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EDITORIAL POLICY

The Benue Journal of sociology is premised on the belief that change is a permanent phenomenon in society. Thus, the journal seeks to address the diverse manifestations of this change. The Journal welcomes well argued, cutting edge theoretical, methodological articles as well as research findings that aid the understanding of issues in contemporary society. The goal here is to extend the frontiers of knowledge in the social sciences and contemporary society at large.

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Benue Journal of sociology is a biannual; publication of the Department of sociology, Benue State University, Makurdi devoted to the dissemination of research in the social sciences as well as the society in general. It accepts for publication contributions that bring new theoretical, methodological and current trends as well as research findings that extend the frontiers of knowledge in the sociology and the social sciences in general.

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2. The full text of the paper should not be more than 16pages, including references, and should be typed on A4 double spaced.
3. There should be a title page which should also contain the author' name(s). Institutional affiliations and current address(es), including telephone number e-mail;
4. There should be an abstract of not more than 250 words starting clearly the background, methods, significant results and major conclusions;
5. All citations in the text should be given with the surname of the author(s) and year of publication (E.g. Ibrahim, 2015).
Where more than two authors, the name of the first authors followed by et al should be used
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KIDNAPPING AND MILITANCY IN THE NIGER DELTA: A REFLECTION OF STRAIN THEORY

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Abstract

Youth restiveness has been a problem in many societies particularly developing countries like Nigeria. The issue in Nigeria has been manifested in several forms. For example, militancy, EndSARS protests and many more. Today, the Niger Delta region is plagued by social problems such as the issues of militancy and kidnapping. The root cause of kidnapping in the Niger Delta has been largely linked to the unabated state of militancy that has been operationalised to the state of kidnapping. The aim of this paper is to examine militancy and kidnapping in the Niger Delta region in a post covid-19 era that is characterised by harsh economy and lean economic means. We also make use of the strain theory that chiefly emphasises on when there is difficult means to achieving societal goals, in Merton's thought, this leads to deviant and or criminal behaviour. This study goes further to demonstrate the spate of the twin problems through the lens of the strain theory in regards to difficulty in achieving societal goals. The study utilised the Niger Delta region as the population to study the spate of kidnapping in Nigeria. The data collected for the study was simply secondary data sourced from journals, newspapers and other online resource. The study used a meta-analysis to analyse the issue of militancy and kidnapping in the context of the Niger Delta in light of the strain theory. The study found out that the economic crunch and social neglect in the nation are one the leading causes of the rise of militancy and kidnapping in the Niger Delta. This study

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recommended that government should properly address the differential opportunities available to both upper- and lower-class youth in the region and also promptly address the economic situation in the region by creating a conducive environment for trade and employment.

Keywords: Youth, Militancy, Kidnapping, Insecurity & Strain theory

Introduction

Kidnapping has been identified as to forcefully or use trick to take someone captive for a specific purpose (Oriola, 2012). Kidnapping has become a major problem globally. It has been estimated that kidnapping is on the rise globally making it a global problem (Enobakhare and Oleabhiere, 2023). Reports have revealed that the year 1999, Colombia had 5,181 cases, Mexico 1,434, former Soviet Union 250, Brazil 515, Philippines 512, Nigeria 34, India 76, Ecuador 66, Venezuela 109 and South Africa 11. The Niger Delta region of Nigeria is made up of the following oil producing states: Abia, Akwalbom, Bayelsa, Cross River, Delta, Edo, Ondo and Rivers. In light of the above, it is imperative to note that these regions have been immensely blessed with diverse natural resources. Some of these resources include: crude oil, timber, cocoa, cotton and palm oil. It is significant to recall, that since Shell BP discovered crude oil in the year 1956 at Olibiri, a misty location in Ogbia Local government area in Bayelsa (Enobakhare, 2017). It has been perceived that the Niger Delta region has been marginalised and isolated despite being the source of crude oil in the country. The issue has led to widespread of militancy in the Niger Delta which in turn led to kidnapping in the region. The current trends in the world suggest a rather crimogenic society largely contributed by several key factors. For example, there is existing research work that attribute crimogenic societies to be caused by-unemployment, lack of education, poor economy, and political instability (Enobakhare, Omage and Anyamene, 2015). As a result, these factors obliterate the ideas of social solidarity and more importantly shared prosperity. Studies have demonstrated that the youths are the prime workforce and drivers in all forms of economies (Emuedo, 2013 and Enobakhare et al, 2015).

In Nigeria, there is a corridor of unemployment, political instability, depleted economic strength and ethno-religious conflicts that are thought of as counteracts to socio-economic development. We can reckon with some movements by youths by dating it to the cradle stage of militancy in the Niger Delta region (Oriola, 2013) and more recently the October 22nd 2020 “End SARS”. Economically speaking, there is evidence to accentuate that the nation is currently in a state of “hands in cap” to financial institutions such as the International Monetary Funds (IMF) and other international financial lenders. Consequently, the nation is unable to meet the demands of creation of employment and enhancing economic viability. We analyse the social problems of “militancy” and “kidnapping” in the “Niger Delta” from the perspective of the strain theory.

Strain theory has been largely traced to the prominent work of Robert Merton (1938, 1968). His ideological stance is centred on the framework of tensions. He illustrated that society experiences the concept of strain-an idea proven to be an offshoot of Emile Durkheim's anomie. Merton's work differed from Durkheim's on the basis that tension is fuelled by legitimate and illegitimate means acceding to the norms and values (Walklate, 2009). As a result, when there is difficult means to achieving societal goals, in Merton's thought, this leads to deviant and or criminal behaviours. This paper lays focus on the difficult means to achieving societal goals as a core cause for the explosive increase in the number of militant and kidnapping cases in a post covid-19 Niger Delta.

Literature

Walsh and Adrian (1983) provided a framework for conceptualising kidnapping and they highlighted that kidnapping is void of a straight jacked definition. The Chambers (1996) defined kidnapping as the illegal seizing and holding of someone as a prisoner and then demanding for a ransom. Dode (2007) defined kidnapping as a process of forcefully abducting a person or group of persons because of an injustice done.

Economic factor of kidnapping

The economic type of kidnapping has been significantly linked to the

meeting of physiological needs, which involves demanding ransom fee. Enobakhare et al (2015) definition of kidnapping corresponds with the economic terminology of laws and demand. This extends light on why kidnapers look for rich victims, because they have the capability to provide good money. Western literature such as the work of Turner (1998) suggests that the economic type of kidnapping was widely commonplace in the past(Enobakhare and Oleahiele, 2022). The seminar work of Cyriax, Wilson and Wilson (2005) showed that the first case of kidnapping for economic intention was that of the four year old Charlie Ross in the United States. The authors emphasised their view by utilising the kidnapping upsurge in seventeenth-century England, which comprised of the haulage of children through abduction to various locations, home and abroad on the basis of slavery. In the same way, the American ideology of kidnapping was to employ the kidnapped children for hard labour in order to make money(Enobakhare and Oleabhiele, 2022). Earlier studies such as Osumah and Aghedo (2011) support the view that the economic type of kidnapping is majorly fuelled by business rivalry. Some other perceptions of the economic form of kidnapping have been rightly traced back to greed for money (Enobakhare et al, 2015).

Political factor of kidnapping

Turner (1998) labels this type of kidnapping with the terminology of “money and politics”. This type of kidnapping entails kidnapping a person or group of persons based on a political motive. Kidnapping as a political tool, comprises attempts to suppress, outsmart, or intimidate political opponents (Ngwama, 2014). The political form of kidnapping has been largely operational in African States by corrupt political actors that place high value on power thereby recruiting jobless youths in order to acquire power and self-praising wishes (Chabal and Daloz, 1999).Ngwama (2014) substantiated this view by highlighting the case in Anambra State when the former central bank governor and PDP gubernatorial candidate's father was kidnapped by members of his political party because they felt marginalised by the PDP political party. Reports gathered by Iyang (2009) demonstrated that the undue distribution of arms to miscreants by political leaders during elections, that were used for politically selfish gains had incited kidnapping

in Nigeria. In a different view of the politically motivated form of kidnapping in Nigeria, Ugwuoke (2011) stated that some politically motivated forms of kidnappings in Nigeria were anchored on kidnapping for rituals. Ugwuoke (2011) study suggested that the political form of kidnapping for ritual purposes in Nigeria is done as part of preparations for political campaigns and to win elections. In an earlier dimension, Akpan (2010) indicated that the political form of kidnapping could be assumed to take three forms especially in the Niger Delta region of Nigeria. These include: members of the opposition group, youth militants who have been used and dumped, and group of ambitious serving politicians coordinating the business of kidnapping in order to extort from the State through the demand of a ransom fee. Since the commencement of a democratic regime in Nigeria, the kidnapping endeavour has been carried out in abhorrent dimensions.

Unemployment factor

It has been shown that most unemployed individuals partake in violence and criminality because it offers them the prospect to rediscover themselves in the economic world (Osaghae, 1999). There is a large number of published studies describing the role of unemployment as one of the key contributing factors to kidnapping in Nigeria (Akpan 2010, Oriola 2013 and Ngwama 2014). Statistics have proven that less than 5% of the people from the Niger Delta work for oil companies, and less than 1% benefit from oil producing and non-producing regions (Enobakhare, 2017. Detailed analysis by Ngwama (2014) states that every year, millions graduate from Nigerian universities. Since democracy began in Nigeria, it is yet to offer significant job creation in the federal civil service (Ngwama, 2014) one of the earliest attentions by Okoro (2010) explained that it is no longer news, that unemployment has become an adversary to the nation's progress.

Insecurity and problems with law enforcement factor

The terrifying stories and reports of terrorism, kidnapping and armed robbery have shed light on the chaotic state of law enforcement in Nigeria. Ezeoha (2011) reviewed the causes and effects of insecurity in Nigeria and pointed out that insecurity and law enforcement challenges have led to the widespread of kidnapping across Nigeria. The ex-military Head of State of

Nigeria Abdul Salami Abubakar noted that the insecurity situation in Nigeria has affected other key sectors of the nation (Adagba, UgwuandEme, 2012).

Table 1: Kidnapping reports from June 2011- March 2020

STATE	FATALITIES DURING KIDNAP ATTEMPTS	NUMBER OF KIDNAP INCIDENTS	TOP10IN KIDNAP ATTEMPTS?	GPZ
Borno	489	82	Yes	NE
Kaduna	209	117	Yes	NW
Katsina	147	52	Yes	NW
Rivers	131	120	Yes	SS
Adamawa	91	35	No	NE
Niger	62	32	No	NC
Delta	58	96	Yes	SS
Zamfara	58	29	No	NW
Taraba	56	47	Yes	NE
Edo	30	34	Yes	SS

Source: SBM report, 2020

Analysis of kidnapping and militancy through strain theory

Elegbeleye (2005) defined youth restiveness as “a sustained protestation embarked upon to enforce desired outcome from a constituted authority by an organized body of youths.” Put simply, it is mirrored as the use of violence and unlawful means to get the attention of constituted authority. Elegbeleye (2005) pointed out three main factors. They included: excitement among peers, violent pursuit of patriotic ideas and victimisation from a monopolised economy. This work focuses on the latter. Merton's work accounts for social and cultural norms and values that are vested in social order and or disorder (Walklate, 2009). Strain theory serves as a veritable theoretical tool for understanding the relationship between social structure, culture and criminal behaviour (Bello, 2022). According to Merton (1938),

all societies consist of two core components—culture and social structure (Crossman, 2020). This refers that norms and values represent the goals and means to achieving goals through culturally defined rules and regulations. It is noteworthy that in the Nigerian society particularly the Niger Delta there are irreplaceable rules and regulations to achieving goals. Take for example, it is expected that a young man picks up occupations such as farming, fishing, welding and or carpentry or a modern line of occupation such as medical doctor, lecturing or lawyer. The Niger Delta region of Nigeria is made up of the following oil producing states: Abia, Akwalbom, Bayelsa, Cross River, Delta, Edo, Ondo and Rivers (Enobakhare,2017). In light of the above, it is imperative to note that these regions have been immensely blessed with diverse natural resources. For example, crude oil, rubber and other mineral resources. Whilst crude oil remains one significant driver of the economy (Enobakhare, 2017). Oriola (2013) accentuated that poor infrastructure in the Niger Delta is largely caused by misallocation of crude oil earnings that has invariably fomented the formation of social groups such as the Emancipation of the Niger Delta (MEND). In its entirety, Oriola's claim of “primitive infrastructure” accounts for lean economic opportunities in the region. They are formed in response to the prevailing social frameworks that should ideally provide the means for people to realise their goals and project true or positive identities. Unfortunately, people often lack the means to achieve these culturally valued goals, leading them to feel strained, and possibly engage in criminal activities (Crossman, 2020). Strain perspectives, such as; Cohen's notion of delinquent subculture and that of Cloward and Ohlin's concept of differential opportunity implies that when certain factors deplete opportunities in the society that are available to both higher or lower class, it creates delinquent subcultures. In this light, we argue here that the unfair share of crude oil which has in turn affected the socio-economic strength of a post covid-19 Niger Delta region is as a result of thin differential opportunities. Both the system and sub-system (citizens) have vital roles to perform for the society to function effectively (Çam and Irmak, 2014). For emphasis, Akpan (2010) noted that the state of kidnapping of oil workers in the Niger Delta region by the Emancipation of the Niger Delta

(MEND) began in the year 2005. It was believed that kidnapping was a method to catch the attention of the international community as to solving the exploitation from government that limited their economic opportunities (Enobakhare, 2017). This study accounts for some fundamental factors such as those provided by Akpan (2010) to be- unemployment, insecurity, poor educational system and inadequate basic amenities to fuel militancy in the Niger Delta. This study points out those factors to deplete opportunities in the region and more so moulding delinquent subcultures such as “militancy”. Cohen (1955) thought on delinquent subcultures is deep rooted in deprived inner cities. He crystallised his idea on the premise that delinquent subcultures are formed in urban or suburban communities where there is extreme lack of basic needs. For example, school, healthcare, recreational centres and others. Most reports encapsulate the state of the Niger Delta, particularly suburban and rural areas, to be primordial with characteristics such as- lack of clean water, poor educational system, poor healthcare and lack of electricity (Oriola, 2013 and Enobakhare et al,2015). Adopting Cohen's ideological stance, it is believed that lower class youth strive to accept norms and values of society but mostly lacked the means of achieving them. Our assertion here is centred on a clear proposition that a significant number of militant and kidnapping actors in the Niger Delta are lower class youth who lacked the means of achieving societal goals. Oriola (2013) corroborates this view, by an unambiguous illustration that a large number of militants and kidnappers were from poor backgrounds. He accounted that many of the militant actors did not have senior school leaving certificate and were from troubled homes (Oriola, 2013). Strain theorists provide a fundamental truth, which implies that delinquent subcultures such as “militants” and “kidnappers” provided an alternative to an unconventional way to achieving social status (Enobakhare, 2017). As simplistic that it may sound, it accrues our understanding of the proliferation and modification of militant groups in the Niger Delta so as to achieve prominence (Enobakhare et al, 2015 and Enobakhare 2017).The numerous modifications have been; Movement for the Survival of the Ogoni People, Ijaw Youth Council, Emancipation of the Niger Delta and most

recently the Niger Delta Avengers (Oriola, 2013). The underlying insertion in this context is that since the rise to fame of Ken Saro –Wiwa that is largely attributed to his unjust execution, it somewhat provided an opportunity to reach national and even global recognition. Consequently, prominent militant actors such as Government Oweizide Ekpemupolo commonly referred to as Sobriquet Tompolo, Ateke Tom, Ebikabowei Victor-Ben and Jon Togo achieved personage status through militancy which customarily affected their social status. Adhering to a Mertonian strain theory, scholars such as Cloward and Ohlin emphasised that there is more than one way to achieve success in any society that is-legitimate or illegitimate pathways (Walklate, 2009). It is believed that militancy and kidnapping are viewed as means to achieving success but in this context an illegitimate pathway in a harsh post covid-19 society. We could substantiate the aforementioned that militancy has incorporated kidnapping which includes ransom fees. Kidnapping is fast becoming an instrument in gratifying financial desires (Enobakhare et al, 2015). Scholars have pointed out that militants make good money from kidnapping of oil expatriates and political leaders (Enobakhare et al, 2015, Oriola, 2013 and Emuedo, 2013). Also, government has provided certain schemes such as the amnesty programme for militants to serve as some form of reparation (Oriola, 2013). Those schemes provided some basic needs to those who have declared remission. Our chief concern is that the activities of militancy such as oil bunkering and kidnapping coupled with frequent mayhems subvert economic growth of the nation. Put simply, government needs to rebuild oil wells and infrastructure attacked by militants which has immense financial implications. In sum, militancy permeates insecurity which further reduces the economic viability of the region. The nexus of insecurity and poor economic viability is on the closure of industries such as oil producing companies. Also, it significantly impairs prospective investments. Akpan (2010) pointed out the inhabitable state of the Niger Delta on the basis of insecurity caused by militancy. We reckon with the profound ideas from strain theorists, - Cloward and Ohlin who posited that when societies poorly integrate the opportunities into society such as those available to both upper and lower class this leads to social

disorganisation. However, the scope of this work is outside social disorganisation but we strongly believe that the Nigerian society from a governmental viewpoint has poorly integrated the opportunities available to upper and lower class that may become unredeemable in a post covid-19 Niger Delta. Merton's analogy fits into the current situation in Nigeria—a society that culturally celebrates wealth and success (Bello, 2022). People are aware and truly accepts culturally set goals (+) but reject the legitimate means of achieving them (-). The innovator somewhat assumes criminal roles by employing illegitimate means to attain material success (Uchenna, 2014). Igbo (2007) argues that Merton's postulation largely brings to knowledge of the Nigeria's quagmire of undue celebration of wealth whether acquired through legitimate or illegitimate means.

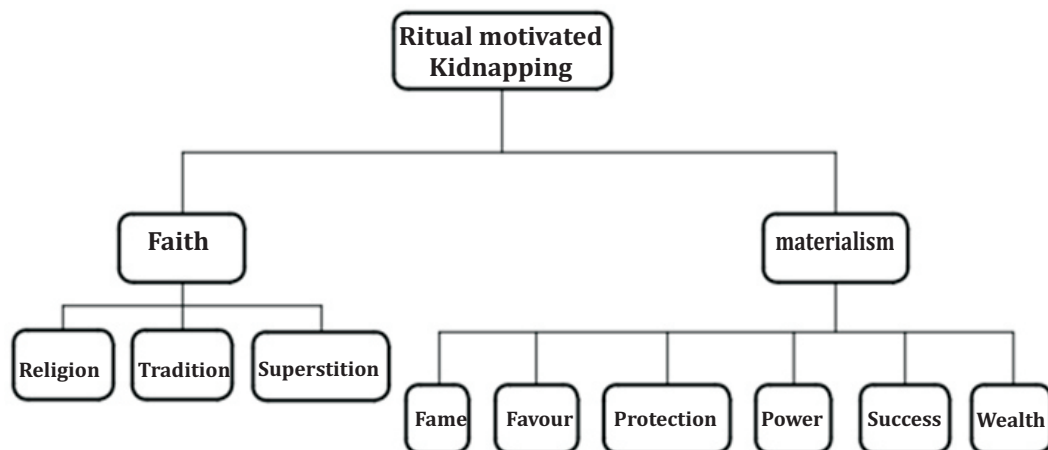


Figure 1. Diagram showing ritual motivated kidnapping adopted from (Oyewole, 2016)

According to the diagram by Oyewole 2016, it shows that the factors driving ritual kidnapping in Nigeria is fuelled by fame, favour, protection, power and success. This is in line with the Merton's ideology of the American dream that people pursue legitimately or illegitimately their goals to attain success. Youth have engaged themselves in criminal and deviant behaviours on the

basis of getting fame, power and wealth. This is the trend of the crime in the Niger Delta that youth engage in such acts in order to get fame, power, success and wealth without proper considerations of whether it be legitimate or illegitimate means. This sheds light on the spate of kidnapping and militancy in the Niger Delta. Government in curbing a crimogenic Niger Delta region should create more legitimate means for survival and attaining success that are commensurate with decent living in today's world.

Conclusion Militancy and kidnapping in a post covid-19 Niger Delta is a social problem from the lens of Strain theory. It however, connected one of the major acts of youth restiveness in the Niger Delta in the form of militancy and kidnapping to be one of the chief causes of the nations' problems. It rendered a lucid image of how strain theory explains the issues of militancy and kidnapping and more so it arrived at a conclusion that government has not properly integrated the concept of differential opportunities available to both upper- and lower-class youth in the region which leads to subculture. In other words, for government to arrest militancy they need to properly integrate opportunities available to upper- and lower-class youth.

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IMPLICATION OF COVID-19 ON AGRICULTURE DEVELOPMENT IN NIGERIA.

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Abstract

Coronavirus disease 19 (COVID-19) is a pandemic that has affected the whole world with significant impact in the agricultural sector. This study examined implication of Covid-19 on agriculture development in Nigeria. The study specifically investigated effect of COVID-19 and its measures on agricultural development. The study anchored on the conflict theory. The study depended on secondary sources of data such as books, journals and online based articles among other materials from library and internet. Findings revealed that outbreak of the Covid-19 disease and the lock down measure that was imposed by government to prevent spread of the disease disrupted labour for agriculture, input supply, production, distribution, transportation, marketing and consumption of agricultural products, limited access to farmlands, increased wastage of perishable

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foods, low income, hike in prices of food commodities and decreased demand for food. The study recommended that the government at the Federal, State and Local level should as a matter of urgency intervene on methods of agricultural production and activities in the country that will go beyond mere policy prescription but massive implementation of policy reforms for agricultural development and sustainable food production to avert problems of food insecurity and poverty consequently upon the outbreak of diseases such as Covid-19.

Key Words: Implication, COVID-19, Agriculture, Development

Introduction

Agriculture provides livelihood to more than one billion people worldwide and remains the back bone of many low-income countries accounting for 60.4% of employment and contributing up to two-thirds of gross domestic product in some of those countries (EABC, 2020). Disease outbreak and global pandemics have been the greatest threat for the sustainability of human existence on earth as mankind has witnessed many pandemics over the course of human history that killed millions of people and ravaged the global economy including global food security (Poudel, et al, 2020). For instance the lockdown that was imposed to control the spread of the Covid-19 by various governments had huge effects on the economies of countries and remained a threat for the sustainability of human existence on earth as it affected food production and supply. The Covid-19 pandemic affects significant elements of food supply due to the disease's impact on people's lives and well-being and the challenge it also posed for the sustainable functioning of agri-food markets (FAO, 2020; Jambor, et al, 2020).

