	6.77	3.50
1988	312.50	5.35	0.38	5.55	2.87
1989	410.77	7.65	0.88	11.11	3.93
1990	489.77	9.00	0.59	11.33	5.38
1991	584.25	9.75	0.71	11.91	6.27
1992	897.12	19.6	0.90	11.46	6.81
1993	1244.80	22.63	1.35	5.57	3.79
1994	1751.28	21.89	1.96	4.58	3.22
1995	3069.43	21.89	0.34	10.64	6.77
1996	4045.32	21.89	0.50	11.76	8.80
1997	4374.50	21.89	0.47	15.60	12.42
1998	4756.71	21.89	0.30	9.91	11.54
1999	5426.47	92.53	1.00	12.67	7.79
2000	6990.62	109.55	1.14	25.02	9.01
2001	8150.02	113.45	1.19	20.91	15.86
2002	11383.66	126.90	1.87	22.17	16.02
2003	13418.01	137.00	2.01	28.07	23.69
2004	17938.38	132.85	1.87	27.62	15.88
2005	22.884.90	129.00	4.98	37.05	21.18
2006	30063.96	127.00	4.85	69.69	30.81
2007	34318.67	116.80	6.04	58.53	49.89
2008	39542.43	131.25	8.19	86.52	51.35
2009	43012.51	148.10	8.56	54.38	51.42
2010	54612.26	148.81	6.03	92.75	63.83
2011	62980.40	156.70	8.84	128.05	87.73
2012	71713.94	155.76	7.07	143.70	59.15
2013	80092.56	155.74	5.56	91.82	66.12
2014	89043.62	168.00	4.69	100.78	68.08
2015	94144.96	197.00	3.06	51.92	51.92
2016	101489.49	305.00	3.45	37.30	46.55
2017	113711.63	306.00	2.41	49.49	49.51
2018	127736.83	307.00	0.78	61.55	69.55
2019	194210.49	307.00	2.31	63.73	88.74
2020	152324.07	381.00	2.40	38.17	93.71

Source: World Development Indicators (WDI), Historical data from 1981-2020.

Years	IRGDP	IEXR	IFDI	IEXPT	IIMPT
1981	8.433	271.73	32750000	35.2	42.3
1982	7.567	328.61	47470000	36.4	39.3
1983	6.838	381.07	37530000	37.0	35.7
1984	6.842	436.96	21740000	45.3	31.8
1985	6.978	449.26	29160000	46.8	32.4
1986	9.158	346.31	70750000	39.5	30.2
1987	10.09	300.54	87510000	33.4	29.6
1988	10.26	297.85	51700000	30.5	27.9
1989	9.757	319.01	18490000	32.0	29.1
1990	10.8	272.26	48434430	31.7	27.0
1991	10.49	282.11	18524886	30.0	28.1
1992	11.15	246.69	69053844	31.9	28.1
1993	11.05	283.16	175153533	29.4	25.9
1994	8.314	555.2	117538567	40.5	29.3
1995	11.00	499.15	211760840	41.8	34.4
1996	12.14	511.55	269194530	28.1	24.7
1997	11.72	583.67	415458076	28.2	25.8
1998	12.61	589.95	760099127	27.2	26.5
1999	12.38	615.47	235348766	28.7	27.2
2000	10.74	710.21	234701732	27.8	27.2
2001	11.2	732.4	272679898	27.5	25.6
2002	12.41	693.71	212580418	31.4	24.5
2003	15.34	579.9	165390571	28.7	24.5
2004	16.58	527.34	282979831	30.1	28.0
2005	17.09	527.26	349059587	31.9	30.9
2006	17.82	522.43	350964619	32.8	30.8
2007	20.37	478.63	443801751	30.5	30.9
2008	24.32	446.0	468377744	31.0	30.9
2009	24.38	470.29	397624744	35.4	31.3
2010	24.91	494.79	358468317	33.5	34.0
2011	25.41	471.25	301972463	35.3	29.4
2012	26.79	510.56	330255521	35.0	35.3
2013	31.27	493.9	407592122	29.2	29.2
2014	35.36	493.76	439356961	35.0	25.5
2015	45.81	591.21	494408756	27.4	25.4
2016	47.96	592.61	577871524	24.6	22.9
2017	58.01	580.66	975014999	24.9	23.6
2018	58.01	555.45	623330654	22.6	23.4
2019	58.54	585.91	848881139	23.8	22.6
2020	61.35	575.59	712915894	21.6	20.5

Source: World Development Indicators (WDI), Historical data from 1981-2020.



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