As a result of the lockdown that was imposed due to Covid-19 outbreak agribusinesses experienced serious challenges, there were difficulties in human movement, movement of agricultural goods locally and internationally, loss in income, reduction in livestock herds, delays to harvest, adjustments to functional food supply system, food demand, agricultural products, global changes in demand and exchange rates on the agricultural produce, agricultural trade flows, altered marketing strategies for crop producers, elimination of many existing direct markets for farmers

and ranchers (Corps, 2020; Anderson, et al, 2020).The World Farmers Organization WFO, (2020) reported that in many countries, farmers were not in the condition of transporting products to market because of the lockdown and they suddenly found themselves in desperate conditions. Sustainability of farmers, their families and communities was affected as they were experiencing big losses in their income.

In Nigeria, the agricultural sector holds the key to the country's drive for economic diversification. Agricultural sector remains the largest employer of labour in the country, providing jobs for more than one third (36.4%) of the Nigerian labour force (PWC, 2020). According to Andamet al. (2020) the agricultural sector suffered a 13.1% loss in output (\$1.2 billion) and households lost on average 33% of their income due to the Covid-19 outbreak which restricted people's and labour mobility and also reduced economic activity, impacted food systems, livelihoods, disrupted transportation and logistics networks both locally and internationally

The outbreak of COVID- 19 pandemic have caused socio-economic disruption including the agricultural sector. Although agriculture plays a critical role in the economy and remains key to economic diversification in Nigeria the sector has continued to face numerous challenges such as climate change, widespread insecurity, price volatility, poor government policies and is much hit recently by the COVID-19 pandemic with significant implications for sustainable agricultural development. Studies have been conducted in areas of agriculture and these include impact of socio-economic factors on the adoption of ginger production technologies (Husmanet al, 2015), impact of commercial agricultural development project on farmers empowerment (Ibrahim et al, 2017),none of the studies however addressed the challenge of Covid-19 pandemic and agriculture development in Nigeria, as such; this study examines the implication of Covid-19 on agriculture development in Nigeria. The study will specifically investigate effect of COVID-19 and its measures on agricultural development

Literature review

Agricultural Development

Agricultural development according to Nwachukwu (2008) is a multi-sectional activity that support and promote positive change in the rural and urban areas. The main objectives of agricultural development are the improvement of material and social welfare of the people. Therefore, agricultural development is seen as synonymous with rural development, the two terms are different but intrinsically related. Agricultural development is a part of rural development; rural areas cannot develop without its agriculture being developed because about 90% of the rural dwellers are engaged in agricultural practices as their major source of income.

Nigeria as a country seeks to become a leading economy in Africa and a major player in the world's economic and political affairs of which their 20-20-20 plan is their guideline. To become a developed nation, Nigeria needs to speed up its economic growth by focusing on vital economic sectors like education, energy, agriculture and manufacturing. At this point in Nigeria's development, the best approach is to focus on the agricultural sector. By focusing on agricultural development, Nigeria can speed up its economic growth (Omorogbe, Jelena, & Fatima, 2014). According to Adegoye and Dittah (2013), a full developed economy, especially in agricultural sector, means an increase in the production of export crops. With an improvement in the quantity and grades of such export crops Nigerian's balance of trade, revenue generation for the country and livelihood of farmers will be significantly improved.

A report by the Food and Agriculture Organizations (FAO, 2020a) observed that COVID-19 affected agricultural development in two significant aspects: the supply and demand for food. These two aspects are directly related to food security, so food security is also at risk.

i. Food supply

The food supply chain is a network that connects an agricultural system (the farm) with the consumer's table, including processes such as manufacturing, packaging, distribution, and storage (Chen et al., 2020).

At the onset of COVID-19 when social isolation was announced people were going to the supply centres and the influx of people led to shortage of some products, despite this, the food supply has stabilize because it is one of the systems that must be maintained to ensure food security. One of FAO's roles is to ensure that food value chains are not interrupted and continue to operate (FAO, 2020). Thus despite the restrictions that governments imposed on the mobility of labour including in agriculture systems, although with some problems, the supply of basic necessities is normally assured. The situation is different when it comes to goods that are imported or exported. Due to the closure of borders during the COVID-19, international trade was interrupted, although after having defined security protocols to avoid the spread of the virus, trade stabilized. This however depended on part of the food supply system such as the social programs that some countries, mainly Latin America, have to feed millions of families and children with limited economic resources. This supply system is being served in different ways:

- Delivery of food rations of basic necessities (for example, Indonesia and Taiwan).
- Economic allocation equivalent to the cost of food rations of basic necessity (for example, Peru, Japan, and Singapore).

Interruptions to food supply was minimal, so the food supply remains stable; although observing China's experience in this pandemic there is a greater impact on livestock sector due to difficulties in accessing animal feed and on the other hand the shortage of labour (Zhang, 2020).

ii. **Food demand**

Demand implies the willingness and ability to consumers to pay money for a particular good or services, during any particular period (Gottheil, 2013). The demand for food decreased due to uncertainty and the reduction of peoples' spending capacity, although this decrease is still slight; the situation could have worsen if the pandemic continues for a long time, due to reduced income and job losses (FAO, 2020).

Since China represents an important market in World trade and where the Covid-19 disease started, the experience shows an increase in online demand in food and beverage sector, due to quarantine policies (FAO, 2020a). In situations like these, where a virus spreads on contact, contactless delivery services become preferred by consumers. For example, those who use drones for the product delivery.

iii. **Food security**

Food security implies that everyone has unrestricted access to food that allows them to satisfy their basic needs (Rosales & Mercado, 2020). Not taking quick action implies an imminent food crisis, with a greater effect on the most vulnerable population. Measures should focus on keeping global food supply chains active and mitigating the impacts of the pandemic across the food system. Social programs acts as an umbrella that minimizes the effect of short-term crises.

The first vulnerable groups in such situations are people who experience chronic hunger and do not consume enough caloric energy to live a normal life, which currently numbers about 820 million people (FAO, 2020a). This group of people cannot afford any possible interruption of their livelihoods or access to food that a situation with COVID-19 could bring and when it thus happens the consequences could be enormous. Another vulnerable group are small scale farmers who may be prevented from working on their land and accessing markets to sell their products or buy seeds and other essential inputs. Also, children from low-income families who are mainly nourished by food provided by social programs could be affected by the suspension of these programs due to pandemic, this puts food security and nutrition at risk, and as a consequence the existence of children with limited capacity to cope with diseases (FAO, 2020d). Thus each country must direct its actions to maintain social food programs, taking the necessary precautions to avoid transmission of the virus.

iv. **Farm system resilience**

Another domain is farm system resilience to the COVID-19 pandemic. Questions that needed to be asked here are: Which systems are

resilient, and which are not? Are small farms, which primarily use family labour and so are less dependent on externally hired labour, more resilient than large farms which depend on external labour? What technological measures could be adopted to reduce dependency on human labour and gain efficiency in farming? What are the short- and long-term consequences of unequal access to resilience tools and measures? How will local, regional, national and international agricultural systems respond to large losses of agricultural production during disease pandemics? How can we reorient our agricultural systems? Do our policies need to change going forward or are we already well equipped to safeguard our agricultural systems from similar shocks in the future? What does the COVID-19 pandemic reveals about the overall functioning of our agricultural systems? When all these are put in place the agricultural development system will improve significantly and food security of nations will be guaranteed in the case of disease outbreaks that pose threats to provision of food and consequently the lives of people globally.

Theoretical Framework

This paper utilized the conflict theory.

Conflict Theory

Conflict theory was first developed by Karl Marx (1818-83). The theory posits that society is in a state of perpetual conflict because of competition for limited resources. Marx's view of conflict theory focused on the conflict between two primary classes. Each class consists of a group of people bound by mutual interests and ascertains degree of wealth and property ownership. One of the assumption of conflict theory is that competition is constant and, at times overwhelming factors in nearly every human relationship and interaction. Competition exists as a result of the scarcity of resources, including material resources, money, property, commodities, and more. Conflict theorists assumes that competition is the default (rather than cooperation)

Relating this theory to the topic of discourse, COVID-19 and the measures put in place to address its spread can be said to have significantly cause disruption in agricultural development and food systems in several ways such as decline in availability of farm labour and mechanization, limited availability of agricultural inputs, decline in food imports and exports, reduction in food supply, decline in household income and food consumption, increased food insecurity, panic buying and sharp price spikes. All these put together brought about competition among farmers, suppliers of agricultural produce and consumers with each watching out for self-interest and how to take advantage and maximally benefit amidst challenges of food production and supply in the face of the COVID-19 pandemic

Methodology

The study depended on secondary sources of data. Books, journals and online based articles among other material from library and internet were retrieved, reviewed and content analysed.

Effect of COVID-19 and its Measures on Agricultural Development in Nigeria
A study conducted by Gisaor (2021) using only statistical illustrations, examined COVID-19 and the looming food insecurity in Nigeria. It was uncovered that despite the huge agricultural potentials and numerous food production policies put in place by the Nigerian government, food production has not been sustainable and the outbreak of COVID-19 pandemic has further worsened food supply situation. This has resulted into escalating food prices across the country and increasing debt burden for management of the COVID-19 pandemic.

Ja'afar, Hassan, Hussain and Augustine (2020) on the other hand examined the effects of Covid-19 on agriculture in Southern Kaduna, Kaduna State, Nigeria. Data for this study was obtained through questionnaire survey, in-depth interview and direct field observation. The result indicated that the negative effects of Covid-19 on agriculture included increase in the prices of seedlings, fertilizers, herbicides/insecticides, increase in the cost of farm labour, losses in farm produce, prevent buyers from buying farm produce,

depreciate the cost of poultry and dairy products, and difficulties accessing veterinary services and animal feed. The pandemic however had positive effects such as increase in the production of more crops, led more people into agriculture, led to the cultivation of more lands, increase in the purchase of farm tools, increase in the supply of food items into the market, forced many people in the city to engage in agriculture, increase in the purchase of farm inputs and lastly, it forced many people who are not farmers into agriculture.

Other studies have revealed that the COVID-19 pandemic also significantly caused a disruption in agricultural activities and value chain such as inputs supply into agriculture, production, distribution, transportation, marketing and consumption of agricultural products (Aromolaran et al., 2020; Oseniet al., 2020). It contributed to shortage of labour for agricultural production which led to decrease in agricultural production throughout the country (Ilesanmi et al., 2021).

Findings from a study conducted by Nnodim, (2020) observed that the effect of the COVID-19 pandemic on agriculture in Nigeria was very severe because the timing of the lockdown of the economy due to the outbreak coincided with the planting and harvesting seasons (March - July) of many crops such as maize, cucumber, tomatoes, millet, sorghum, rice, etc. there is usually high demand for labour during peaks of farming season, but the lockdown and restriction of movement limited access to farmlands by farmers and laborers, the shortage of hired labour for harvesting, resulted in high post-harvest losses by farmers, food shortages in the market and increased cost of items. For instance the price of a piece of egg increased from ₦42.78 in August 2020 to ₦55 in October 2020 as a result of increase in the price of poultry feeds, a 50 kg bag of rice that use to be sold for ₦15,000 earlier in the year 2020 increased to about ₦25,806 by September 2020. SWOFON (2020) reported that one bag of fertilizer which sold for ₦7,500 in May, 2020 jumped to ₦17,000 in August 2020. A study by Berthout (2020) observed a rise in price of maize from \$0.23 per kg in March 2020 to \$0.47 per kg in August 2020.

The Small-Scale Women Farmers Organization in Nigeria (SWOFON, 2020) observed that the pandemic also disrupted transportation of agricultural products and supply chains in different parts of the country due to the travel restrictions put in place, this also discouraged many of the transporters from operating and the few who did ended up transferring the additional cost to farmers. These events resulted in increased wastage of perishable food items, low income to farmers and hike in prices of food items in the market.

Discussion

This paper examined COVID-19 Pandemic: Implication for Agricultural Development in Nigeria. Like in many developing countries, the effect of COVID-19 on agricultural development in Nigeria has been enormous. Over one-third (35%) of the country's total labour force is employed in the agricultural sector (World Bank, 2020). and 76% of households in Nigeria are involved in agriculture (Amankwah et al. 2021). Due to severity of the coronavirus disease (COVID-19) at its onset Government of various countries of the world put a lockdown and travel restrictions so that people stay safe at home. Most countries in the world including Nigeria adopted the strict lockdown and shut down all their borders, schools and other businesses and this affected economic activities including agriculture activities.

Findings from the reviewed literatures revealed disruption in labour for agriculture, input supply, production, distribution, transportation, marketing and consumption of agricultural products, shortage of labour for agricultural production, restriction of movement that led to limited access to farmlands by farmers and labourers, increased wastage of perishable food items, low income to farmers, hike in prices of food items in the market and decreased demand for foods due lock down that was imposed by government of many countries including Nigeria and this have significant implications on agricultural development.

Although currently the restrictions are being relaxed in many countries and Nigeria and all activities now seemed to be opening again Nigeria have not fully recovered from the effects of the covid-19 pandemic in the agricultural

sectors, there seems to be a spill from the effects that have continued. Prices of food, livestock and other agricultural commodities have continued to sour high and poverty rate has continued to hike amidst greater potentials in the agricultural sector. There is therefore need to improving the resilience of agricultural systems through asset creation, preservation and enhancement of agricultural value chain through mechanization, linkages to farm inputs and output markets and implementation of technology based areas in agriculture in the country to help improve agricultural system of production and distribution in Nigeria that can withstand future disease outbreaks such as the covid-19 among others.

Conclusion

The COVID-19 pandemic and the lockdown measure implemented by the Nigerian Government to curb the spread of the virus impacted negatively on agricultural livelihoods and agri-food systems in the country and the country have continued to suffer from its negative effects. The paper therefore conclude that policy makers should take insights from this paper to assess areas that agriculture needs to be improved on and new systems developed by taking a cue on the impact COVID-19 had on the agricultural sector and its effects on people in Nigeria and world over

Recommendations

Based on the findings from this study it is thus recommended that:

- I. The government at the Federal, State and Local level should as a matter of urgency intervene on methods of agricultural production and activities in the country that will go beyond mere policy prescription but massive implementation of policy reforms for agricultural development and sustainable food production to avert problems of food insecurity and poverty consequently upon the outbreak of diseases. Improving the resilience of agricultural systems through use of modern technology, asset creation and preservation, increased livelihood opportunities and enhance agricultural value chains, is necessary in ensuring that future crisis have a more limited impact on agricultural production, farmers and consumers.

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CROSS-CULTURAL CONSTRUCTION OF BURIAL RITE AMONG THE PEOPLE OF AWORI AND OGU IN BADAGRY, SOUTHWEST NIGERIA

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Abstract

The study examined the Cross-cultural construction of the burial rite among the Awori and Ogu people of Badagry in Lagos, Nigeria. Within traditional African cultures generally, life does not end with death but merely progresses into another realm. Thus, death within such context appears not to terminate a person's life in an absolute sense but slightly causes a change in the state of existence. The objectives of the study were to examine the conception of death and after-life; examine the ritual and rite of Burial ceremonies; analyze the meaning of symbols use in burial, and evaluate the effects of religious beliefs on traditional burial rite in Badagry local government. The study used a multistage sampling technique and conducted 5 Key Informant Interviews (KIIs), Observation method, Focus Group Discussions (5), and 15 in-depth interviews (IDIs) among purposively selected elderly people of 45 years and above in 2021. The data were content analyzed. Based on the research outcome, the Ogu and Awori people see death as a passageway to meet the creator to get the reward for their activities while they were on earth. The burial rite varies according to belief and cultural practices, the symbol adopted in burial rite have different meanings to those cultural groups. Also, modern religion has influenced the burial rite of the groups. Based on findings, the study recommended that there should be concrete plans to communicate the values and beliefs of the forefathers to the younger generation to promote sustainability and continuity of cultural heritage.

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Keywords: Burial rite, cross-cultural, death, life-after-death, dying

Background of the study

Death is a significant trajectory in life. Death, dying, and bereavement are universal and unique processes that everyone will experience eventually, both from a dying person's perspective and through grieving for the loss of a loved one. In both cases, the person feels a significant decline in his/her life, and the experience is processed differently every time. Several cultures and religions perceive death and bereavement in different ways, and faith influences the perception of individuals towards the end (Pentaris, 2021). Ukagba (2017) posits that, in all cultures, there is a common opinion that death is a means whereby the physical life of a human being ceases, changes, and advances in a holy form in another world. Therefore, despite all practices of cultural specifics in burials, motifs of cessation, change, and continuity frequently rears up. Also, there appears to be not one cultural group that does not acknowledge death as a universal experience, inescapable, imminent, inexorable, and fearful. Although it is biological and culturally configured, which is a function of the people's eschatological vision (Pentaris, 2021). Death is conceived differently by different cultures; Among the Kwahu-Tafo of Ghana, a good death is one in which the declining person has accomplished most of whatever he or she set out to do and has made peace amidst others before dying (van der Geest, 2014). Some South Pacific cultures hold that life, as is generally construed, leaves the body of a person in different places, such as when one is ill or asleep. Thus imagined, people can be said to "die" several times before the ultimate end. That also means that a character can be identified as dead without meeting the medical requirement of death.

Just like the different aspects of life and death, funeral and burial rite differ significantly across cultures and are inspired by each culture's conceptions of death and dying. The rituals alter the identity of the person from living to the dead (Gire, 2014). Burial Rite is usually influenced by the people's culture, tradition, and religion (Lawal, Lawal, and Adeyinka, 2013). Belief in life after death in Igbo is a feature of the Igbo religious belief system (Nwakwo & Anozie, 2014; Izunwa, 2016). The type and nature of burial,

which is given to a deceased in Igbo land depend on the life such a person lived and the kind of death (Izunwa, 2016). Christians use polished coffins while Muslims use mats to bury their dead (Lawal. Lawal, and Adeyinka, 2013).

There is no or little study describing the burial rite of the Ogu people and Awori people of Badagry local government. However, oral tradition has it that the burial rite of the Ogu people is similar to that of the Yoruba people of southwestern Nigeria highlighted by Adebowale, (2019). He asserted that once a man dies there is an alarm cry to all concerned (friends and relatives), a formal message of the sad news is conveyed to the head of the family, and people troop out to mourn the deceased and pay last respect to the dead. However, the value of traditional burial rite has diminished significantly in the face of contemporary contextual perspectives, rite and rituals, belief systems, and paradigms causing a change in the cultural practices relating to death (Setsiba, 2012). It can be deduced that the traditional burial rite of the Ogu people and Awori people of Badagry will soon be unknown to the coming generations resulting in a lack of cultural identity.

Within traditional African cultures generally, life does not end with death but merely progresses into another realm. Thus, death within such a context appears not to stop or terminate a person's life in an absolute sense but slightly causes a change in the state or condition of existence (Anderson, 2020). Death and burial rite are culturally configured based on their eschatological vision (Pentaris, 2019). In Greek societies and traditional Yoruba societies, there is an aspect of the individual, the soul that does not die but lives on after death (Adebowale, 2019). The Greeks believe that there is a continuation of life hereafter. The burial rituals and rite of a people are rooted in their religious belief system and traditions (Rickens, 2017).

Just like the other phases of life and death, funeral and burial rite vary significantly beyond cultures and are determined by each culture's perceptions of death and dying. The rituals change the identification of the person from living to the dead (Gire, 2018). However, the value of traditional burial rite has diminished significantly in the face of cultural diffusion,

modernization, urbanization, and contemporary contextual perspectives, belief system, and paradigm causing a change in the cultural practices, rite, and rituals relating to death (Setsiba, 2021). Much attention has not been given to burial rite as part of life and socialization, hence the need to provide answers to questions such as: What are the conceptions of death and afterlife among the Ogu and Awori peoples of Badagry; What are the Rituals and Rite of burial among the two cultures; What is the meaning of the symbols adopted in burial rite; What are the effects of religious beliefs on traditional burial rite?

Data and Methods

The study relied on a qualitative research method which includes the use of (15) In-depth Interviews (IDIs), 5 Key Informant Interviews (KIIs), an Observation method, and 5 sessions of Focus Group Discussion (FGDs). The study population was both male and female aged 45 years and above in the Badagry Local Government Area of Lagos State. This category of persons must have spent a larger percentage of their life in Badagry. This comprised both the Ogu and Awori people of Badagry local government. The study adopted multi-stage sampling techniques. Using this method, the stages were summarized as follows: Step 1: Badagry Local Government Area is divided into (2) constituencies. Constituency 1, includes Posukoh, Awhanjigoh, APA Group, Keta-East Group, Iworo-Gbanko Group, and Ajido Group. While constituency 2 includes Ajara, Ibereko, Ikoga, Ilogbo-Eremi, and Iyafin. Step 2: Ten (10) persons from Ogu and Ten (10) persons from Awori people of Badagry, using critical informant interview method, e.g. priest officiating burial rite for the people. The participants will be chosen based on purposive sampling techniques.

The data obtained were analyzed using content analysis. The first approach is an analysis process on the use of language or grammatical structure. The second approach is an analysis that is concerned with making sense of the participant's account so that the researcher is attempting to interpret their meaning. Lastly, the reflexive tends to focus attention on the researcher and his or her contributions to the data creation and analysis process.

Results

The Conceptions of Death and Afterlife among the Ogu and Awori Peoples in Badagry

According to the people, death is conceived as the passageway to meet the creator to receive the reward for the deeds done in the flesh. They all agreed that death is mandatory for men because we are mortals. Both the Awori and Ogu interviewed did have a consensus on the concept of death. A majority of the Awori respondent said "Death is universal to human beings and the children of the deceased will reap his/her deeds". A man will reap whatever he does, the earth is meant to prepare us to meet the creator, as he has brought us here to test us with our life". In Ogu respondent stated that "we are all going to die at a particular time of life because we are not God and we are all going to account for our actions before God". Another respondent was of the opinion that "Death is a passageway by which we go to the other side, but it is better to live longer before dying." (Male, 75 years, IDI). According to a respondent from Ogu:

*"Death is an end to one's life and we all will be going to the unknown world to meet our forefathers and our loved ones to see them again."
(IDI: 9/aged 65/Male/2021)*

A respondent from Awori argued that:

*"Death do claim the life of youth, elderly generally everyone will die but the life we live will speak for us after our death and heaven is our home since that is where we emerge from"
(IDI: 2/aged 55/Male/2021)*

According to Mondin (2015), there appears to be no cultural group that does not recognize death as a universal experience, inescapable, imminent, inexorable, and fearful. Irrespective of how death is defined, each culture has notions of how death ought to occur.

More and Ukagba (2017) noted that, in all cultures, there is a common perception that death is a process whereby the physical life of a human being ceases, changes, and continues in a spiritual form in another world. Death is a pathway by which mortal man moves to the other side of existence. This is generally agreed by all cultures as inevitable and universal. The two cultures admit that death is part of life, though it is painful to lose a loved one, hence the period of mourning among them.

The Rituals and Rite of Burial Ceremony among the Ogu and Awori

The participants from the two communities agreed that there are different rite and rituals in burial ceremonies based on the status, age, and position of the Dead. Among the Awori people, there is this belief that “the king and chiefs are buried in the middle of the night, where some parts of their body will be removed and given to his successor” (Male, 75 years, IDI). Another participant stated that “there are different cult groups in Awori land, such as OPC, Ogboni, Egbela. These various cult groups have their unique rite and ritual of burial” (Male, 50 years, IDI). One of the participants stated that “Burial rite of the various cult groups are usually secretive and are usually unknown to non-members”.

In Ogu, participants noted that “The corpse of a King is not seen by the public and it is believed that a king does not die (Oba o nku, oba ma woajani). A king is buried by the “Oro” cult group which is usually a secret affair, the king belongs to all religions and groups in the community”. The cult group such as Ogboni and traditional worshippers bury their members in the middle of the night in secrecy”. An individual is buried with whatever he takes such as alcohol, local snuffs (taba) as well as what he does. During this process, the corpse is kept in such a way that sand doesn't touch his or her body” (Male, 45 years, IDI). A participant stated, “There is burial rite among the Ogu such as 3 days rite, eight days rite, 41 days rite. There is “ajazen” (Pot carrying and traditional sweeping exercise) and “hungan” (traditional dance) dance which is usually done after the burial, particularly on the third day. However, someone who has not done “hungan” for his deceased parents cannot dance in the “hungan” ceremony elsewhere. This is done to everyone irrespective of status, class, or position.

A participant from Ogu stated that:

“The ritual and rite of burial ceremony vary such as when it is the death of a young person, it will be done immediately because it a sorrowful death and there will not beneed to use casket, we only use a white cloth to wrap the dead body, but when it is an elderly person, the ritual and rite will be done, the first three days after the death of the deceased is called “Eta” whereby the friends and the family of the deceased will stay awake overnight in front of the house. There will be a burning fire and songs and a lot of discussions will be done on the dead person, after which a rite will be done called “Ajashe” where there will be drumming and dancing. This is compulsory because anyone whose or her parent dies must do this if not such individual will not be able to dance at another person “Ajashe” it is forbidden”
(KII aged 75/Male/2021)

Another participant from Awori explains that:

“Death of a powerful one is always announced by shooting a gun. If it is a king, there will be a ritual that will be done overnight whereby everyone in the community will have to come back home very early

*this will last for a couple of days,
and one does not say a king is dead
it is called "Oba waja".
(IDI: 16/aged 65/Female/2021)*

According to Adebowale (2019), the following are given special burial rite in Yoruba: king (*Oba*), albino (*Affin*), the leper (*Adete*), one with hunched back (*Abuke*), a pregnant woman (*Aboyun, abarameji*), one who hangs himself (*eni topookun so*), and stillbirth (*Abiku, emere*). These sets of people are given different burial rite.

According to Adebowale (2019), the following are given special burial rite in Yoruba: king (*Oba*), albino (*Affin*), the leper (*Adete*), one with hunched back (*Abuke*), a pregnant woman (*Aboyun, abarameji*), one who hangs himself (*eni topookun so*), and stillbirth (*Abiku, emere*). These sets of people are given different burial rite.

Burial rite and rituals are given based on the status, position, or class of the deceased. In the two cultures, these differences existed and are being exercised before, during, and after the burial ceremony since it determines the kind of burial individuals will have.

Symbols Used in Burial Rite

In Awori, the item of the burial rite includes Sand, lamp, mats, Kolanut, bitter kola, and local gin. These items are used in burial rite based on the belief that the deceased lived a life hereafter". However, "a fowl is used in burial rite which is usually called "Adie Irana". It is used to make the way straight for the deceased while going back to the creator".

In Ogu, "White cloths, pot for a cult member, Obi (kola nut), atare (alligator pepper), Otiibile (Local gin). However, the Ogboni group usually itemized the burial items needed for the burial rite, and this is usually secretive ". (Male, 75 years, IDI). Participants also posited that "Someone who is an "Ogun" worshipper or whom the Ogun wants to bury, they will bury such with cutlass and other iron items. The cutlass and other iron objects are the

objects of worship of the Ogun worshippers” (Male, 58 years, IDI).

Another participant from Awori noted that:

“The use of hen called “Adie Irana” is to clear the road for the deceased and there is an adage that goes with this, Adie Iranakin Se ohunajegbe, that is this same process will be done for the people that are still living”
(KII: 11/aged 72/Male/2021)

According to Adelowo (2010), in Yoruba traditional practice, immediately a person dies, the first rite is to slay a fowl known as “*adieirana*” “The fare fowl”. This is meant to make the journey easy for the deceased. More also, the burial rite varies based on their status, age, and positions occupied in society. There are different symbols with which people are buried, but this is based on the age, status, and position of individuals. For instance members of the Ogboni cult do not disclose the burial symbols to non-members, hence some symbols and meanings cannot be disclosed because the researcher is a non-member.

Effects of Religious Beliefs on Traditional Burial Rite

In Awori, “Christianity and Islam had affected the traditional burial rite which has led to neglect of the traditional burial rite. However, the deceased who is a cult member mandatorily have to go through the burial rite”. In Ogu, it is believed that the two religions have changed the traditional burial rite with the Muslims burying the death within 24 hours” “If the traditional rite for burial is not followed, God has not accepted it and they may not get to rest in peace with God”.

According to Lawal, Lawal, and Adeyinka (2013), they argued that among Muslims and traditional worshippers, the dead are usually buried within 24 hours of authentication of death. The only condition noted to make this contrary was when there are litigations over the circumstances surrounding such death. On the other hand, the Christians could deposit their deceased ones in the mortuary for up to a year depending on the financial capacity of the family.

Moreover, the belief is that without performing the rituals, the deceased may be unable to proceed to heaven (Pollack, 2013; Gire, 2014)

One of the discussants from Ogu stated that:

“The whole idea of burial nowadays is influenced by Christianity and Islamic religion compared to the way it was from onset, whereby the dead person will be buried sitting in the inner part of the burial ground with what he or she is known with while on earth maybe drink or any other material thing, but now in the modern time we all have the belief that one should be buried using six feet and placed directly in the grave”
(Focus Group Discussion/2021)

Another discussant observed that:

*“Few groups such as the traditional believers still bury their deceased using the traditional way, the Ogu traditional believers do put money and say some incantation before putting the money into the grave. To them, they are trying to send a message through the deceased to their loved ones that are dead”. Also, a king is a member of all the religious groups.***(FGD/2021)**

According to Gire (2020), just like the other aspects of life and death, funeral and burial rite vary significantly across cultures and are influenced by each culture's conceptions of death and dying. The rituals change the identity of the person from living to the dead (Gire, 2014).

More also, the value of traditional burial rite has diminished significantly in the face of cultural diffusion, modernization, urbanization, and contemporary contextual perspectives, belief system, and paradigm causing a change in the cultural practices, rite, and rituals relating to death (Setsiba, 2012). That is the influence of other cultures and religions has altered the traditional burial rite of the cultures under study.

The two dominant religions, namely; Christianity and Islam have peculiar burial rite and rituals which is different from the indigenous one. The belief and adoption of such have necessitated neglect and some sort of degradation by the adherents of these religions. However, with a clear understanding of the indigenous practices and religious practices, they can be harmonized.

Discussion of findings

This study has so far inquired into cultural conceptions of burial rite in the Badagry local government area of Lagos state. The motive for the study was to compare the burial rite and rituals among two cultures that live together in Badagry territory. The study focused on cultural conceptions of burial rite and the differences between the two cultures. The study aimed to examine the conception of death and afterlife among the Ogu and Awori peoples of Badagry, examine the rituals and rite of Burial ceremonies, analyze the meaning of symbols adopted in burial rite, and evaluate the effects of religious beliefs on traditional burial rite in Badagry local government.

The study accessed data from the previous literature on the topic to provide a broader understanding of how death and the afterlife have been culturally conceived as well as the symbols and the meaning of symbols adopted in burial rite and rituals. Some of the themes discussed in the review include; conceptions of death, burial rite of different societies, and religious and spiritual issues in dying, death and bereavement. Ukagba (2007) explains that, in all cultures, there is this common perception that death is a process whereby the physical life of a human being ceases, changes, and continues in a spiritual form in another world. Kellahear (1990) makes a distinction between an "acceptable death" and a "good death" for the person who is dying. An acceptable death is said to be non-dramatic, disciplined, and with

very little emotion. Among the Badagry people, the traditional practice is that immediately a person dies, the first rite is to slay a fowl known as *adieirana*- "The fare fowl". This is meant to make the road easy for the deceased (Adelowo, 1990). The following are given special burial rite in Yoruba: king (*Oba*), albino (*afin*), the leper (*adete*), one with hunched back (*abuke*), pregnant mother (*aboyun, abarameji*), one who hangs himself (*eni topa okun so*), and born-to-die-children (*abiku/emere*). It has been established that in the practices of burial rite, there is difficulty in separating the influence of culture and religion (Lobar, Youngblut, & Brooten, 2016). The result is that people from cultures whose religious beliefs include a belief in the afterlife would express less death anxiety than those in which afterlife beliefs do not form a core aspect of their faith (Gire, 2014).

It was also discovered that burial rite and rituals from both Awori and Ogu cultures are similar due to cultural diffusion and proximity. More also, burial rite and rituals for individual persons vary based on age, status, and position.

Conclusion and Recommendation

The study concluded that the burial rite from the two cultures are the same with a slight difference in terms of songs, proverbs, groups they belong to, and so on. Both cultures consider death as a passageway to meet the creator for the reward of the actions while on earth. The symbols adopted in the burial have different meanings to the people from the outside. The respondents from the two cultures, however, agreed that the two religions namely; Christianity and Islam have altered the traditional burial rite leading to neglect and rejection by the members of the communities who happen to be adherents to these dominant religions in Badagry local government. The study, therefore, recommends as follows:

First, the perception and orientation of people should be changed towards how they consider traditional burial rite, to view the purpose and the functions such rite perform in uniting the community members during the mourning process. Secondly, there should be a concrete plan to communicate the value and beliefs of the founding fathers to the younger generation to promote sustainability and continuity of the cultural heritage.

Thirdly, there should be the teaching of the language of the Ogu and Awori people right from the family and in the community at large, which will eventually be the medium through which the cultural heritage of the people can be sustained and kept. Fourthly, there should be more investment either by government or corporate bodies to ensure that cultural heritages are preserved in museums. More also, the visitors and dwellers who are of other ethnic stocks should not view the cultural and traditional burial rite from their own lenses but rather judge it from the people's perspective.

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UNDERSTANDING CORPORATE SOCIAL RESPONSIBILITY: ISSUES AND CHALLENGES

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ABSTRACT

The concept of corporate social responsibility (CSR), to which a company aspires in order to have an impact on society, has the potential to support sustainable development and the eradication of global poverty. The field study shows that corporate social responsibility (CSR) is a relatively new concept in Nigeria and that multinational firms initially employed it to address the unfavourable effects of their extraction activities on the community. According to the corporate social responsibility (CSR) theory, firms should think about how their decisions may impact the environment and society. By analyzing the different types, motivations, and drivers of corporate social responsibility, this study aims to clarify the idea behind it. The paper also highlights the problems and difficulties associated with corporate social responsibility to demonstrate its advantages. As a result of organizations being forced to contribute back to the communities in which they operate, this study comes to the conclusion that corporate social responsibility helps individual's live healthier lives in their communities. As a result, this paper suggests that enterprises and non-governmental organizations carefully consider pooling their efforts and forging synergies in order to implement great CSR practices, scale up current programs, and develop new initiatives to help more people.

Key words: Businesses, Corporate social responsibility, Governance, Legislation, Non-governmental Organization

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Introduction

As a concept of corporate responsibility, corporate social responsibility calls for an organization to acknowledge and deal with its social, political, and economic responsibilities as determined by stakeholders rather than just by the law. Every action that enhances a company's reputation as a good corporate citizen must be voluntary and derive from the company's guiding principles and objectives. Such action must be a purposeful, long-term, proactive strategy rather than a last-minute effort to avoid legal repercussions or win over the public. Due to the importance of this, Adamolekun and Ekundayo (2007) argued that an organization's ability to positively affect the lives of others in its community determines how successful it will be. Similarly, Ismail (2011) as cited in Khan, Khan, Ahmed and Ali, (2012) said that CSR is backed by the argument that it is beyond the scope of the government to be solely responsible for improving the lives of its citizens. The organizations should support the government if the government is unable to meet the rising need of the people.

What is corporate social responsibility?

According to McWilliams, Siegel, and Wright (2006) as cited by Alhammadi (2018), the definition of CSR, is "actions that seem to further some social good, beyond the interests of the firm and that which is required by law." Corporate social responsibility (CSR) is understood as a duty of corporate organizations that extends beyond generating profits for shareholders and includes assisting in the resolution of environmental and socioeconomic issues (Idemudia, 2011). According to Heeskerk (2012), social responsibility includes the ethical, legal, economic, social, cultural, and environmental requirements that businesses must follow in order to serve their stakeholders' interests. It involves the integration of community assistance programmes into regular business operations of businesses, as well as the capacity building of both local communities and employees. Community capacity building should ideally go beyond just offering access to clean water, affordable power, chances for education and training, healthcare services, and environmental protection. The terms "social responsibility" and "corporate social responsibility" are frequently used today. Cooperative social responsibility, however, goes beyond merely

participating in charitable activities and events; it also involves having the responsibility to shape society by imagining future plans for socioeconomic justice and being conscious of one's responsibility for the welfare of society as a whole. This covers a broad range of conduct, such as being considerate of fellow workers, the environment, morals, and the neighborhoods where the business has facilities.

Popoola and Egbulefu (2018) claimed that there are two schools of thought on corporate social responsibility.

The first school of thought is highlighted by Milton Friedman's stance as an economist. Friedman argued that the government should be in charge of spending money in the interests of all stakeholders and that businesses only had a duty to maximize profit for their shareholders. The institution of business, according to the school, has only one legitimate purpose: to undertake economic activity, not social action (Popoola & Egbulefu, 2018). This institution believes that business should be conducted legally and without infringing on the rights of others. This institution emphasizes what Wisdom (2012) refers to as the shareholder model (Ogbemi, 2020). According to Adamolekun, (2020), this school holds that "the company should not fancy out methods to be nicer." It shouldn't try to foster human characteristics like goodness or charity. Companies weren't made to give back to the community outside of them. They were established to conduct business and, as a result, to generate money for their shareholders, employees, and the taxman, who they pay and, through him, the community (Kolade, 2005).

Exactly the opposite of the first school of thought is the second school. According to this school of thought, in order for businesses to succeed they must actively participate in society by making a positive impact on all aspects of its well-being. This is the stakeholder model, according to Wisdom (2012), quoted in Ogbemi (2020). To support this theory, Kolade (2005) asserted that the shareholder model's way of thinking was replaced when it was accepted to view a society's growth as the duty of its citizens and when people also started to accept the idea of a commercial corporation acting as a

corporate citizen. Nowadays, corporate social responsibility is viewed as the responsible company's reaction to the community's demands, which supports the stakeholder model.

Oshionebo and Adamolekun (2011) supported this approach by stating that "corporate social responsibility aims to mitigate decrepit socio-economic development (challenges) in areas such as poverty reduction, health care, infrastructural development, and education." There are many definitions of corporate social responsibility (CSR), both academically and professionally, according to Calderon (2011).

Types of social responsibility

Different groups have a responsibility to support the society in which they are based, according to the theory underpinning cooperative social responsibility. The four main categories of social responsibility are as follows. These consist of:

- I. Environmental responsibility:** this concept relates to the idea that businesses should operate as sustainably as they can. It is among the most prevalent examples of shared social responsibility. This is typically accomplished through the efforts of various organizations, which include lowering pollution, greenhouse gas emissions, general waste and water waste, relying on renewable energy sources, recycling or at least partially recycling of materials, offsetting harmful environmental effects by planting trees, funding research, encouraging donations to important community projects, etc.
- II. Ethical responsibility:** this refers to how the company conducts itself in a morally just way. Fair treatment of all parties involved is required for this, including management, investors, employees, suppliers, and clients.
- III. Philanthropic responsibility:** is when a business actively works to better society or the environment by making sure they conduct themselves in a way that is respectful of the local community. Giving to charities and other deserving causes unrelated to their field of work is the typical way to achieve this. To give back to the community, some people even take it as far as establishing their own charitable foundation or trust.

IV. Economic responsibility: this refers to the practice of a company making it a point to prioritize its commitment to success in the aforementioned areas in all of its financial decisions. Instead of just increasing profits, the main goal is to have a positive effect on society, the environment, and the people.

Reasons for corporate social responsibility

Different justifications for corporate social responsibility efforts have been offered by academics. Popoola and Egbulefu (2018), identified some of the reasons of cooperate social responsibility below.

1. **Changing societal values:** to thrive, organizations must adjust to how society's values are evolving. Businesses used to prioritize the interests of their shareholders over those of other stakeholders before Milton Friedman, but this is no longer the case as such circumstance has changed over time.
2. **Enlightened self-control:** corporate firms engage in corporate social responsibility because they understand that doing so will benefit them greatly. This is known as the win-win situation.
3. The manager's role is changing as a result of some companies' public statements, which encourage investment in CSR programs. Information about a company's CSR initiatives must be included in its annual reports of accounts if it is listed on The Nigerian Stock Exchange.
4. **Individual responsibility:** Businesses have been made conscious of their contribution to social ills like carbon emissions and global warming. Businesses that offer remedies for these problems are practicing corporate social responsibility.
5. **Associations for development:** Business practices corporate social responsibility, particularly when it comes to the provision of infrastructure and security, in response to protests from various associations and groups in society. This is significant in Nigeria because the infrastructure that is provided by the government is about to collapse (Oshionebo and Adamolekun, 2011).

Factors that drives corporate social responsibilities

These include the following, without being limited to:

1. Protecting public image: Businesses that commit crimes may be prosecuted in the court of public opinion around the world. The earliest CSR initiatives were introduced in response to public pressure and media criticism of unethical company practises. CSR was designed to show that companies were capable of acting morally. CSR was designed to show that companies were capable of acting morally.
2. Companies that actively support and promote the sustainable development agenda in the investing community should attract investors' support, attention, and understanding. In the end, this will assign a premium to the share price. Many investors increasingly believe that social and environmental risk management increases a company's market worth over the long run. CSR makes companies appealing to both traditional investors and the rapidly expanding ethical investment sector.
3. One of the main purposes of CSR is to facilitate greater deregulation by highlighting company engagement in moral and environmental practices and demonstrating that multi-stakeholder discussion with civil society eliminates the need for legally mandated legislation (David Miller, Sterling Media Research Institute). It is believed that businesses' voluntary efforts can improve behavior in the private sphere.

To understand CSR from a Nigerian perspective, one must understand the causes, history, and evolution of CSR in Nigeria. Only a few of the stakeholders in Nigerian society are impacted by corporate social responsibility: the government, the corporation itself, and the broader public.

Businesses' voluntary endeavors are thought to be able to enhance private behavior. But volunteering cannot replace regulations, and there is evidence that businesses that use voluntary means to abide by social and environmental standards also participate in opposition to external regulation, especially from the government.

In Nigeria, corporate social responsibilities are being implemented.

Corporate social obligation only affects the government, the company, and the general public as stakeholders in Nigerian society through:

- a. The immediate vicinity of the business, where the mentioned businesses treat their neighbors with the utmost respect.
- b. Identifying worthwhile national or state projects to support. Businesses provide support for educational, sporting, and cultural activities as a form of CSR. Additionally, scholarships, training facilities, and other resources are frequently provided to students.
- c. Responding to major disasters. As in the case of the bomb explosion at the Ikeja cantonment on January 27, 2002, such disasters may be brought on by man, by nature, or by chance.

There have been numerous instances of oil spills in the oil sector that have harmed agriculture, crops, forests, and waterways. Other calamities including fire, flood, drought, erosion, and herdsmen attacks are also addressed, and various items are provided to those who are affected.

Social responsibilities of a firm to individual, and the community

Every business owes various obligations to all of its constituents that must be fulfilled in order for the business to achieve its objectives. These obligations are as follows:

1. Duty to protect people's health that lives in the environment: a company's top priority is the welfare of the residents of the area in which its operations or practices are carried out. Customers must be able to utilize the company's goods and services in a secure manner.
2. With its customers, creditors, employees, suppliers, and others, a company should enter into fair and legally enforceable contracts; all contract terms and conditions should be spelled out by the company and understood by all parties. A business must always fulfill the terms of the deal. Obligation to provide shareholders with a fair return commensurate with the level of investment, such that a customer who receives credit can repay the loan in accordance with the terms and conditions specified at the time the loan was provided. It is the duty of a company's management to use its resources wisely to produce profit, with the majority of that profit going to ordinary

shareholders, given that the ordinary shareholder bears the majority of business risk.

3. Obligation to lessen a substance's adverse effects. Businesses must participate in actions in the course of conducting business that could have negative or objectionable impacts on the public and the organization's members.
4. Duty to offer workers just rates and compensation. A business owes it to its workers to use the profits generated by their labor to provide them with benefits and wages that are both fair and reasonable. This must be suitable for the services being offered. Nevertheless, it would be unethical, unfair, and irresponsible for a business to force workers to do tasks that would place them in serious danger, at risk, or in circumstances demanding subpar conduct in exchange for a high salary and benefits package.
5. Duty to utilize a portion of the company's profits to offer amenities that advance the welfare of the neighbourhoods where it operates.
6. Obligation to start projects that result in the expansion and enhancement of the business's operations. Businesses that grow offer the community more employment options, which will lower social vices. Similar goods will be made accessible at reasonable costs, satisfying consumer demands and ensuring their contentment. This promotes a high level of living for residents in the neighborhood.
7. The responsibility to uphold one's tax and levy responsibilities to the government, which releases funds the government, can use to build infrastructure facilities and pay for ongoing expenses with the goal of fostering national growth.
8. Creating an environment that is suitable to work, such as by making modern tools and equipment available, providing air-conditioned workplaces, providing adequate infrastructure, providing decent and official cars, etc.
9. Provide possibilities for professional growth, such as financial incentives for completing professional exams.
10. Provide ongoing training and development for staff members at seminars, conferences, and workshops with the goal of updating their expertise to keep up with the fast-paced developments in the

workplace.

In other words, the advantages of social responsibility outweigh the disadvantages because they increase employee morale, boost bottom-line profits, support local and international communities, expand investment opportunities, boost client retention and royalties.

Benefits of corporate social responsibility

Gawel (2006), referenced in Ijwo and Terfa (2018), claims that CSR initiatives have positive effects on the organization, society, and the environment. These advantages are listed below.

1. **Company/Organization:** reduced liability, improved worker diversity, cheaper operating expenses, improved brand reputation and image, and safer products.
2. **Society:** charitable giving, employee volunteerism, business support of education, employee welfare benefits, and product dependability and safety.
3. **The environment:** increased material recycling, enhanced product functionality and durability, increased use of renewable resources, and incorporation of environmental management standards and techniques into business planning, such as life-cycle evaluation and costing.

According to Ajayi (2001), cited in Anaeto and Oni (2018), other advantages of corporate social responsibility to business organizations include staff stability, increased brand value, greater access to finance, recruitment of high-quality personnel, motivated individuals, customers' loyalty, high-quality reputation as a result of company contributions to the welfare of the society, enhanced confidence and trust of stakeholders, growth in investors' confidence in company's shares.

Issues and challenges of corporate social responsibility

The participating organizations face a variety of obstacles while implementing CSR programmes across the nation. The study team has compiled and extensively categorized the responses they received from the participating organizations. The success of the CSR initiatives is typically

hampered or negatively impacted by these issues. Anaeto and Oni (2018) stated that unfavorable government economic policies that have an impact on regional manufacturers; a surge in population; high rate of unemployment; a substantial number of businesses fail; government support for businesses engaging in CSR initiatives is lacking, particularly in the form of tax deductions amongst others are some challenges faced by companies or organizations involved in social responsibilities to their host communities.

Below are some additional difficulties in sharing social obligations.

1. **Lack of Community Support for CSR Activities:** The local community does not show much enthusiasm for supporting corporate social responsibility (CSR) initiatives. As no real efforts have been made to raise awareness of CSR and inspire trust in the local communities about such activities.
2. **The Need to Build Local Capacity:** There is a critical lack of competent, trained organizations that can significantly contribute to the ongoing CSR initiatives undertaken by businesses, thus there is a need to build the capacity of local non-governmental organizations. This severely restricts the scope of CSR programmes and makes it difficult for them to scale up.
3. **A lack of effectively run non-governmental organizations:** it is also claimed that well-organized non-governmental organizations are lacking in remote and rural areas. These organizations are able to assess and identify the community's real needs and collaborate with businesses to ensure the successful implementation of CSR initiatives. By increasing local communities' capacity to carry out development projects at the local level, this further strengthens the argument for investing in local communities.
4. **Visibility Factor:**the media's role in exposing successful CSR initiatives is encouraged since it conveys positive messages and informs the community about the numerous CSR programmes that businesses are currently doing. Many nonprofit groups participate in event-based programmes under the seeming impact of increasing awareness and branding, often skipping out on effective grassroots interventions in the process.

5. Limited Viewpoint on CSR Initiatives: government and non-governmental organizations frequently have a limited viewpoint on corporate social responsibility (CSR) initiatives, frequently characterizing CSR initiatives as being more donor-driven than regionally oriented. As a result, they find it difficult to decide if they should pursue these activities over the long run.
6. The lack of definite regulatory rules or policy instructions to give a clear direction to corporate social responsibility programmes. According to research, the scope of a company's CSR initiatives should be determined by the size and nature of its industry. In other words, a company's CSR programme grows in scope as it becomes larger.
7. Local agencies do not coordinate well with one another when it comes to carrying out CSR programs. Business organizations frequently double up on their efforts in the regions where they are intervening as a result of this lack of unanimity. This encourages rivalry among regional implementation companies rather than encouraging collaborative problem-solving strategies. This issue makes it more difficult for the organization to routinely assess the effects of its actions.

Further obstacles to corporate social responsibility, according to Adeleke, Adinlewa, and Ojih (2018), include inadequate communication, sabotage, poor maintenance practices among the populace, and a lack of cooperation across development agencies. Ogbemi (2020) increases the difficulties by mentioning organizations' poor CSR efforts, the kidnapping of their employees, militancy in the host community, the community's rejection of the CSR programme, and violence in the host communities. According to Igben (2008), cited in Ogbemi (2020), the challenges and restrictions that businesses face when implementing CSR programmes include the use of unqualified community contractors and self-serving host community representatives who pursue their own interests at the expense of the host community. Other difficulties include improper use of finances, conflict between communities over project sites, expectations that are nearly impossible to meet, and changes in the requirements and preferences of the

communities (Ogbemi, 2020).

Conclusion and recommendations

This paper therefore pinpoints the impact of Nigerian society's idea of corporate social responsibility. This shows that corporate social responsibility helps people live healthy lives in their communities because organizations are required to give back to the communities where they operate, clean up any pollution they may have caused while doing business, and build infrastructure to help those communities grow. This is necessary because no organization can advance in a society that is moving backward.

In conclusion, comprehending the idea of corporate social responsibility is neither novel nor unusual to an individual, family, company, or society as a whole. It is important to emphasize that corporate social responsibility equips employees to successfully use the collaborative resources at their disposal. Every company's main and fundamental goal is to maximize profits, yet no ethical company would ignore its crucial corporate social responsibility goal. Corporate social responsibility has a significant positive impact on society by advancing its infrastructure and growth.

The following recommendations are made in light of the survey's overall findings and are offered for the careful consideration of all pertinent parties in order to ensure their successful implementation in order to further integrate CSR into the business's core operations and to build strong relationships with all parties involved.

First, it has been discovered that raising public knowledge of CSR is crucial for improving the efficacy of CSR programs. To draw attention to the outstanding work done by business organizations in this field, a number of stakeholders, including the media, might take up this awareness-raising. This will result in significant changes to how the public perceives and feels about CSR projects. It has also been determined that businesses and non-governmental organizations should seriously explore combining their efforts and creating synergies in order to put excellent CSR practices into effect, scale up existing programmes, and develop fresh initiatives to benefit

more people. This will have a greater effect on how their activities affect the lives of ordinary people. After all, through their different projects and objectives, both for-profit corporations and nonprofit groups have the potential to benefit the public. In addition, it has been observed that many CSR projects and efforts are launched in metropolitan locales. The needy and the underprivileged in rural areas are therefore not affected by such undertakings. This is not to say that there aren't any poor or needy people in cities in India; on the contrary, they all experience the same lack of access to essential amenities and services. In addition to concentrating on urban regions, it is advised that businesses actively examine their interventions in rural areas with female child, health, education, and child labour as this will directly benefit rural residents. Considering that more than 70% of Indians still live in rural areas of the companies, given the large number of businesses engaged in CSR activities.

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GENDER INFLUENCE ON YOUTH INVOLVEMENT IN INTERNET CRIME: HOW FARE THE FEMALES IN BENIN CITY

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Abstract

Almost everything could be laid at the feet of 'masculine hegemony' including crime. This challenges the rising debate that gender is not a factor in youth involvement in crime, though the status quo suggests otherwise. The contention lean towards a deliberate increase in youth involvement in crime at a time when crime rate could be said to be at it all time high among young people in Benin City. Taking into account the narratives of different development and criminology expert that young male adult are often seen as prime and prone to crime to the virtual exclusion or little consideration of feminine folks as equally capable of the act and the remarkable proxy that tend to sponsors it. This paper examines youth involvement in internet crime. It believes both male and female are equally taken by it in Benin City. The survey sampled 1109. An indication by over 63% shows that gender is a factor in youth involvement in internet crime. Available data underscores the General Strain Theory which delineates the effect of pressure as plausible reason for crime at the beckon of economic opportunity. It concludes that there is steady rise in female involvement in internet crime and suggest the eradication of conditions which generates negative pressure that predisposes youth to crime.

Key Words: Crime, Youth, Female, Male and Internet Crime

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Introduction

Abuse of the internet is an obvious actuality since the numbers of its users have increased over the years. As individuals bid their time to conduct online activities, so is the rise in opportunities for committing crime at the push of a button. Crimes perpetrated on the internet have become a concern because of the harm it tends to cause. Today, internet crimes have become the order of the day with a good number of victims growing where financial losses have sailed unchecked. With millions of people globally affected by this menace, the growing acts of internet criminals have become one of the most threatening to law enforcement agent, the judiciary and the civil public at large. The internet and its relevant technological services have become part of the human society. The conduct of business activities as well as other aspect of life is equally influenced it. Its several benefits to the society lend suitability as positive development that allow for enormous socioeconomic growth and efficiency. This efficiency and effectiveness in social transactions however is fast becoming a nightmare (Longe & Chiemeké, 2008). This is because the information technology has turned out to be tools in the hands of a number of individuals that uses the internet for criminal activities such as fraud, identity-theft, scam, forgery among others is wide spread among young people (Longe & Nnonyele, 2022). Internet crime is committed by individuals who make use of the computer and internet to defraud unsuspecting victims (Longe, 2013). Though the internet is socioeconomically beneficial, it has evolved from novel innovation to a special platform for criminal activities. Available statistics revealed that computer-mediated crimes are surging at a rate of about 75% annually (Mirea, Blăjan & Ionescu, 2011).

The problem of internet fraud spans different economy and societies of the world. For instance, in 2015, the Australia Bureau of Statistics and Research revealed that cyber fraud offences committed by people under 18 years had increased by 26 per cent in the previous two years (Aiken, Davidson & Amann, 2016). Also in the United States of America, it was reported that one in every six teenagers and one in every four teenagers in the United Kingdom had been involved in some form of internet criminal activities as of 2016 (Aiken et al, 2016). Another report documented that the estimated global

loss to cyber crime in 2018 was \$600 billion and the figure is likely to drastically increase to \$1 trillion by the year 2020 (Akinkuotu, 2018). This draw attention to the fact that internet crime is a serious problem globally.

Though most internet criminals are usually untraceable, it is widely known that nearly all of such criminals are male. Over the years, female criminals have also been marking their presence on the internet. It is unanticipated that the numbness of victims by female internet criminals encourages its expansion and network (Longe, 2021). Sajjad (2021) attributes this development in rising number of female involvement in internet crime to progress made in technological transformation and societal socio-cultural norms that freed women from traditional order. Currently, the percentage of women involved in internet crime is on the rise, due to socio-economic gender gaps that have been bridged. Women now seem to have more freedom than in the past, and in its wake, more opportunities to commit crime.

Internet crime has become most problematic among young female in developing economies like Nigeria. Over the past two decades, statistics of gender involvement in internet related crimes have recorded significantly lower females' participation in comparison to that of the males (Donner, 2016; Jegede, Elegbeleye, Olowookere & Olorunyomi, 2016; Ogunleye, Ojedokun & Adrinto, 2019). However, in recent time, various gender equality advocacies across the globe have facilitated an assortment of opportunities for women to venture into similar socio-economic spheres hitherto occupied exclusively by the men. As such, there seems to be a new social order in which there is little disparity in gender roles and behaviours across societies. This informs the surge in number of females involved in internet crime. It is be reasonable to argue that issues of internet related crimes in recent time may cut across both male and female gender unlike what has been documented by previous times in Nigeria. For instance, the Global Cyber Security Index (2018) ranked Nigeria as the 5th African country with the highest cybercrime index. In the Nigerian context, the involvement of youths in internet crimes is a problematic observed to be more prevalent in some places than others. For instance, Benin City is one of such fertile grounds where internet criminals tend to germinate. Currently, the

prevalent and dynamic ways youth are involved in internet crime seem to surpass what was hitherto known (Longe & Chiemeké, 2007; Longe, 2013).

Objective of Study

1. The objective is to examine the influence of gender on youth involvement in internet crime in Benin City.

Study Hypothesis

Given the objective above, the study hypothesis is stated in the following:

1. H_0 : There no significant relationship between gender and involvement internet crime in Benin City.
2. H_1 : There is a significant relationship between gender and involvement internet crime in Benin City.

Internet and young adults: the magnum opus of crime

Longe & Chiemeké (2007), Ige (2008) argued that young individuals generally compromise and approve social relationship along gender demarcation. Internet crime is dishonest, deceitful and criminal in nature. It tends to be more prevalent among young adult males and it seems to be something of a shared value and belief in their ranks (Mof'Oluwawo, 2019). Chawki, Darwish, Khan and Tyagi (2015) opine that more young adult males are caught up in most of the online criminal transactions and behaviour. In a similar fashion, Inglehart (2015) submitted that socio-economic crime commonly referred to as internet scam, Yahoo Yahoo, Yahoo plus, internet scam in Nigeria are perpetuated by young adult males. Again, Ibrahim (2016) hold the view that males are more involved than females in criminal activities as a reflection of what happens in the larger society. They have special operational tactics to scam unassuming internet users. They are usually in the company of threes, to five or more with a head who assigns responsibilities (Ibrahim, 2016). As such, it makes sense to argue that internet crime within the present time has evolved into an organized level of sophisticated criminal activities. Their activities often negate the conventional paperwork subject to an audit trail and it uses vast internet technology to carry out various operations. Internet criminals refer to themselves as 'businessmen' and to their victims as 'clients'.

Surprisingly, youths in Benin City are into this type of criminal activities. Efforts have been made to understand the rationale behind this venture despite government attempt to eradicate it. The assumption is that a young male adult is prone to crime because of age and agility (Michael & Freeman, 2016). Some researchers hold that young adult male tend to commit crime as a result of prevailing socio-psychological and economic conditions within their social milieu (Gibson & Rafter, 2006; Rafter, 2018; Andrew & Bonta, 2014; Cerin & Leslie, 2008; Wikström, Oberwittler, Treiber & Hardie, 2012}. However, the gender dimension to internet crime involvement among youths remains an aspect that has not gained significant attention in recent academic researches. Hence, towing along this line in this present study play more critical role in unraveling the mystery behind youth involvement in internet crime in Benin City.

Empirical Review

Youth-related subject matters have always appeared to gain significant attention owing perhaps to events associated with demographic, economic, financial and socio-cultural circumstances. The United Nations conceive a youth or young person within the age of 15-24 (United Nation Habitat, 2008). At the present time, internet crime among youths has gained significant attention yet; the gender factor that could have triggered this trend has not been adequately investigated. Gender connotes the socio-culturally constructed roles that men and women play and the power-relations that obtain within it. Gender constructions have always played a significant influence on the type of criminal activities associated with each sex. According to Aguilar (2004), historically, women have often experienced various kinds of discrimination and exposure to unequal treatment in relation to power and resources control. According to Sokoya, Farotimi and Ojewole (2014), women were subjected to: various roles within the household such as domestic chores that go without pay, occupational seclusion and segregation into low skill works and lack of representation in decision making within the family and community levels. This implies that the construction of feminine role and behavioural expectations did not allow females to go beyond certain socio-economic bounds that would have exposed them to higher level forms of criminality.

This does not negate the fact that certain types of criminal activities were not associated with the female gender such as infanticide, shoplifting, domestic thefts, abortions and perjury (Pollak, 1961).

Over the past two decades, statistics of gender involvement in internet related crimes have recorded significantly lower females' participation in comparison to that of the males (Donner, 2016; Jegede, Elegbeleye, Olowookere & Olorunyomi, 2016; Ogunleye, Ojedokun & Adrinto, 2019). However, in recent time, various gender equality advocacies across the globe have facilitated various opportunities for women to venture into similar socio-economic spheres hitherto occupied exclusively by the men. As such, there appears to be a new social-current in which there is little disparity in gender roles and behaviours across societies. It is plausible to argue that issues of internet related crimes in recent time may cut across both male and female gender unlike what has been documented by studies before.

Ogunleye, Ojedokun & Adrinto (2019) examined the pathways and motivations for cyber fraud involvement among female undergraduates of selected universities in South-West Nigeria found that the level of internet crime involvement among males revealed that females' involvement was quite lower, nevertheless, the study highlighted an increasing trend of females' involvement compared to what was obtained within the last two decades – implying that females' participation in internet crimes is on the increase. Meanwhile, an interesting part of the findings was that female internet fraudsters were initiated into the crime by their male friends and associates.

Theoretical Perspective. The General Strain Theory (GST)

The General Strain Theory states that crime results from negative emotions such as frustration, anger, despair and depression among others. These negative emotions put pressure for remedial action with crime as a plausible response. General Strain theory suggests that strain advances the opportunity or tendency for an individual to commit crime especially when such strain is perceived as unjust, and is associated with low social control mechanism that create some incentive for criminals. Agnew (2006) believes

that when individuals cannot adapt to a situation lawfully, they become disposed to crime in the society.

The theory thus explains crime and criminal activities among young people within Benin metropolis and among different gender within the society. First off, as a result of the perceived socio-cultural conditions and the mitigating economic factors. Most young people subscribe to crime to alleviate the perceived socioeconomic challenge; the flip side seem to be even more harrowing an experience among the females who societally are put down and suffer untold discrimination on the basis of gender and social relevance. This experience provokes gullibility among youth for the need to prove themselves worthy and socially relevant.

Method

According to National Population Commission (NPC, 2006) the population of Benin City was 1,086,882 and projected to be 1,652,061 in 2019.

The target population for this study is male and female youths aged 18 to 35 years, who were domicile in Benin City at the time of the study. The choice of this age group is based on the fact that the theme of this study is specifically focused on issue peculiar with youth within this age group. The population compositions for this target population within the three L.G.As that make up Benin City is presented in table 1 below.

Table 1: Youth Population Distribution by L.G.As in Benin City

S/N	L.G.As	2006 Population			Projected Population (2019)			% Composition
		Male	Female	Total	Male	Female	Total	
1.	Oredo	90,030	94,070	184,100	136,846	142,98	279,832	36.1
						6		
2.	Egor	79,066	81,170	160,236	120,180	123,37	243,558	31.4
						8		
3.	Ikpoba-Okha	79,354	86,293	165,647	120,618	131,16	251,783	32.5
						5		
Total		248,450	261,533	509,983	377,644	397,52	775,173	100.0
						9		

Source: NPC, 2006 and Researcher's Projection

From the calculations in table 1, the target population for this study comprised of 775,173 youths in Benin City. This constitutes 49.5% percent of the entire population in Edo State. It was from this population that the required sample size from this study was determined. The sample size for this study was 1,109. This was determined using the Yamane (1987) formula for calculating sample sizes for finite (known) population. In the original formula provided by Yamane, 5% margin of error was assumed. However, considering the need to increase the sample size, 3% margin of error was used in this present study.

Where:

The multi-stage sampling procedure was used in this study considering the fact that the population was large and made up of various clusters including L.G.As, towns/communities, villages as well as households. Three selected L.G.As within Benin City was clustered according to towns/electoral wards arrangements within each of the selected local government areas. Using the simple balloting method, two towns/wards were picked in each of the three clusters, giving a total of 6 towns/wards. The selection procedure is further shown in table 2.

Table 2: Sampling Distribution, Wards and Towns in each Local Government Area

S/N	L.G.As	Youth Population/ Percent Composition	No of Towns/Wards	Selected Towns/Wards	Proportionat e Sample
1.	Oredo	279,832 (36.1%)	(12 Wards) - <u>Gra/etete</u> - <u>Ibiwe/Iwegie/Ugbague</u> - <u>Ihogbe/Isekhere/Oreoghe</u> - <u>ne/Ibiwe/Ice Road</u> - <u>Ikpema/egudase</u> - <u>New Benin I</u> - <u>New Benin II</u> - <u>Ogbe</u> - <u>Ogbelaka/Nekpenekpen</u> - <u>Oredo</u> - Unueru/Ogboka - Urubi/Evbiemwen/Iwehe n - Uzebu	- Ogbe, - Urubi/Ekheh uan/Iwehen	400
2.	Egor	243,558 (31.4%)	(10 Wards) - <u>Egor</u> - <u>Evbareke</u> - <u>Ogida/use</u> - <u>Okhoro</u> - <u>Oliha</u> - <u>Otubu</u> - <u>Ugbowo</u> - <u>Uselu i</u> - <u>Uselu ij</u> - <u>Uwelu</u>	- Uselu, - Ugbowo	348
3.	Ikpoba- Okha	251,783 (32.5%)	(10 Wards) - Aduwawa/Evbo Modu - Gorretti - Idogbo - Iwogban/Uteh - Obayantor - Ogbeson - Ologbo - Oregbeni - St. Saviour - Ugbekun	- Okada, - Aduwawa	361
Total		775,173	32 (Wards)	(6 Wards)	1,109

Source: Researcher's Compilation (2019)

In order to reach the respondents, combination of household approach and purposive sampling of specific locations where the respondents (youths) could easily be reached was adopted. At the household level, various streets in each of the selected towns/wards was reached using the simple random sampling method, three streets were selected from each of the towns/wards, giving a total of nine streets. Questionnaire was administered from household to household in the selected streets to the respondents and ID was conducted with selected using the snowballing method. The Statistical Package for Social Sciences (SPSS) version 23.0 was used to

process quantitative data. The hypothesis was tested using Mann-Whitney U test. The qualitative data was processed using the Qualitative Data Analysis (QDA) miner software-Max QDA.

Results and Findings

The data revealed that males accounted for 54.2% of the respondents while 45.8% were female. This implies that relatively higher proportions of male youths participated in the study compared to females.

Distribution of the respondents on the view that gender is an important factor in youths' involvement in internet crimes in Benin City

Response Options	Frequency	Percent
Strongly Disagree	49	4.5
Disagree	79	7.2
Neither Agree nor Disagree	164	15.0
Agree	595	54.4
Strongly Agree	206	18.8
Total	1,093	100.0

Field Survey, 2019

54.4% and 18.8% were affirmative as oppose to 7.2% and 4.5% that were of the contrary opinion while 15.0% remain neutral about the view that gender is an important factor in youths' involvement in internet crimes in Benin City. Respondents' disposition about gender role in youths' involvement in internet crime within Benin City could have stemmed from certain socioeconomic challenges and parental background of youth that tend to encourage such behavior among young people. To determine the gendered patterns in internet crime involvement, respondents were presented with options which asked them to give their estimate about male and female youth involvement in crime in figure 1 below:

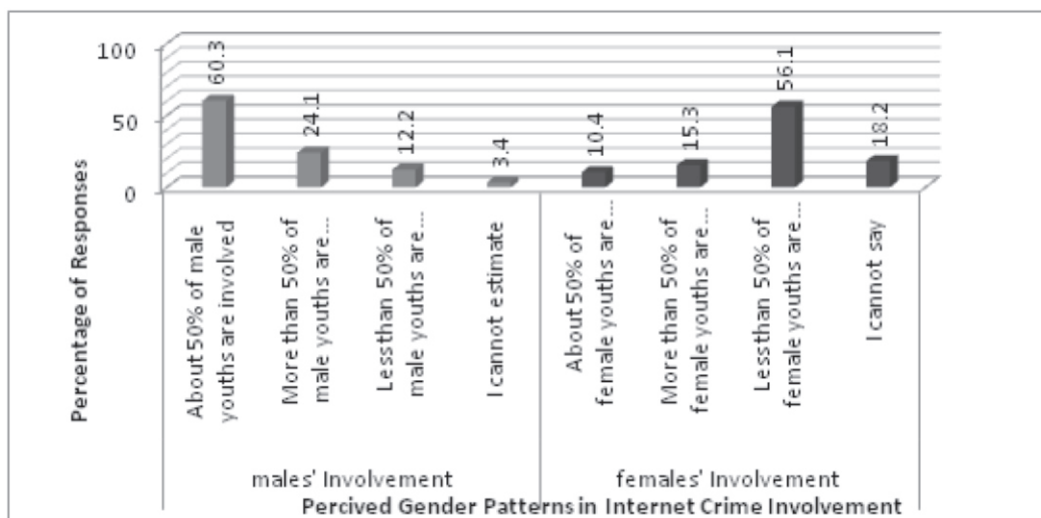


Fig. 1: Respondents' estimates about the gender patterns in youths' involvement in internet crimes in Benin City

Clearly, (60.3%) of respondents estimated that about 50% of male youths are involved in internet crimes. However (56.1%) of the respondents estimated that less than 50% of female youths were involved in internet crimes. What this means is that female youths relatively lower in terms of involvement in internet crime than male youths. This was further corroborated by the IDI that:

...internet crime is becoming more prevalent compared to what it used to be among youth before now...and it is occurring in a more dynamic and dangerous patterns. This trend is most peculiar to young boys within the ages of 18 to 30 years....if you talk of the females, even though it is not quite clear how many females are involved in this kind of crime, but I am sure that females are beginning to catch-on and get involved in an unimaginable ways..., when those young boys hit cash, they spend it on those young girls and in one way or the other, such girls will become aware of what they do. With such knowledge, there is the tendency that they will become instrumental to the real criminals and begin to partake of the act (Male, 34 Years, Unemployed, Egor L.G.A).

Perception of females' roles in internet crimes in comparison with the males

Response	Frequency	Percentage
Females play more serious roles compared to that of males	354	32.4
Females play less serious roles compared to that of males	554	50.7
Females play similar or equal roles as the males	111	10.2
I can't actually describe	58	5.3
No Response	16	1.5
Total	1,093	100.0

Field Survey, 2019

A 50.7% hold the view that females play less serious roles in internet crimes when compared to males. A deviation from that is 32.4% who perceived that females played more serious roles compared to males. However, 10.2% felt that females played similar roles just the male does. This development could be as a result of liberal policies that now allow females to undertake and engage in business that hitherto were consider exclusively male ventures. This was corroborated with view of one of the interviewees, who suggested that:

...well, if you ask me, I will say that the roles of females in internet crimes seem to be peripheral, but when you analyse it properly, you will see that such roles are somehow very instrumental to internet crimes perpetration...for instance, if a female plays the role of intermediary between the primary criminal and the target victim, such role becomes very instrumental because most people especially men have soft spot for beautiful girls and without such, the deal may not pull through (Male, 28, O'level/unemployed, Ikpoba-Okha L.G.A).

Further analysis was conducted to analyse specific roles that female youths play in the perpetration of internet crimes in contrast with their male counterparts. Findings to this

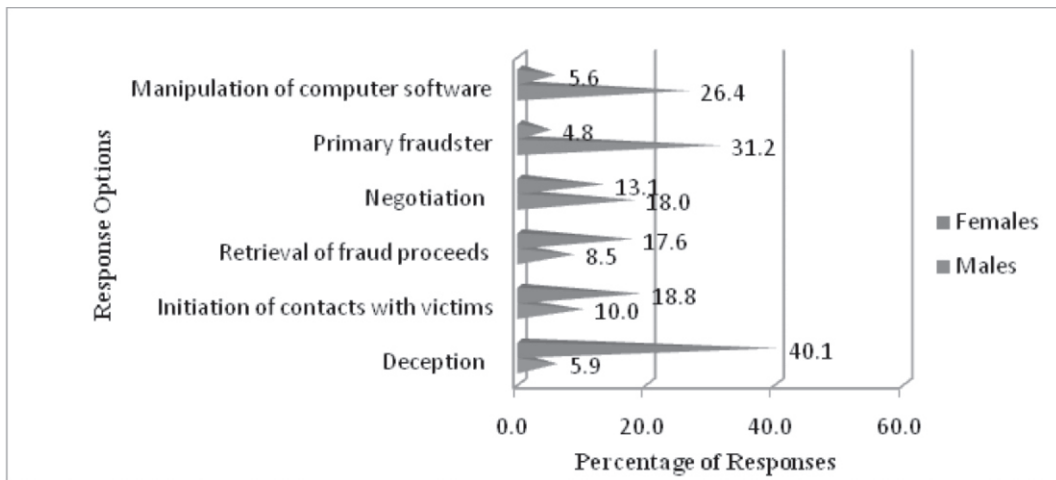


Fig. 2: Respondents views on the relative gender roles in internet crimes perpetration among youths in Benin City

57.6% perceived male to play active roles in the technical aspect of internet fraud including being the primary internet fraudsters and manipulation of computer software used in the crime. Females were perceived to play passive roles including that of deception as perceived by a 40.1% of the respondents; initiation of contact with victims as perceived by (18.8%) and retrieval of proceed from frauds as perceived by (17.6%) respectively.

Test of Hypothesis

There is a significant difference in the perception of male and female respondents regarding the view that gender is a factor that influences youths' involvement in internet crimes. In testing this hypothesis, data collected on respondents' gender were used in cross tabulation with the data which measured the dependent variable (i.e. view that gender is a factor that influences youths' involvement in internet crime).

Summary of Mann Whitney U test showing gender variations on the view that gender is an important factor in youths' involvement in internet crime

Respondent's Gender	N	Mean Rank	Sum of Ranks	Mann-Whitney U	Asymp. Sig. (2-tailed)
Male	592	546.80	323708.5	148180.500	.981
			0		
Female	501	547.23	274162.5		
			0		
Total	1093				

The Mann Whitney U test shows no significant variations between male respondents ($M = 546.80$) and female respondents ($M = 547$), $U = 148180.500$, $p = .981$, regarding the view that gender is an important factor that influences youths' involvement in internet crime. Consequently, the stated alternate hypothesis was rejected, implying that the perception of male and female respondents were the same regarding dependent variable.

Implication

Issue of gender in relation to internet crime involvement in Benin City often looked at involvement in internet related crimes from the male gender perspective. However, this study found that the current trend of internet crime has cut across both male and female gender, even though the proportion of female perpetrators is perceived to be lower than that of the males. Findings obtained from the perceptions of the respondents showed that while about 50% of male youths in Benin City are involved in internet crimes as compared to less than 50% of females who are perceived to be involved in the crime. These findings are consistent with previous researches which variously documented more male participation than females in internet related crimes. For instance Ige (2008) is of the view that male students were more involved than their female counterparts in criminal activities as a reflection of what happens worldwide. However, these findings fall somewhat apart from Adeniran (2008) who contended that in Nigeria, unlike the traditional criminal groups, both sexes are functionally involved in internet fraud in country. Chawki, Darwish, Khan and Tyagi (2015) reported that young adult males are implicated in the bulk

of online criminal activities. Also, Ibrahim (2016) submitted that socio-economic crime locally known as Yahoo yahoo, Yahoo plus internet crimes in Nigeria are perpetuated by young adult males.

However, qualitative data showed that although males seem to be mostly involved in internet crimes, females' involvement in internet related crimes has gradually become a serious concern, considering that more females would likely join the crime if serious actions are not put in place to address the socio-cultural issues that push them into it. This is in line with Inglehart (2015) who argued that young individuals generally compromise and accept new associations and social relationships along gender demarcation. Additional findings along gender disparity in internet crimes involvement revealed that while female play less serious roles including that of deception and initiation of contacts with victims, the males play more serious and technical roles including primary internet fraudsters and manipulation of computer software, among other roles.

Recommendation

Based on the findings of this study, the following were recommended:

1. The government should partner with international organization to render qualitative social services and organize awareness campaign and programmes against the ills of internet crime on regular basis in which repentant internet fraudster will be invited and employed to provide sensitization to fellow youth in Benin City. Promissory statement such as creation of jobs, employment and financial support should be implemented by government to renouncing internet criminals. This will help change their perspective as well as give them good reason to discontinue engaging in such activity. Also, this will discourage the menace of alternative adventure into crime among youth in Benin City.
2. Benin City is a highly traditional/religious society and qualifies to be referred to as a developing society where life and inheritance is centered on family system of primogeniture. In such conditions children, especially male children, experiences pressure to break even. Such pressure often results to unhealthy practice, involvement

in criminal activities, rivalry and comparison among peers and families. Therefore, such social values should be jettisoned and children should be encouraged to succeed at their own pace, doing what is civil and morally upright instead of parent mounting undue pressure on them to succeed. This will discourage the get rich quick syndrome among youths in Benin City, Edo State, Nigeria.

3. Gender seems to be an important factor in the construct of success in Benin City. This perhaps informs why more males are involved in internet crimes than females. This also shows that 'masculine hegemony' is at play in Benin City. Therefore, it is suggested that this construct should be abolished and gender equity should be encouraged. Much demand is placed on the male folk often to their detriment. This should be systematically discouraged with a view of stopping it.
4. Though the issues of male dominating the crime world once held sway, it is evidently becoming indifferent that both genders are now very much involved in crime especially of the internet variant. Therefore it is advised that the female gender should be taken more seriously and given appreciative attention in public social policy and programme so as to keep them away from becoming crime tool and stooge in the hands of male gender.

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JOB SATISFACTION AND ORGANISATIONAL COMMITMENT IN THE HOSPITALITY INDUSTRY IN LAGOS

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Abstract

Job satisfaction and organisational commitment have received a considerable scholarly attention in developed countries, while there is paucity of empirical studies on the issues in Nigeria. Therefore, this article examined the interface of job satisfaction and organisational commitment in the hospitality industry in Lagos State. Secondary and primary data were collected through a systematic review of relevant literature and a structured questionnaire. The data from the questionnaire was subjected to descriptive and inferential statistics. The findings revealed a significantly strong and positive relationship between employees' experience of job satisfaction and organisational commitment in the hospitality industry in Lagos State ($r = .757, p < 0.01$). Specifically, job satisfaction was positively correlated with affective commitment ($r = .661, p < 0.01$), while job satisfaction was negatively correlated with continuance commitment ($r = -.349, p < 0.01$). Also, there was a significantly strong and positive relationship between job satisfaction and normative commitment in the hospitality industry in Lagos State ($r = .761, p < 0.01$). The levels of job satisfaction moved in the same directions with the levels of affective and normative commitment, while the level of job satisfaction moved in a different direction with the level of continuance commitment in the hospitality industry in Lagos State. The owners and managers of hotels should give adequate attention towards increasing the levels of job satisfaction in order to enhance organisational commitment in the hospitality industry in Nigeria.

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Keywords: Hospitality Industry; Job Satisfaction; Organisational Commitment; Lagos State

Introduction

Job satisfaction and organisational commitment are indicators of competitiveness of organisations. Employees may experience satisfaction or dissatisfaction about different aspects of their work such as work environment, leadership styles, supervision, performance appraisal, pay, compensation management, promotion, and attitudes of co-workers, among others. Employees' experience of satisfaction or dissatisfaction varies from one organisation to another, depending on the leadership styles and other circumstances affecting the employees in each organisation. Thus, there is need for an evaluation of the outcomes of job satisfaction in different organisations.

It is possible that when employees are not satisfied with the working conditions in a given workplace, they may look for job satisfaction elsewhere, thereby shifting their allegiance or loyalty from one employer to another. In other words, it is possible that when employees are not satisfied with the working conditions in a given workplace, they may have positive feelings towards the organisation, its values and objectives (Çelik, 2008). This shows that some employees may exhibit organisational commitment, despite their experience of dissatisfaction with certain aspects of their jobs in the organisation (Akinwale & Ogunyomi, 2021).

Moreover, it has been argued that employees who are satisfied with their jobs would perform their duties well and be committed to their workplaces (Akinwale & Ogunyomi, 2021; Gangai & Agrawal, 2015; Hiola & Hanurawan, 2022; Jex, 2002; Kumar, 2021). In the light of the foregoing, employees' experience of job satisfaction or dissatisfaction could affect organisational commitment in different ways across organisations. A brief description of job satisfaction and organisational commitment is necessary in this regard. Lambert (2004) described job satisfaction as the degree to which employees like their jobs, while Wicker (2011) defined job satisfaction as a sense of inner fulfillment and pride that can be achieved in a particular job. Job

satisfaction could bring a pleasurable emotion that often leads to a positive work attitude and improved performance. Job satisfaction can be measured in different ways such as single-item scales or multiple-item scales (Kumari & Pandey, 2011; Macdonald & MacIntyre, 1997; Yanchovska, 2022). A single-item scale of job satisfaction comprises a rating of the overall satisfaction with a current job or a description of the overall satisfaction with a current job in a given organisation, while multiple-item scales of job satisfaction focus on several questions.

Organisational commitment is the degree to which employees are loyal to their workplaces. Meyer and Allen (1997) classified organisational commitment into three categories, namely, affective commitment, continuance commitment and normative commitment. In affective commitment, employees feel they want to remain in the organisation. In continuance commitment, employees feel they need to remain in the organisation. In normative commitment, employees feel they ought to remain in the organisation. The above-mentioned dimensions of organisational commitment show the need to examine the linkages between job satisfaction and organisational commitment in the hospitality industry in Lagos State.

Studies on Job Satisfaction and Organisational Commitment

Studies on job satisfaction and organisational commitment largely focus on the situations in developed countries, while the issues have not received adequate scholarly attention in developing countries. This is evident in Jex's (2002, p. 131) observation showing that 'like many issues in organisational psychology, the study of job satisfaction has taken place primarily in the United States and Western European countries.'

Based on a systematic review of over 60 scales for the measurement of job satisfaction, Yanchovska (2022) identified the most frequent parameters in the measurement of employee job satisfaction as pay, relationship with the supervisor, relationship with colleagues, opportunities for career advancement and working conditions. An illustration of the measurement of job satisfaction is presented thus:

Among the most popular scales for measuring job satisfaction are the Job Descriptive Index (JDI), the Minnesota Satisfaction Questionnaire (MSQ) and the Job Satisfaction Survey (JSS). The JDI measures employees' general satisfaction and their satisfaction with five job-related factors – people on their present job, work on their present job, pay, opportunities for promotion and supervision. (Yanchovska, 2022, p. 33)

Meyer *et al.* (2002) established a linkage between job satisfaction and organisational commitment, showing that job satisfaction is employees' emotional responses towards their jobs, while organisational commitment is employees' emotional responses towards their organisations. This is consistent with the following description by Jex (2002, p. 115):

Job satisfaction essentially represents employees' feelings of positive affect toward their job or job situation. Organisational commitment, which is closely related to job satisfaction, represents employees' feelings of attachment and loyalty toward an organisation. These variables have been studied extensively in organisational psychology.

Similarly, Mohamed *et al.* (2012) found out that job satisfaction is positively related to organisational trust, affective commitment, continuance commitment and normative commitment. Soenanta *et al.* (2020) also established a linkage between job satisfaction and organisational commitment.

Daneshfard and Ekvaniyan (2012) found that the levels of organisational commitments (affective and normative commitment) increased with the level of job satisfaction, while the level of organisational commitment (affective and normative commitment) decreased with the level of job satisfaction. Eslami and Gharakhani (2012) found that job satisfaction had positive effects on organisational commitments.

Valaei and Rezaei (2016) examined the relationship between job satisfaction and organisational commitment through a survey of 256

employees in the telecommunication industry. Their findings revealed that payment, promotion, fringe benefits, co-worker, communication, operating procedures and nature of the work were positively associated with affective commitment. Furthermore, payment, promotion, fringe benefits, supervision, contingent rewards, operating procedures and nature of the work had a positive relationship with normative commitment, while only promotion, fringe benefits and operating procedures were positively associated with continuance commitment.

However, some empirical studies showed no direct relationship between job satisfaction and organisational commitment, given that some satisfied and committed employees decided to leave their organisation, while some dissatisfied and ambivalent employees steadfastly remained in the organisation (Nunn, 2000; Norizan, 2012).

Kalleberg and Mastekaasa (2001) provided an evidence of no significant relationship between job satisfaction and organisational commitment, thereby showing that previous research on the relationship between job satisfaction and organisational commitment has not shown any consistent and easily reconcilable findings.

Moreover, following their observation of the relationship between job satisfaction and organisational commitment, with a focus on a sample of 50 employees in India, Gangai and Agrawal (2015) discovered no significant correlation between job satisfaction and organisational commitment, thereby showing that:

Based on correlation matrix analysis, all the dimensions of organisational commitment clearly have no significant relationship with job satisfaction. The finding of present study can help the organisation in planning and developing the strategies to enhance the organisational commitment of the employees. (Gangai & Agrawal, 2015, p. 276)

Theoretical Framework

A theory is a systematic explanation of a given phenomenon. Motivation-

hygiene theory and equity theory were applied to explain the interface of job satisfaction and organisational commitment in the hospitality industry in Lagos State. The motivation-hygiene theory reveals that some factors in the workplace lead to job satisfaction while some other factors lead to job dissatisfaction. The factors that lead to job satisfaction are called “motivators or intrinsic factors”, including achievement, recognition, work, responsibility, and career advancement, while the factors that lead to job dissatisfaction are called “hygiene or extrinsic factors”, including pay, job security, working conditions, supervision, and interpersonal relations (Herzberg *et al.*, 1959).

The motivation-hygiene theory shows the intrinsic and extrinsic factors (motivation and hygiene factors) influencing employees' behavior. It is noted that the hygiene factors are necessary to prevent job dissatisfaction. This shows that when the hygiene factors are reduced, employees may experience job dissatisfaction. Moreover, a lack of motivation factors in a job tends to make employees conscious of any lack of the hygiene factors.

The likelihood of connection between job satisfaction and organisational commitment is evident in equity theory, especially through a close observation of employees' reactions to the perceived ratio of inputs to outcomes concerning their employment contracts in an organisation. Equity theory is a type of social exchange theory that focuses on how employees can determine the fairness of a social exchange system in the workplace (Adams, 1965). The equity theory is based on the following premises:

- i. Employees bring to the workplace what they perceive to be a number of inputs, which may include educational qualifications, work experience, skills and efforts.
- ii. Employees receive from their employers what they perceive to be outcomes, which may include monetary compensation, fringe benefits, recognition, promotion, and camaraderie.
- iii. Employees cognitively compare the ratio of inputs to outcomes in their department or organisation with the ratio of inputs to outcomes in another department or organisation.

- iv. Employees perceive the existence of equity if the ratio of inputs to outcomes in their department or organisation is equal to the ratio of inputs to outcomes in another department or organisation.
- v. Employees perceive the existence of inequity if the ratio of inputs to outcomes in their department or organisation is not equal to the ratio of inputs to outcomes in another department or organisation.
- vi. The most common form of inequity is underpayment, which occurs when employees perceive that the ratio of inputs to outcomes in their department or organisation is less favourable than the ratio of inputs to outcomes in another department or organisation.
- vii. In their efforts to restore equity, employees can use a number of strategies such as follows: (a) asking for increment of salaries, (b) reducing the level of efforts devoted to work tasks, (c) changing the perceived value of inputs or outcomes, (d) changing the comparative standard, and (e) accepting a job with a more favourable ratio of inputs to outcomes.

The abovementioned premises of the equity theory show that employees' perception of equity or inequity could determine their expressions of job satisfaction and commitment in an organisation. Thus, the level of job satisfaction is a function of employees' perception of equity or inequity of a social exchange system in the workplace, while the level of organisational commitment is a function of employees' reactions to their perception of equity or inequity of a social exchange system in the workplace.

Materials and Methods

This study examined the interface of job satisfaction and organisational commitment in the hospitality industry in Lagos State. The choice of hospitality industry was based on its relevance to the needs of tourists and urban dwellers in Nigeria. Different categories of persons derive benefits from hotel services for the purpose of business and leisure. The study was conducted in Lagos State because Lagos State has the highest number of hotels in Nigeria, given that out of 9,567 hotels across 480 cities in Nigeria, an estimated 2,247 hotels are in Lagos State (Ladipo *et al*, 2020),

This study was based on a cross-sectional survey research design, including secondary and primary data. The secondary data were obtained from a systematic review of relevant literature on job satisfaction and organisational commitment, while the primary data were derived from a structured questionnaire administered to 660 employees, who were randomly selected from the existing hotels across the three senatorial districts in Lagos State. Ten employees were randomly selected from each of the 22 hotels selected from two local government areas in each senatorial district. Thus, 660 employees were selected from 66 hotels in six local government areas across the three senatorial districts in Lagos State.

The sample size was based on a rule of thumb, a conventional or commonly accepted amount. For instance, in a study of determinants of job satisfaction and organisational commitment in Delhi, India, Kumar (2021) observed a sample of 333 health care providers in government health facilities. This is consistent with Neuman's (2014) illustration that an increase in sample size from 50 to 100 reduces errors from 7.1 percent to 2.1 percent, while an increase in sample size from 1,000 to 2,000 decreases errors from only 1.6 percent to 1.1 percent.

The structured questionnaire comprised different sections, namely: socio-demographic characteristics of the respondents, the respondents' views on job satisfaction, and perception of organisational commitment. The psychometric properties of the structured questionnaire were based on the Job Descriptive Index comprising five items developed by Smith *et al* (1969) and the organisational commitment scale developed by Allen and Meyer (1990). This was done to establish content validity, face validity and construct validity of the questionnaire. The reliability of the structured questionnaire was established through a pilot test which produced 0.87 Cronbach's alpha coefficient of reliability. The respondents were assured of compliance with the ethical principles in social science research, including informed consent, anonymity, and confidentiality (Babbie, 2021).

The fieldwork was conducted at different hotels, representing the hospitality industry, within the three senatorial districts in Lagos State. The

sampling frame comprised all the employees in the hospitality industry in Lagos State. Approximately 660 copies of a structured questionnaire were distributed to the respondents. A total of 620 respondents filled and returned the questionnaire, while only 612 copies of the questionnaire were found suitable for analysis, thereby yielding a response rate of 92.7 percent. The data collected from the structured questionnaire were subjected to descriptive and inferential statistical analysis such as distributions of frequencies, simple percentages and Pearson Correlation. The Pearson Correlation was used to measure the strength of the *relationship* between job satisfaction and organisational commitment in the hospitality industry in Lagos State. Correlation coefficient is usually written as *r*. The possible value of *r* ranges from -1.00 to 1.00 (Lane, 2018). The closer the coefficient is to an absolute value of 1 the greater the degree of relatedness between the variables under consideration. The *r* values near 0 indicate a very weak linear relationship between the variables under consideration.

Findings

The findings comprised the socio-demographic characteristics of the respondents, followed by the respondents' views on job satisfaction and organisational commitment in the hospitality industry in Lagos State. Moreover, the interface of job satisfaction and organisational commitment in the study area was established, while the discussions of findings were presented accordingly.

Socio-Demographic Characteristics of the Respondents

Table 1 shows the socio-demographic characteristics of the respondents, including gender, age, marital status, positions in the organisation, work experience, highest level of education and monthly income. More than 54% of the respondents were women, while 45.4% of the respondents were men, thereby showing that women outnumbered men among the workforce in the hospitality industry in Lagos State. The highest proportions of the respondents (30.2% and 27.8%) were in the 25-34 years and 15-24 years age brackets, followed by 20.6% in the 35-44 years age bracket, thereby showing that the highest proportions of the workforce in the hospitality industry in Lagos State are youths. Consistent with their gender and age,

59% of the respondents were married, while 37.1% were single. The rate of divorce, separation and widowhood stood at 3.9% among the respondents. Regarding their positions in the organisation, 68.3% of the respondents were junior staff, while 18.8% of the respondents were supervisors and team leaders. Moreover, 12.9% of the respondents were senior staff and managers in the hospitality industry. This finding shows that junior staff outnumbered other categories of workforce in the hospitality industry in Lagos State. Regarding their work experience, the highest proportions of the respondents (39.9% and 27.8%) had worked in the hospitality industry for 1-4 years and at least 15 years, respectively, followed by 23% of the respondents who had worked in the hospitality industry for 5-9 years. This finding implies that the majority of the respondents had accumulated a reasonable degree of work experience in the hospitality industry in Lagos State.

Regarding their highest levels of education, the highest proportions of the respondents (48% and 35.6%) acquired Ordinary National Diploma (OND) or National Certificate of Education (NCE) and Senior School Certificates (SSCE) or Technical and Vocational Education (TVE) respectively, followed by 9.8% of the respondents with Bachelor's Degree or Higher National Diploma (HND). Very few respondents (6.5%) identified with a postgraduate level of education. This finding shows that the educational requirement for entry level jobs and routine tasks was relatively low in the hospitality industry in Lagos State.

The monthly income of the respondents ranged from less than N50,000.00 to more than N150,000.00. The highest proportions of the respondents (40.5% and 28.4%) earned N50,001.00 – N100,000.00 and less than N50,000.00 per month, followed by 17% of the respondents who earned more than N150,000.00 per month, while 14.1% earned N100,001.00 – N150,000.00 per month. This findings implies that the monthly income of each employee in the hospitality industry in Lagos State was above the national minimum wage (N30,000.00). However, given the current level of inflation in Nigeria, the monthly income of the majority of the workforce in the hospitality industry in Lagos State may not be sufficient for them to meet the costs of living in Lagos State.

Table 1. Socio-Demographic Characteristics of the Respondents

Socio-Demographic Characteristics	Frequency (Total = 612)	Percent (100%)
Gender:		
Female	334	54.6
Male	278	45.4
Age (Years):		
15-24	170	27.8
25-34	185	30.2
35-44	126	20.6
45-54	111	18.1
55 and Above	20	3.3
Marital Status:		
Divorced/Separated/Widowed	24	3.9
Married	361	59.0
Single	227	37.1
Positions in the Organisation:		
Junior Staff/Others	418	68.3
Supervisors/Team Leaders	115	18.8
Senior Staff/Managers	79	12.9
Work Experience (Years):		
1-4	244	39.9
5-9	141	23.0
10-14	57	9.3
15 and Above	170	27.8
Highest Level of Education:		
SSCE/TVE Certificate	218	35.6
OND/NCE	294	48.0
Bachelors' Degree/Higher National	60	9.8
Diploma	40	6.5
Masters' Degree / Others		
Monthly Income (Naira):		
Less than ₦50,000.00	174	28.4
₦50,001.00 – ₦100,000.00	248	40.5
₦100,001.00 – ₦150,000.00	86	14.1
More than ₦150,000.00	104	17.0

Source: Survey 2022

The Respondents' Views on Job Satisfaction

Table 2 shows the respondents' views on job satisfaction. A total of 54.6% of the respondents were not satisfied with their monthly pay, while only 45.4%

of the respondents expressed their satisfaction with their monthly pay. Approximately 64% of the respondents were not satisfied with the supervision styles, while only 36% of the respondents expressed satisfaction with supervision styles. Interestingly, 80.6% of the respondents expressed satisfaction with the attitudes of co-workers, while only 19.4% of the respondents were not satisfied with the attitudes of co-workers.

Moreover, 57.2% of the respondents were not satisfied with the promotion and opportunities for career development, while only 42.8% of the respondents expressed satisfaction with the promotion and opportunities for career development in the hospitality industry in Lagos State. A total of 73.7% of the respondents were not satisfied with the work nature, while only 26.3% of the respondents expressed satisfaction with the work nature in the hospitality industry in Lagos State. The finding on job satisfaction shows that many respondents were not satisfied with different aspects of job satisfaction except attitudes of co-workers in the hospitality industry in Lagos State.

Table 2. The Respondents' Views on Job Satisfaction

Indicators of Job Satisfaction	Yes		No		Total	
	Freq.	Percent	Freq.	Percent	Freq.	Percent
Satisfied with pay	278	45.4	334	54.6	612	100
Satisfied with supervision styles	223	36.4	389	63.6	612	100
Satisfied with co-workers	493	80.6	119	19.4	612	100
Satisfied with promotion / career path	262	42.8	350	57.2	612	100
Satisfied with work nature	161	26.3	451	73.7	612	100

Source: Survey 2022

The Respondents' Views on Organisational Commitment

Table 3 shows the respondents' views on organisational commitment. A total of 63.9% of the respondents expressed their willingness to identify with the organisation, while 36.1% of the respondents expressed a contrary view on the issue. However, 55.1% of the respondents noted that they were not emotionally attached to the organisation, while only 44.9% of the respondents expressed their emotional attachment to the organisation.

Unfortunately, 65.4% of the respondents expressed lack of access to opportunities for a better job, while only 34.6% of the respondents confirmed their access to opportunities for a better job, thereby showing a moderately high prevalence of continuance commitment in the hospitality industry in Lagos State. In fact, 74.8% of the respondents expressed their craving for a better job or intention to quit their jobs in the hospitality industry in Lagos State, while only 25.2% of the respondents did not express their craving for a better job or intention to quit their jobs.

A total of 72.7% of the respondents did not express their loyalty to the organisation, while only 27.3% of the respondents expressed their loyalty to the organisation. Similarly, only 27% of the respondents expressed their obligation to remain in the organisation till retirement, while 73% of the respondents did not express their obligation to remain in the organisation till retirement. The finding on organisational commitment shows high levels of affective and continuance commitment with low level of normative commitment. The observed levels of organisational commitment could be a function of the level of job satisfaction in the hospitality industry in Lagos State.

Table 3. The Respondents' Views on Organisational Commitment

Dimensions of Organisational Commitment	Yes		No		Total	
	Freq.	Percent	Freq.	Percent	Freq.	Percent
Willingness to identify with the organisation	391	63.9	221	36.1	612	100
Emotional attachment to the organisation	275	44.9	337	55.1	612	100
Access to opportunities for a better job	212	34.6	400	65.4	612	100
Craving for a better job / Intention to quit	458	74.8	154	25.2	612	100
Loyalty to the organisation	167	27.3	445	72.7	612	100
Obligation to remain in the organisation till retirement	165	27.0	447	73.0	612	100

Source: Survey 2022

The Interface of Job Satisfaction and Organisational Commitment

As shown in Table 4, the results of the Pearson correlation analysis ($r = .757$, $p < 0.01$) revealed a significantly strong and positive relationship between employees' experience of job satisfaction and organisational commitment in the hospitality industry in Lagos State. This implies that the levels of employees' expressions of job satisfaction increased or decreased with their levels of organisational commitment in the hospitality industry in Lagos State. Specifically, job satisfaction was positively correlated with affective commitment ($r = .661$, $p < 0.01$), while job satisfaction was negatively correlated with continuance commitment ($r = -.349$, $p < 0.01$). This implies that the level of job satisfaction increased or decreased with the level of affective commitment, while the level of continuance commitment increased as the level of job satisfaction decreased in the hospitality industry in Lagos State. Also, there was a significantly strong and positive relationship between job satisfaction and normative commitment in the hospitality industry in Lagos State ($r = .761$, $p < 0.01$). This shows that the level of job satisfaction increased or decreased with the level of normative commitment in the hospitality industry in Lagos State.

Table 4. Correlation Analysis of Job Satisfaction and Organisational Commitment

	Job Satisfaction	Affective Commitment	Continuance Commitment	Normative Commitment	Organisational Commitment
Job Satisfaction	1				
Affective Commitment	.661**	1			
Continuance Commitment	-.349**	-.207**	1		
Normative Commitment	.761**	.502**	-.563**	1	
Organisational Commitment	.757**	.882**	-.051	.708**	1

** Correlation is significant at the 0.01 level (2-tailed)

Discussions of Findings

This study examined the interface of job satisfaction and organisational commitment in the hospitality industry in Lagos State. The main finding in this study is consistent with the previous observation by Hiola and Hanurawan (2022), which confirmed a reciprocal relationship between job satisfaction and organisational commitment, thereby showing that if employees experienced a high level of job satisfaction, their level of commitment to the organisation would be high and vice versa.

The findings in this study are also consistent with the observation by Soenanta *et al* (2020), who established a linkage between job satisfaction and organisational commitment in their explanation of the effects of job satisfaction and organisational commitment on employees' retention in a lighting company.

Similarly, Meyer *et al.* (2002) established a linkage between job satisfaction and organisational commitment. Moreover, Daneshfard and Ekvaniyan (2012) found that the levels of affective and normative commitment increased or decreased with the level of job satisfaction. Furthermore, Valaei and Rezaei (2016) confirmed the relationship between job satisfaction and organisational commitment in the telecommunication industry.

Conclusion

This study examined the interface of job satisfaction and organisational commitment in the hospitality industry in Lagos State. Job satisfaction was examined in different ways, with a focus on the following parameters: pay, supervision styles, attitudes of co-workers, promotion, opportunities for career advancement, and work nature. Employees' level of satisfaction with the abovementioned parameters significantly influenced organisational commitment, especially affective and normative commitment, although the linkage between job satisfaction and continuance commitment was negative.

The findings from this study suggest that the owners and managers of hotels and other organisations in the hospitality industry need to make strategic

decisions that will translate into sustainable improvement in the levels of job satisfaction and organisational commitment in the hospitality industry. Satisfied employees can make valuable contributions to the growth and development of their organisations. The satisfied employees may find great satisfaction in their jobs and remain committed to their organisations. Highly satisfied employees could have a tendency not to give up easily in the process of carrying out their job descriptions.

Therefore, the owners and managers of hotels should develop interest in employee engagement practices to create a friendly atmosphere for employees to express their full potentials including positive emotions about their jobs and the organisation. Moreover, they should give adequate attention towards increasing the levels of job satisfaction in order to enhance organisational commitment in the hospitality industry in Nigeria.

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**CURBING YOUTH RESTIVENESS IN NIGERIA:
A PANACEA TO THE SOCIO-ECONOMIC
DEVELOPMENT OF NIGERIA,
SUB-SAHARAN AFRICA**

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Abstract

Youth restiveness has become an agonizing contemporary national issue in all countries of the world and Nigeria in particular, as it is evidenced by the incessant and persistent number of civil unrest movements across the country. This paper seeks to identify, discuss and suggest ways to curb this menace in order to promote the socio-economic development of Nigeria. The strain and frustration theory were adopted as the theoretical orientation for the study. The paper revealed that restiveness amongst Nigerian youth is as a result of poor governmental policies, unemployment, poor educational system, unfair distribution of mineral resources, poor standard of living, and poor infrastructural facilities among others. This paper recommends that to manage Nigerian youth and curb the menace of youth restiveness, necessitate good and responsive governance, provision of skill acquisition programmes within the country's educational system, increasing youth employment opportunities as well as to recognize, support, and direct their skills, talents, and education into the areas of society that would foster progress, and sustainable socio-economic development.

Key words: Frustration; Restiveness; Menaces, Socio-economic development, Youth

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Introduction

Globally, youth restiveness has developed into a behaviour pattern, with numerous consequences that relate to issues of agitation and uproar by youths over issues of neglect, lack of recognition, exclusion from development/political blue-print instability, lack of security, and desertification Ojobah et.al. (2020). Youth restlessness illustrates the dark side of human societal evolution. Ojobah et al. further stated that this unfavourable development restricts the free flow of activities (political, social, educational, and religious), and it has become intolerable in the current period where instability, dread, chaos, and tension are evident. In nearly every town in Nigeria and especially recently, youth unrest has been on the rise. The incessant restive activities of youth in Nigerian have not only had adverse consequences on the youth, but also on their entire community and the society at large. In 2020, it was reported that several lives were lost across the country as well as the destruction of assets worth billions of naira during Nigerian "End SARS" movement (Amnesty International Report, 2020). Also in 2022, during the prolonged Academic Staff Union of Universities (ASUU) strike, some Nigerian youth especially those who constitute of the students population took to the street, unleashing untold hardship on road users which crippled most economic activities across the country (Awuzie, 2022; Deji-folutile, 2022).

In various protests and counter protests across Nigeria, the phenomenon has evolved into the use of youth. Young people make up a significant component of the Odua People's Congress (OPC) in the South-West, a group of ethnic militia; the ferocious Biafra Sovereignty State Actualization Movement(MASSOB), Movement for the Emancipation of Niger Delta (MEND),and the Movement for the Survival of Ogoni People(MOSOP) both in the East and South-South regions. There are many members of the internationally renowned insurgent group Boko Haram in the northeastern region of Nigeria, the majority of whom are young people (Esere, et al. 2015). Worldwide, youth restiveness is a kind of deviant behavior that every society frowns at (Yusuf, 2014), and in Nigeria, it has become an agonizing contemporary issue that will continually bedevil the nation if not properly managed or stemmed.

Restiveness among youth has evolved into a tool utilized by young people to get what they desire through their leaders; these deeds are typically carried out in an illegal way. It is an intentional tool of planned retaliation to perceived grievances that have an increasing destructive potential (Babayaju, 2015). Although, most scholars view youth phase as the transitional phase from dependency (infancy) to independence (adulthood) (United Nations Youth, 2019; Akpokighe & Ejovi, 2020). This includes the combination of actions, behaviour and attitude exhibited by young people especially when they are unsatisfied with issues of deprivation, neglect, marginalization, and other feelings of dissatisfaction (Ejumudo, 2014). A sizable share of the population of Nigeria is composed of youth who are valuable socio-economic developmental tools. Despite their numerical superiority, the youth are more often than not disregarded and relegated to the background (African Union Commission, 2011 in Eze, 2015).

According to Honwana (2013), the incidence of youth restiveness is alarming in developing nations of the world and Nigeria inclusive. Honwana went further to say that, the youths' in Nigeria see their political leaders as manipulative, crooked and sycophant, whose policies and decisions are most of the time received with objections that play out as large-scale demonstrations and protests, as a ticking time bomb is created when young people's idleness is combined with their sense of exclusion and pessimism. Youth restiveness in Nigeria has become an agonizing national security challenge which has had, and still having, negative consequences on the developmental strides across the nation (Chika & Onyene, 2010; Okpoko & Chaka, 2019).

Regardless of their level of education, youth at any point of their lives are determined to obtain sustainable job in an enabling environment in order to help them meet their essential needs. When young people are not happy, there is frequently a situation of anarchy, the destruction of lives and property, because the youth's expressions are frequently violent and interfere with the law and order as well as social and economic activities which cause a deviation from the normative value of the society.

Nigeria is evolving or already exists as a hub for youth-related crime. Its occurrence and persistence presumably undermine social security in the nation and pose a threat to it. Other frequent chaotic activities include conflicts between members of cults, political squabbles, conflicts over religion, and disagreements over land, communal conflicts, and herdsmen/farmers clashes, in addition to ethnic and tribal conflicts. These are in addition to militancy in the Niger Delta area and acts of terrorism in North Eastern Nigeria (Abdullahi, et al. 2016). More than 600 people died and millions of naira's value of property were destroyed in Jos in 2008 (Adinoyi, 2009; Balogun 2009). In 2009, youth-related violence claimed over 600 lives in the cities of Bauchi, Jos, Nasarawa, Lagos, and Ibadan (Adinoyi, 2009; Balogun 2009; Eya, 2009). Since Nigeria's switch to civilian government in 1999, Human Rights Watch (2012) calculated that thousands of young people have died in acts of chaos. Thousands of Nigerians have died as a consequence of killer herdsmen's activities, particularly in the northeast.

Youth unrest has grown to be a significant, persistent national issue, as evidenced by the increase in the number of unrest movements that has manifested in the forms of students demonstration against increment of tuition, Nigerian youth's 2020 "END SARS" movement against police brutality, the ongoing violence agitation for the Republic of Biafra (IPOB), which has claimed lives and still claiming lives, the multifaceted terrorism, banditry, kidnapping that has resulted in the proliferation of weaponry and the emergence of militias in Nigeria , amongst others. There are a large number of members of the internationally famous insurgent group Boko Haram in Nigeria's northeast, the majority of who are young people (Esere, et al. 2015).

lthough restiveness amongst Nigerian youth has always been aimed at achieving social, economic, and political liberation, however, when if these movements are not effectively controlled, they may result in a large number of fatalities, destruction of lives and properties, or they may be used by social outcasts as a cover for theft and property destruction. Since the dawn of time, the scourge of youth restlessness has existed; nevertheless, no long-

term cure has been found; this overwhelming occurrences has led to several ethnic crisis, civil unrest in communities, low productivity across nation, loss of gainful employments as most expatriate companies have relocated out of the country; as foreign investors style of avoidance of crisis ridden environment. Therefore, if this upsurge of youth restiveness is left unchecked, this menace will continue to discourage developmental strides in Nigeria. This paper aims to pinpoint the reasons for the rise in unrest among young people in Nigeria, in addition to its causes and effects, and suggest the feasible and workable solution.

Causes of youth restiveness

Every nation's growth, prosperity, and stability depend heavily on education. The foundational information for human development on the educational and social levels is obtained in a supportive educational environment. The causes of youth restlessness have been determined to be numerous. The following factors, according to Anasi (2010), contribute to youth restlessness: Inadequate educational chances and resources, unemployment, poverty, a dearth of essential infrastructures, and poor communication flow are all symptoms of bad governance. Akpokighe and Ejoyi (2020) stated that lack of job opportunities, poor standard of living, poor governmental policies, inadequate education system, poor infrastructural facilities, lack of information are reasons for youth continued restiveness. In a similar vein, Ozohu-Suleiman (2006) stated that unemployment has trapped Nigerian youths. On the other hand, Zakaria (2006) contends that youth in African nations are more susceptible to the manipulation of agents' provocateurs due to the rising tide of unemployment and their fear of the future. According to Zakaria (2006), youth restiveness in developing nations is caused by a lack of employment opportunities, which has disastrous effects. According to Chukuezi (2009), the main causes of youth unrest are marginalization, unemployment, exuberance, and youth involvement in political thuggery. Youth become agitated and restless when they believe that adults are wasting resources that are intended for them.

In Nigeria today, with more young people now attending university, there is a growing need for information. However, many of these fields are not

entrepreneurial, thus, making them dependent on scarce government jobs. This implies that the great majority of young people are abandoned in the bitter cold of unemployment. It is scary how quickly unemployment is rising in Nigeria (Onuba, 2019). According to a report published in 2018 by the Nigerian National Bureau of Statistics, there were 13.58 million and 15.99 million young people without jobs in the second and third quarters, respectively, up from 11.92 million in the first quarter of 2017. The soaring unemployment rates of Nigerian youth have been pin-pointed by some scholars as one of the cardinal reasons that have inspired young people restiveness in Nigeria (Akpokighe and Ejoyi, 2020).

Numerous government organizations, including the National Directorate of Employment, the Millennium Development Goals MDG, government agency responsible for labor and productivity, and the Ministry of Youth and Social Development, as well as the fact that there aren't any jobs, result in the annual production of thousands of graduates. These organizations have utterly failed to develop and implement pro-job creation policies that would have sufficiently fueled the natural talents and exuberant energy of these graduates (Onwubiko & Okonkwo, 2013; Otunu – Ogbisi & Sheke, 2014).

Another risk factor for young people's restlessness is retaliation and reappraisals. On their part, Chukwuemeka, et al., (2011) rightly observed that young people in the South-South of Nigeria are usually upset about the degradation and dehumanizing state of their communities occasioned by the activities of multi-national companies and the seemingly lukewarm attitude of their leaders. This situation of utter helplessness was the beginning of kidnapping incident in the southern part of the country, that usually targets international oil employees, as well as to numerous militant attacks and pipeline vandalism. For Oromareghake, et al. (2013), the escalating state of violence between the Niger Delta youth and the Nigeria government is that of the politics of access to the oil fund.

Similarly, owing to the Indigenous People's Republic of Biafra's MaziKanu's imprisonment, the youth in the Eastern regions in Nigeria have become particularly rowdy. Hence, in the South-East, Mondays are now becoming traditionally "stay at home" days in retaliation against the Federal Government and people are severely attacked or kill if they dare to go out on

Mondays. Chika and Onyene (2010) believe that young people take to the street because of the overbearing nature of their leaders, bad governance and poverty.

Another contributing element to youth restiveness in Nigeria is a low standard of living. There is a saying in Nigeria that goes like this: "a hungry man is an angry man". People are considered to be poor when they cannot take care of their fundamental necessities. Majority of the Nigerian populace live below the poverty level. Aworawo (2000) agreed that there is a connection between poverty, unemployment, discrimination, and youth restiveness in relation to violence by youth towards the Nigeria government. All These challenges have led to continuing economic hardship, growing need for tribal recognition, poverty, unemployment and accessible education (Okpoko & Chaka, 2019).

Effects of youth unrest on Nigeria's socio-economic development

Nigerian youth's methods and approaches to achieving their goals have slowed social progress and crippled the country's level of productivity. The various mass protests towards protecting their interest seem to have created more problems (Akpokighe & Ejoyi, 2020). Youth restiveness frequently causes an increase in crime, an unsafe environment, a bad financial situation, a rise in unemployment, and rebellious youth conduct in the community.

According to Akpokighe and Ejoyi (2020), youth restiveness constitutes fear, torments, insecurity and uncertainty, promotes conflicts and has affected the peaceful coexistence of citizens as well as foreigners. Property destructions have slowed down the nation's development, while conflict and unrest have been exacerbated by youth involvement in criminal activity. Thus, the obvious effects of youth restiveness (when allowed to escalate) on any society is that it could be a security challenge which can discourage development (Chika & Onyene, 2010). Furthermore, according to Abamara (2014), Nigeria is currently suffering from a high rate of unemployment and a very saturated and overstretched labor market. Statistics indicate that each year, more than 9,000 graduates leave our tertiary institutions, but only

about 10% of them find gainful employment after completing the National Youth Service Corps. In reality, the situation in our country right now is quite concerning, and the high unemployment rate has encouraged many young people in Nigeria to engage in a variety of social vices like duping, armed robbery, kidnapping, and drug trafficking, to name just a few, in order to make ends meet.

For Oromareghake et al. (2013), the activities of the expatriate oil workers which has been the causes of oil spillage in the Niger delta has increase violence in that region, that caused The oil exports of Nigeria to decline by 25% in 2006. Billions of naira is lost by the national treasury every year as a result of the widespread insecurity brought on by the actions of the unruly youth. Local as well as international Investors have fled the area due to the problem of insecurity, which has increased unemployment.

Pettinger (2017) stated that a low rate of economic growth can cause higher unemployment. Financial crisis is inevitable in a nation when there is inflation, financial mismanagement, and financial theft. The demand for goods by the general public will decline, and industries will only need a minimal amount of services when there is an improper flow of money throughout society. One of the most well-known tragedies of the twenty-first century in Nigeria is the unrest among young people, which has a severe impact on both individuals and society as a whole. These various movements and unrests are a threat to the security and corporate existence of the nation (Kolawole et al., 2016). Restiveness amongst young people have become a topical discuss in the polity and social-economic domain in Nigeria, as the nation's peace, security and corporate existence is endangered due to the predominance of this phenomenon (Akpokighe & Ejoyi, 2020). When the youth are not satisfied, there is frequently a situation of chaos.

Curbing youth restiveness through education

Nigeria is evolving or already exists as a hub for youth-related crime. Its occurrence and persistence presumably undermine social security in the nation and pose a threat to it. Other frequent chaotic activities include

conflicts between members of cult, political conflicts, religion based disputes, disagreement over land, clashes between communities, herdsmen/farmers clashes, in addition to tribal and ethnic conflicts. These are in addition to militancy in the Niger Delta area and acts of terrorism in North Eastern Nigeria. Meanwhile, studies have shown that Nigeria's six geopolitical zones are plagued by ongoing violence and unrest, which is detrimental to growth and stifles economic development. (Akpan et al., 2012; Ewetan & Urhie, 2014).

Today's youth unrest is terrible and has become one of the biggest safety issues confronting both people and society at large. Since they were heavily involved in all of the wars and bloodshed that the nation endures, youth who are seen as tomorrow's leaders have instead turned out to be society's destroyers. According to Yusuf (2014), it is clear that the government has not been resistant to the phenomenon; nonetheless, the method used to quell the majority of unrest in Nigeria involved more oppressive and violent activities, which were carried out by the military and police. This is made clear by Chukuezi (2009), who said that the government of the Niger Delta is still using retaliatory measures to quell unrest there despite the announcement of an amnesty. Chukuezi added that the government's development commission boards and ministries, which were created to address public concerns, have never produced any notable results instead serving as a vehicle for corruption and self-enrichment at the expense of the region's impoverished people.

According to Anasi (2010), libraries and information can help to quell the restlessness of young people. In a similar vein, Mba, et al. (2021) stated that in their scholarly article that a council chief has identified education as one of the crucial elements that will bring about the much-needed calm in the Niger Delta, where leaders frequently bemoan the harm that youth restlessness has caused to the area. More so, According to Abamara (2014), education is the lifeblood of every nation and the cornerstone of any lasting growth in any nation. Abamara went on to say that education has contributed to the development of our nation because it produces the labor force and professional expertise that a nation needs to advance.

Similarly, Otunu-Ogbisi and Sheke (2014) stated that it is impossible to overstate the role that functional quality education has in empowering Nigerian youths and reducing youth unrest. It is important to promote effective, high-quality education that has an emphasis on eradicating poverty and non-formal education. Laying a solid foundation for education from primary through post secondary levels is crucial because it promotes "lifelong functional education," as described by Obanya (2003) in Dienyi (2011). In order to empower Nigerian youth, Obanya added that, this involves ensuring that reading and numeracy are effective and instilling the life skills of manipulative thinking. Adegoke (2012) recommended some solutions that can be applied to address youth restiveness and they include that: families must take time to reengage the youth within the home; parents need to spend quality time with them; educational institutions should ensure that the school is a place of trusted relationship; government at all levels should provide care and protection for all the young people; and that youths should acquire assertive skills.

Theoretical framework

The framework underpinnings for this study are the notions of strain and frustration. Merton, (1968) observed that the pathological makeup of an individual does not lead to deviant acts; instead, such acts are the results of the dichotomy between societal set goals and the legitimate means to actualizing them. Merton continued by saying that not every member of society has the same possibilities to achieve their aspirations in the community. This implies that those who lack the chance to actualize these societal ideals through legal means feel stressed and disappointed and are left with no choice but to turn to illegal measures in order to accomplish these goals. On the other hand, Atkinson and Atkinson (1975), posit that frustration theory believes that unattended issues are generally the source of frustrations. This implies that there is a strong likelihood that a person may become frustrated and subsequently deviant when his attempt to realize something he considers important to him is refused.

Crossman (2019) states that tension and conflict arise when resource and power are unevenly distributed between groups in society and that this

conflict becomes the engine for social change. When a culture places priority on material achievement and prosperity, but it provides a small section of the population with legal means to attain these objectives. Those who are left out may resort to unethical or illegal measures of attaining them, in the end, tension and resentment lead to riots, demonstrations, and civil unrest. Nigerian youth's constant turmoil and restiveness are their expressions against the poor leadership and the uneven socio-economic development in the Country. Therefore, the usefulness of restlessness as an explanation among youth and its associated unlawful repercussions can be attributed to the frustration and strain theory of deviance.

Conclusion and recommendations

This study has shown that youth restlessness is a social issue which has become a cause of great concern in Nigeria. Several factors contribute to this and these are typically the consequences of poor governmental policies, unemployment, poor education system, unfair distribution of resources, poor standard of living, and poor infrastructural facilities among others have been discovered in this paper as causes of the youth restiveness. The aftermath of youth violent protests which includes property destructions, social and criminal vices have historically had negative social effects. Hence, reducing it calls for a comprehensive approach.

In view that youth restiveness is caused by numerous factors such as inadequate educational chances and resources, poverty, bad leadership amongst others; we will therefore recommend that details about available jobs and educational possibilities, as well as information on the effects of youth restiveness must be provided by librarians. This is true because libraries need to be repositioned to service tomorrow's leaders. If young people have timely access to the right information, the level of restlessness among them will be significantly reduced. Additionally, in other to curb the problem of unemployment, a dearth of essential infrastructures, poor standard of living and poor communication flow between government and the populace which result to youth unrest, there should be an engagement in discourse rather than destroying property and lives carelessly. This is due to the fact that it is difficult to overstate the benefits of peaceful communication and agreements when compared to the costs of violent conflicts and young

unrest. This will create a suitable avenue where the government, in particular, and various societal groups can meet on a regular basis to engage in dialogue with the youth.

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THE RELEVANCE OF FEMINISM TO NIGERIA'S NATIONAL DEVELOPMENT

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Abstract

The philosophy of feminism has influenced geography tremendously since its emergence within the discipline in the 70s. This paper seeks to explore another strand of the influence of feminism; namely its impact on national development. Given the definition of development as a positive difference in people's living standards within a specific geographical area resulting from increased wealth creation and its more equitable distribution, can feminism engender increased wealth creation and improved societal well-being? Drawing from relevant literature, this paper explores the multiple avenues through which feminism and feminist research can positively impact community, regional, and national development albeit within the Nigerian context. The above validates the contemporary relevance of feminism in a country in dire need of transformation along multiple dimensions such as Nigeria.

Keywords: Feminism, philosophy, development, oppression, and Nigeria

Introduction

The meaning of the term feminism is varied and contested. However, the core notion of what it means for something to be feminist: ... is ... [to be] actively engaged in promoting the agenda of ending the oppression of

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women in any of its various forms" (Zinkin, 2016, p. 2). Therefore, according to Bunch 1983 (as cited in Aqleen, 2020, p. 4), feminism can be defined as "an effort" for bringing insights from different female experiences together with the help of research and data collection for producing those approaches which will understand and end female oppression". The above definition also points to the foundation of feminism, viz the sexism and sexist oppressions suffered by women.

Sexism can be described as a belief in the superiority of the male folk over the female folk, or discrimination against women based on sex or disadvantages arising from cultural domination of women. It is "a discriminatory breach of a modern humanist conviction that all individuals ought to be recognized as unique personalities and permitted the free discovery and self-development of their potentials and capacities" (Johnson, 2012, p. 84); just as it is an infringement against formal equality which "requires that similarly situated individuals be treated similarly regardless of their sex or gender" (Becker, 1999, p. 33). Frye (1983, pp. 10-11) defined oppression as "an enclosing structure of forces and barriers which tends to the immobilization and reduction of a group or category of people". It is vital to note that a particular form of oppression is not sexist because it harms women since women suffer several oppressions including racism, classism, ableism, homophobia, and others. Oppression is sexist only when one is subject to it on account of being or appearing to be a woman.

Sexism has different manifestations and categories. It can be hostile or traditional (e.g. restriction of women to traditional and low-status roles, sexual exploitation), benevolent (e.g. unsolicited offer of help from men, prevention of women from partaking in mentally and physically challenging roles), or ambivalent (e.g. romanticizing and idealizing women who only perform the traditional role of housewife) (Glick & Fiske, 1997). The aforementioned writers further added that the commonality of the categories and manifestations above is their "assumptions (e.g. that women are the weaker sex)" and presumption - the presence and immutability of "traditional gender roles". And both incline "to justify and maintain patriarchal social structures" (p.121). Feminism seeks to: identify, study,

expose, explain, resist, and eliminate all forms of sexist oppression that women suffer.

Feminism has permeated many disciplines, and in geography, it manifested as feminist geography. Feminist geography is essentially concerned with "improving women's lives by understanding the sources, dynamics and spatiality of women's oppression, and with documenting strategies of resistance" (Dixon & Jones III, 2006, p. 43). Therefore, "At the heart of feminist geographies are analyses of complexities of power, privilege, oppression and representation, with gender foregrounded as the primary social relation" (England, 2006, p. 286). Since emerging in the 1970s, feminist geographers have been united by the "goal of socially and politically changing the world they seek to understand" (p.290). This goal is worth emphasizing. This is because, unlike positivism which is apolitical and lacks activism, feminism is both political and activist. Again, unlike positivism which is focused on earthing the laws that govern both the physical and social world, feminism's ultimate goal is the vanquishing of all manners of sexist oppression using the knowledge gained through research. It follows that the research process of feminist research does not terminate at research report writing or publication, it extends onto the deployment of the research findings to engender social change.

Feminist geography has had considerable influence on the discipline of geography since its emergence in the 1970s. For instance, its "arguments about the situated or positioned nature of academic products and knowledge have been increasingly accepted, and there has also been progress in the understanding that men do not constitute the ungendered "norm" with women as the gendered "other"" (Dias & Blecha, 2007, p. 3). Despite the progress, feminist geography is still beset by challenges that tend to counter its steady progress as a sub-discipline within geography. Three such challenges highlighted by the above scholars are recalled below.

First, feminist geographers are hardly appropriately credited for their ideas which are absorbed by the whole discipline. This has tended to whittle down the status of feminist geography (or geographies) when compared with

other sub-disciplines within the field whose contributions to the discipline are not only adequately credited but also celebrated. Furthermore, feminist geography is persistently being perceived as the only sub-discipline within the profession where gender and gender-related issues are addressed, therefore the wider discipline need not pay attention to such issues. Lastly and perhaps most importantly because of the focus of this article, is the fact that there are geographers who hold the view that feminist geography is no more needed because the work of feminists is already fully adopted by the academy and the profession of geography, its purpose incorporated into social theory as well as critical geographies.

In light of the last of the above challenges besetting feminism, the relevance of feminism as a research perspective, and by extension national development considering the link between research and development, has been called to question. National development is here operationalized as a general and marked positive change in the living standard or well-being of the citizens. This article, drawing from relevant literature, seeks to demonstrate the relevance of feminism by demonstrating the multiple avenues it can positively impact Nigeria's national development.

The rest of this article is focused on highlighting and explicating the various avenues through which feminism can positively influence Nigeria's development.

Feminism and national development

There are multiple avenues through which feminism improves national development and this demonstrates its relevance in a country in dire need of transformation on several fronts such as Nigeria. Some of these avenues are itemized and explained below.

Feminist research and national development

A marked positive net difference in general living standard or well-being is predicated on accelerated creation and equitable distribution of national wealth. Generally, the increment in the quantum of goods and services produced within a given period constitutes the wealth created within the

same period. Before attempts to equitably share the national wealth, it has to be created first. Researches play a crucial role in wealth creation because of the new products, improved production processes, and product improvements discovered in the course of research. The above is confirmed by the assertion that "Economic development is predicated on long-term investments in the generation, dissemination, and absorption of new ideas ..." (Feldman, Hadjimichael, Lanahan, & Kemeny, 2015, p. 9) that are related to production. This underscores the importance of ivory towers and research institutes in many countries since they are centers of ideas generation.

In Nigeria, the universities have not been able to play this transformational role effectively. One of the reasons adduced is the enduring "publish or perish" slogan operative in the Nigerian universities system. The import of this slogan is that each career promotion depends upon attaining a specified number of research publications. An unfortunate consequence of this "is that by orientation, content and primary intent, the bulk of research going on in ... [the Nigerian] universities at present is neither related to nor determined by the demand and priorities of the Nigerian economy, society and polity" (Yusuf, 2012, p. 325). Instead, it is driven by and dependent upon the promotional needs of the academics. Consequently, they are of minute relevance to the nation's developmental needs. Despite the above, there are some research results capable of transforming society lying surprisingly unused in the archives of many universities in Nigeria. Members of the academia have argued that government and private enterprises are not adopting, adapting, and applying these research findings in ways that can lead to the production of new goods and services, and improvements in policies, production processes, and existing products.

However, it is here suggested that one of the hardly mentioned reasons for the yawning town-gown gap in Nigeria is the research paradigm employed by the majority of Nigerian researchers. The predominant research paradigm is positivism and this paradigm is deficient in the sense that it is apolitical and lacks activism as earlier referenced. With positivism, the research process terminates at the objective publication of the findings;

there is no compulsion to apply the findings to transform society on the part of the researchers. This is unlike feminism.

It has been correctly stated that "[f]eminist research is committed; that is, feminists seek to actively transform the lived realities they research" (Staeheli & Lawson, 1995, p. 335). These authors further stated: "feminists seek to validate and legitimate knowledge of gendered power relations and to further political and social change based on that knowledge" (p.333), and this effectively leads to the "breaking down [of] the dualistic relation that often characterizes activists and academics" (p. 334). This implies "feminist researchers often apply their findings in the service of promoting social change and social justice" (Brooks & Hesse-Biber, 2007, p. 4).

This feminist practice of "render[ing] permeable the demarcations between classrooms and communities, research and lived experience" (Addleson & Potter, 1991 as cited in Staeheli & Lawson, 1995, p. 336) makes feminism a relevant research perspective in a country in dire need of transformation in many facets like Nigeria. For if a good number of Nigerian researchers adopted feminism as a research paradigm, the results would certainly not be lying unused in the archives since the researchers would feel compelled to use the results to transform society. Therefore, feminism is not only relevant; it is a much-needed research philosophy in Nigeria.

In addition, within the context of the relationship between development and knowledge, it has been argued that "it is not sufficient to have access to knowledge; one must also have the necessary capabilities to understand, absorb and exploit it" (Fagerberg, 2010). Given the above, feminism, it can be argued, can contribute to the development of a general culture of knowledge exploitation for societal advancement. This stems from the unrelenting commitment by feminists to deploy research findings to transform society. The widespread adoption of this commitment can help drive and deepen the culture of research findings utilization for societal advancement amongst academics in the Nigerian university system.

Moreover, Fagerberg (2010) has also argued that the lack of capacity to exploit knowledge (whether locally or internationally generated) is

responsible for the inability of most developing countries to benefit from the advancement derivable therefrom. He further traced this dearth of capacity to the absence of openness to new ideas and openness to people. The latter "has to do with the extent to which people with different characteristics (with respect to origin, gender, sexual orientation, and so on) are offered equal opportunities in the economic sphere and are able to work together" (p. 21). The implication is that "a society that for some reason discriminates against a large part of the talent pool of its population will be at a loss when it comes to development" (p.21). Undoubtedly, there is general overt and subtle discrimination along gender, ethnic, and sexual orientation lines in Nigeria. By pushing for the elimination of all forms of oppression in the country, feminism can facilitate the economic advancement of Nigeria through the creation of an enabling environment for all citizens (irrespective of gender, ethnicity, (dis)ability status and sexual orientation) to contribute maximally to national wealth creation.

Feminism and the elimination of resources misdirection

Enloe (as cited in Staeheli and Lawson, 1995) has pointed out that the development projects designed by International Agencies to improve farm productivity in Africa assume that men are the majority of farmers on the continent. This assumption is not always correct. The World Bank Living Standard Study-Integrated Surveys on Agriculture (LSMS-ISA) revealed that for Tanzania, Uganda, and Malawi, the total female share of total national agricultural labor is respectively 56%, 52%, and 52% (Palacios-Lopez, Christiaensen, & Kilic, 2018, p. 61). The same report shows that in southern Nigeria, women provide up to 51% of total farm labor. This false assumption (at least in the above contexts) can cause the disproportionate concentration of agricultural productivity-boosting resources in the hands of the men at the expense of the women who are the major producers of agricultural produce. This misstep can seriously jeopardize the realization of the intended outcomes of such interventionist programs. By drawing attention to household and household dynamics, feminism can aid the realization of the objectives of agricultural production-boosting interventionist programs through the alignment of programs and actors and the elimination of resource misdirection.

Feminism and societal wellbeing

A taken-for-granted assumption in development discourse is that, as stated by Jones (1990), social welfare achievement primarily implies the alleviation of the multiple forms of poverty through the more equitable redistribution of available wealth. Part of this assumption is the notion of accelerated economic development through increased production which comes from the enhancement of the productive capacity of the citizenry. This implies that increased production and the equitable distribution of the created wealth will engender widespread prosperity and the flourishing of a greater percentage of the citizenry. But as noted by Becker (1999, p. 22),

Human beings, whether men, women, or children, do not flourish when hyper-masculinity is glorified and traditionally feminine qualities (such as care, caretaking, and valuing relationships) are denigrated. Nor do human beings flourish when all males are pressured to adopt hyper-masculine attributes and repress feminine ones, and all females are pressured to adopt traditionally feminine attributes and repress masculine ones

It can be inferred from the above statement that societal well-being is compatible with neither hyper-masculinity nor hyper-femininity; it is rather dependent upon the presence (or absence) of an optimal masculinity-femininity balance. Given the above, it is incumbent upon each society to find its balance between masculinity and femininity. How does an overly patriarchal and hyper-masculine society like Nigeria find that optimum balance? It is here suggested that feminist qualities of emphasizing the emotional, and exposing and pressing for the elimination of female gender injustice can potentially enable the emergence of this optimum balance. This is because the continuous penetration of feminist attributes, values, and traits into Nigerian society can catalyze the continuous dilution of the intensity of the prevalent hyper-masculinity, and eventually tilt the country toward her optimal masculinity-femininity balance.

Feminism, the Nigerian narrative, and national development

In trying to explain the dismissal and trivialization of women's suffering by the legal system, Robin West noted that women encounter great difficulty in

communicating their pains and pleasures since these are essentially different from men's pain or pleasures; and an example was made of differences in communication within the context of date rape and sexual harassment (as cited in Becker, 1999, p. 41). Date rape is described as a "date" by the man, whereas it is referred to as "rape" by the woman. Sexual harassment is expressed as "sexual" by the man, and it is communicated as "harassment" by the woman. This situation is exacerbated by the cultural injustice that women suffer. According to Fraser (as cited in Becker, 1999, p. 45), cultural injustice is rooted in social patterns of representation, interpretation, and communication. Examples include cultural domination (being subjected to patterns of interpretation and communication that are associated with another culture and are alien and/or hostile to one's own); non recognition (being rendered invisible by means of the authoritative representational, communicative, and interpretative practices of one's culture); and disrespect (being routinely maligned or disparaged in stereotypic public cultural representations and/or in everyday life interactions)

In a highly patriarchal society like Nigeria (Offiong, Eyo, & Offiong, 2021), there is no doubt that women specifically suffer cultural domination in addition to non recognition and disrespect. The combination of the difference in communication between men and women, the cultural domination endured by women in the male-centered and male-identified Nigerian society, and the suppression of female voices ensures public discourses are mere echoes of masculine voices. Feminism allows the voices of women to be heard. In fact, given that in 2021, 49.3% of Nigerians were females (World Bank, 2022), the continued suppression of the voices of women who constitute nearly half of the total population is a travesty in supposedly democratic Nigeria.

It is by giving vent to women's expression of their feelings and emotions that Nigeria as a society will come to fully comprehend the "rape" in date rape and the "harassment" in sexual harassment. In other words, the Nigerian narrative remains incomplete in so far as it consists wholly of the fears, aspirations, conquests, defeats, emotions, needs, and what have you of men

as told by men. A truly complete Nigerian narrative will emerge when the already existing Nigerian masculine narrative is complemented by the feminine Nigerian narrative, and the objective narrative about Nigeria is paired with its subjective counterpart. Feminism remains a vital catalyst for the emergence of this complete Nigerian narrative by allowing the advent of alternative views, whether subjective or feminine.

The suppression of female voices has implications for planning and national development. The bottom-up approach to planning encourages the participation of the people whose lives are the target of the planning initiative. As has been noted by Pissourios (2014, p. 92),

The fundamental precondition for the implementation of a bottom-up approach is the existence of a 'bottom level', which for urban planning corresponds to the existence of a community that has certain needs, problems and expectations, that are different from other communities, and is also willing to participate in planning in order to influence them.

And Rogers (1980) described development as "a widely participatory process of social changes in society intended to bring about social and material advancement (including greater equality, freedom and other valued qualities) for the majority of people through gaining control over their environment" (as cited in Mamah, 2011, p. 17). Therefore, community participation is central to both development and the bottom-up approach to planning.

The use of town hall meetings to elicit ideas for interventionist programs at the local level, in conformance with the participatory nature of both development and the bottom-up approach to planning, is not uncommon in Nigeria (see Kebbi State Ministry of Budget and Economic Planning (KSMBEP), 2020, p. 2). The exclusion of female voices from contributing ideas, either through their outright exclusion from such town hall meetings or the suppression of their voices at the meetings, skews the planning/development process toward meeting males' needs and aspirations. The predominance of masculine voices during such town hall

meetings implies that ab initio, the emanating interventionist programs/projects from the interaction cannot pass the "all-inclusive development" test. Hence, by aiding the emergence of a complete narrative, feminism encourages all-inclusive national development. This is because as opined by Parpart (1995, p. 240), "Emancipatory development will only occur when development theorists and practitioners adopt a more inclusive approach to knowledge/expertise, a readiness and ability to 'hear' different voices/experiences..." (as cited in Beetham and Demetriades, 2007, p. 202). Feminism, the overthrow of all forms of oppression and development in Nigeria

In patriarchal societies like Nigeria, other group-based oppressions coexist with sexism. Such group-based oppression might be based on a variable such as race, sexuality, ethnicity, religion, class, (dis)ability status, and many others. All these group-based oppressions have a common root, which is the desire of one group to exert control and domination over another (Johnson, 1997, in Becker 1999, p. 25). Apart from implying the interrelatedness of all forms of oppression, this common root is also the source of the weakness of all forms of oppression. This is because drawing attention to this common root weakens all the forms of oppression connected to it (Johnson, 1997, in Becker 1999, p. 25). The focus of feminism on researching and challenging all forms of oppression women experience adequately positions it to undermine all manifestations of oppression in Nigeria by drawing attention to the common root they all share, to wit, one group's desire to dominate and control another.

Female suppression can be "customary and legal constraints that block women's entrance and/or success in the so-called public world" (Tong, 1989, p. 2). Female oppression, which in this context can be described as the voluntary error of "operating at half-strength... half the brains, half the inspiration, ... and, half the human resources" (Taylor, 1975, p. 48) is antithetical to national development. This is because the resources (financial, material, and human) that would have been invested to spur development are diverted to maintaining and sustaining the apparatus of oppression. Secondly, the oppressed group is prevented from contributing

its optimum quota to national development through outright denial of opportunities to both maximally develop and subsequently deploy personal capacities. Since "economic development occurs when individual agents have the opportunity to develop the capacities that allow them to actively engage and contribute to the economy" (Feldman, Hadji Michael, Lanahan, & Kemeny, 2015, p. 7), for most women who bear the brunt of "this policy of exclusion, the[ir] true potential goes unfulfilled" (Tong, 1989, p. 2). For Nigeria, this translates to possible suboptimal utilization of the potential of 49.3% of the total national population of over 200,000,000 people.

Furthermore, deliberate denial of due reward for the effort of the oppressed women disincentivizes effort maximization and depresses total production output and per capita GDP. Empirical evidence in support of the negative impact of gender discrimination on economic growth was found in India. In a study to investigate the impact of gender discrimination (i.e. exclusion of women from occupying managerial positions or from participating in the labor market) on economic growth, it was revealed that both forms of discrimination depress economic growth and the latter form of discrimination lowers GDP per capita (Esteve-Volart, 2014). Therefore, by virtue of its ability to contribute to the elimination of all forms of oppression, feminism has the potential to promote national development in Nigeria.

Conclusion

Feminism has retained both the "belief" and "activism" components which have marked the evolution of the meaning of the term. Therefore, feminism is a belief that women unjustifiably suffer various forms of oppression which should be researched and exposed, as well as an avowed commitment to utilizing the research results to birth change, and elevate the status of women. Feminism has permeated many professions, geography inclusive. It manifested in geography in the form of feminist geography. Feminism has improved geography in myriad ways. Despite these positive contributions, the continued relevance of feminist geography has been questioned. This article has sought to justify the relevance of feminism by highlighting and explicating the various avenues through which it can contribute to national development in Nigeria, and by extension, other patriarchal societies.

Consequently, it is our contention that feminism can engender national development in Nigeria by: entrenching the culture of research result utilization through the elimination of the divide between classrooms and communities; lessening or eradicating resources misdirection by drawing attention to household dynamics and improving the alignment between programs and actors; enhancing general societal wellbeing by encouraging the emergence of an optimal balance between masculinity and femininity; encouraging the emergence of a complete narrative at various scales which is a vital input in development planning; and vanquishing all forms of oppression and the creating a conducive environment for the entire citizens to contribute their optimal quota to national development. This paper concludes that feminism is both a relevant and necessary philosophy in a country in dire need of developmental transformation such as Nigeria.

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EFFECT OF PESTICIDES USE ON SORGHUM PRODUCTION AMONG RURAL FARMERS IN BENUE STATE, NIGERIA

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Abstract

This study assessed the effect of pesticides use on sorghum production among rural farmers in Benue State, Nigeria. Specifically, the study explained how the methods used by farmers for pesticides application has impacted positively or negatively on sorghum production in Benue State and evaluated the common challenges faced by farmers using pesticides for sorghum production in Benue State. The diffusionist theory was employed for the study. Cross sectional research design was used for the study. From the population 2,244 sorghum farmers, a sample of 400 respondents was determined using Taro Yamane (1967) formula. The study utilised multistage sampling procedure to arrive at the target respondents. Questionnaire and key informant interview methods were used to collect data from the respondents. Findings revealed that farmers who apply pesticides correctly on their sorghum experienced high yield whereas the negative effects noticed due to wrong application were crop burn, stunted

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growth, crop failure and yellowing of leaves which resulted to low yield. Findings indicated that pesticides have serious health effects such as rashes, back/neck pain, stomach pain and vomiting. The study therefore recommends that the Benue State government should constitute a price control team that would fix prices of pesticides and should also subsidise it so that farmers can buy and improve on their sorghum yield. Farmers should use Nim extract, hermetic bags, pick bags or even pepper in order to lessen the health effect of insecticides on the consumers. Empty pesticides containers should no longer be used as drinkers or storage containers.

Keywords: Effects, Pesticides Use, Sorghum, Production, Rural Farmers, Benue State

Introduction

Sorghum is a cultivated cereal that is generally believed to have originated in North Africa amongst countries along the Nile within the Ethiopian region in 1,000 B.C and is today one of the five most important cereal crops behind rice, wheat, corn and barley largely grown in Africa, Asia, North America and South America (Adegbola, 2013; McGinnis & Painter, 2020). The global sorghum production of 2021/2022 among top producing nation showed United States of America as the leading producer with a production capacity of 11.4 million metric tonnes. Nigeria is second with a production scale of 6.7 million metric tonnes. Mexico, Ethiopia, India, Sudan, Argentina, Brazil, China and Australia produced 4.8, 4.5, 4.3, 3.5, 3.4, 3.0, 3.0, 2.6 million metric tonnes respectively (Shahbandeh, 2023). In Africa, Nigeria is the leading sorghum producer, followed by Ethiopia in terms of total production. Sorghum is the largest staple cereal crop accounting for 50 per cent of the total output and occupying about 45 per cent of the total land area devoted to cereal crops production in Nigeria (Yahaya, Shimelis, Nebie et al., 2022).

Sorghum is produced this much because of its importance to national and human development as the grain provides ingredient for many indigenous food and beverage companies in Nigeria. Also, Sorghum is largely consumed in Nigeria and it is believed to have a lot of nutritional benefits due to its high anti-oxidant properties, and it contains the vitamins; B1, B2, B3, calcium

(Ca), potassium (K), Iron (Fe), phosphorous (P) and sodium (Na) (Organic Facts, 2017). In spite of its importance to human, economic and national development, sorghum production in Nigeria in general and Benue State in particular is severely constrained by pest and diseases which in turn have an adverse effect on the livelihood of farmers and other stakeholders across the value chain by reducing valuable income and profitability, thereby creating poverty among farmers (Ugwu, Omoloye, Asongwa et al., 2015).

Consequently, most farmers in Nigeria and indeed Benue State have resorted to the use of herbicides for the control of weeds and insecticides for the control of insect pests and disease, leading to massive importation of the product into the country, with the global sales volume estimated at 35 billion US dollar a year (Ewepu, 2023; Adejoro, 2023). At various stages of the sorghum production chain, pesticides are used in Nigeria. Studies (Udegbunam, 2022; Adejoro, 2023) revealed that, 80 per cent of farmers in Nigeria used pesticides and about 40 per cent of them used banned pesticides especially persistent organic pollutant for example; dichloro-diphenyl-trichloroethane (DDT), Aldrin, Lindane, and Gamallin 20 among others in crop production and preservation. This made agricultural experts to argue that pesticides use is indispensable to agricultural production hence one-third of agricultural products are produced using pesticides (Tudi, Daniel, Wang et al., 2021; Sarkar, Gil, Keeley et al., 2021).

Although, its enormous benefits to agricultural production, pesticides are toxic in nature and do not differentiate between target and non-target species of animals, and as such have tremendous effects on crops and human health when inappropriately handled (Hashimi, Hashimi & Ryan, 2020; Sarkar et al., 2021). Due to non-compliant and indiscriminate use of pesticides, several incidences of pesticides poisoning have been reported globally. According to a report by FAO (2011), about 1 million people a year are being poisoned by pesticides with 200,000 cases resulting in death. The study further revealed that most of these toxicities and fatal consequences occurred due to pesticides used by farmers without adequate knowledge acquired through formal training. Moreover, NAFDAC 2008 reported that 112 people were hospitalized and 2 children died after eating Moi-Moi in

Bekwara Local Government Area of Cross River State in which the laboratory analysis revealed high levels of Organophosphate, Carbamates, Fenithrothion and Chlorpyrifos that are highly toxic pesticides (Vanguard, 2008). Again, it was reported that over 121 students of Government Girls Secondary School, Doma, Gombe State were hospitalized after consuming beans contaminated with gamalin 20 pesticides (Adegbole, 2013).

There are approved scientific methods for pesticides application prescribed by agricultural expert worldwide. Regrettably, most smallholder farmers in Nigeria lack adequate information concerning the type and dosage of pesticides to be applied as the only source of information is usually the product label (Ajayi, 2006a). This is why Ugwu et al. (2015) argued that a good number of farmers do not have access to information on safety tips about pesticides handling or training in pesticides management. Analysts have argued that the regulatory agencies in Nigeria have not performed optimally in their regulatory functions as banned and expired pesticides still floods Nigerian markets. This study specifically sought to explain how the methods used by farmers for pesticides application has impacted positively or negatively on sorghum production in Benue State and evaluate the common challenges faced by farmers using pesticides for sorghum production in Benue State.

Theoretical Framework

The study adopted diffusion of innovation theory. The concept of diffusion was first studied by the French sociologist Gabriel Tarde in late 19th century and by German and Austrian anthropologists such as Friedrich Ratzel and Leo Frobenius. The theory postulates that the process of diffusion of cultural traits always follow from a developed culture into an under developed one. The researcher unlike others such as Idyorough (2015) align with this argument and noted that the postulate is applicable in most developing countries including Nigeria as no culture develops in isolation. Pesticides are produced in the developed countries of Europe, America, and China, and exported to the underdeveloped nations of sub-Saharan Africa. Zhang (2011) argue that in these developed nations; there are strict laws and regulations guiding the use, sale, importation, exportation and the

application of pesticides. However, in most developing countries including Nigeria, pesticides are used with little or no regards to prescribed guidelines, practices and regulations. Consequently, pesticides are indiscriminately imported, sold, transported and used without adequate laws and regulations. Agricultural extension scheme which contributes in transmitting pesticides knowledge to farmers in developed nations is not practicable in some developing nations especially in Africa as extension agents are said to be grossly inadequate and could not cope with the challenge of attending to large number of farmers to educate them on the proper methods of pesticides application, as a result, farmers in most developing nations including Nigeria misuse, abuse and wrongly apply pesticides. Hence their only source of information on pesticides is pesticides labels, vendors and colleague farmers (Ugwu et al., 2015).

Materials and Methods

This study adopts cross sectional design. The design was chosen to enable the researcher select samples from large population as it offers the benefit of getting opinions and views from wide range of respondents. The study area was Benue State of Nigeria. The people of the State are predominantly small-scale farmers. The State has three major ethnic groups which are Tiv, Idoma and Igede. The people of Benue State cultivate a wide variety of agricultural products such as sorghum, millet, sesame, mango, oranges, beans, rice, sweet-potato, maize, yam, cassava, cocoyam, palm oil, African pear, tomatoes, chili-pepper, peanuts, to mention these few. The State is one of the major sorghum producing States in Nigeria which is why is chosen as the area of study. In Benue State, modern techniques of farming are not yet popular with farmers as most of them are not educated and farm majorly on subsistence level. Use of scientific methods of farming such as fertilizers, improved seed, herbicides, insecticides and other foreign methods appear to be on the increase. However, affordability, accessibility and availability of these scientific techniques are still a challenge; hence most of the farmers are uneducated and are seriously constrained by their poverty situations. The population of the study consists of all sorghum farmers in Benue State. Therefore, the population of sorghum farmers in Benue State obtained from BNARDA is 2,244 (BNARDA, 2019). A sample of 400 sorghum farmers was

determined using Yamane (1967) formula for known population. The study utilised multi-stage sampling procedure to sample responses of sorghum farmers in Benue State. The questionnaire and key informant interview methods were used to collect data from sorghum farmers, extension workers, crop production experts and BNARDA Officers. Data collected from the field was analysed both quantitatively and qualitatively. Data gathered through these techniques was triangulated.

Results and Discussion

Effects of Pesticides Use on Farmers Producing Sorghum in Benue State

Size of Sorghum Farm

Table 1: Size of sorghum farm of the respondents

Size (in hectare)	Frequency	Percentage
Less than 1 hectare	112	28.4
1 hectare	134	34.0
2 hectares	62	15.7
3 hectares	50	12.7
4 hectares	18	4.6
5 hectares and above	12	3.0
No response	6	1.5
Total	394	100.0

Source: Field Survey, 2022.

Table 1 shows the sizes of sorghum farms of the respondents. The distribution indicates that most of the farmers, 34.0% (134) and 28.4% (112) have sorghum farms of one hectare and less than a hectare respectively, 15.7% (62) have up to two hectares of sorghum farms. Respondents that have three hectares of sorghum farms were 12.7% (50), while those with four and five hectares are 4.6% (18) and 3.0% (12) respectively. This result implies that most farmers plant sorghum in splotches of land due mostly to the nature and pattern of settlement in the area which does not warrant ownership of large expanse of land. The data also depicts that farmers are discouraged to venture into planting of more sorghum as the expected yield and income is not gained grossly owing to insect and pest attacks.

Farmers' Experiences and use of Pesticides on Sorghum Production

Table 2: Farmers Experiences and use of Pesticides Usage for Sorghum production

Farmer's Experience	Frequency	Percentage
High yield	162	41.1
Low yield	79	20.1
Poor yield	73	18.5
No change in yield	4	1.0
Others	8	2.0
No response	68	17.8
Total	394	100.0

Source: Field Survey, 2022.

Table 2 presents data on experiences of the respondents on sorghum production due to pesticide use. The findings reveal that, 41.1% (162) experience high yield of sorghum due to pesticide application, 20.1% (79) said their yielded was low, while 18.5% (73) had poor yield of sorghum. Respondents with other different experiences constituted 2.0% (8) and 1.0% (4) of the respondents experienced no change in sorghum yield even though they used pesticides. This therefore implies that those farmers who experience high yield of sorghum could mean that their application of pesticides was correctly done, while those who experience poor yield could be that their application of pesticides was wrongly done.

Key informants were also asked if pesticides use can increase sorghum yields. All the key informants (agricultural experts) who were engaged in the interview were unanimous in their responses that:

Seeds dressing pesticides prevent termites from insects attack and enable planted sorghum to grow very well. Pesticides also helps to control weeds which could compete with sorghum and make it free from weeds thereby making the crop to grow very well and produce good yields particularly when used as recommended. (December, 2022)

This therefore is in line with Ugwu et al. (2015), who observed that properly applied pesticides contribute to higher yields and improved product quality by controlling weeds, insects, nematodes, and plant pathogens.

*Quantity of Sorghum Harvested by Farmers***Table 3: Quantity of sorghum harvested by farmers**

Quantity	Frequency	Percentage
1-5bags	298	75.6
6-10bags	72	18.3
11-15bags	8	2.0
16-20bags	3	0.8
21bags and above	5	1.3
No response	8	2.0
Total	394	100.0

Source: Field Survey, 2022.

Table 3 presents data on the quantity of sorghum harvested by the respondents in the last farming season. The majority, 75.6% (298) of the respondents harvested between 1-5 bags of sorghum as compared to 18.3% (72) who harvested between 6-10 bags. A negligible number 2.0% (8) harvested more than bags, 0.8% (3) 16-20 bags, while 1.3% (5)' harvested 21 bags of sorghum and above. The quantity of sorghum bags harvested by majority of the respondents could be as a result of the individual farmer's knowledge of pesticide application. The low yield encountered by farmers could also be due wrong application particularly of post-emergent pesticides among farmers in the study area. This study finding seems to differ from previous studies on experiences of sorghum production and pesticides use. The findings show that despite the use of pesticides for sorghum production, most farmers still recorded only between 1-5 bags. However, Adebo and Oladele (2014) posited that the use of pesticides has been found to accelerate food production globally through increased crop yields and efficiency of food production processes, and have been found to help in controlling the rise in price of food. Similarly, it has been argued that farmers who used pesticides on cocoa farm in Osun State had increased production, as the pesticides prevents disease infestation and enhances the growth of crop (Okonkwo et al., 2016).

Effect of Wrong application of Pesticides on Sorghum Farm

Table 4: Effect of Wrong application of pesticides on sorghum farm by the respondents

Effect	Frequency	Percentage
Yellowing of the crop	76	19.3
Stunted growth	91	23.1
Crop failure	82	20.8
Crop burn	113	28.7
Other	21	5.3
No response	11	2.8
Total	394	100.0

Source: Field Survey, 2022.

Table 4 presents data on the effect of pesticides on sorghum farm due to wrong application by the farmers or hired personnel. The above data indicates that, 28.7% (113) of the respondents suffered crop burn as an effect of pesticide wrong application, 23.1% (91) experienced stunted growth of the sorghum crop, 20.8% (82) noted failure of sorghum crop, 19.3% (76) complained of yellowing of the sorghum leaves, while 5.3% (21) noticed other effects of wrong pesticide application. The implication of the above result is that, the use of pesticides has advantages as well as disadvantages. Though, they are able to control weeds, but they still affects the crop with burns, stunted growth, failure, yellowing of leaves, among other effects, which in turn affects the total output of sorghum produced when wrongly used and particularly when wrong pesticides are used.

Key informants were asked to know whether pesticides use can affect sorghum production especially when it is wrongly applied. According to a 52-year old male Director in KII/Department of Crop Production, BNARDA, yes it does. For instance, overdose application of herbicides can cause the crop to fair as sorghum is a very fragile crop. It can cause crop burn, yellowing and even stunted growth thereby making it to produce low yield. While under dose application can also make weeds not do die thereby making them to compete with the crop for nutrients and photosynthesis. (December, 2022)

The above findings are in agreement with Dan et al. (2017) who found out that fungicides have been shown to have effects on crop growth and physiology by various disruptions such as growth reduction, perturbation in the development of reproductive organs, alteration of nitrogen, and/or carbon metabolism leading to a lower nutrient availability for plant growth. Similarly, Ambarish et al. (2017) observed that the application of chemical pesticides has adverse effect by producing the various phytotoxic symptoms on sorghum, as the crop is very succulent and possess soft texture and highly sensitive to chemical insecticides

Challenges Encountered due to Pesticide Use by Farmers in Benue State Challenges Farmers Encountered due to Pesticide Use

Table 5: Challenges farmers encountered due to pesticide use

Challenge	Frequency	Percentage
High Cost	246	62.4
Fake and adulterated Pesticides	73	18.5
Inadequate/Unavailable	41	10.4
Lack of Technique/Knowhow	14	3.5
Other	17	4.3
No response	3	0.8
Total	394	100.0

Source: Field Survey, 2022.

Table 5 presents findings on challenges encountered by the respondents due to pesticides use. The majority of respondents 62.4% (246) complained of the high cost of the product, 18.5% (73) of them said that fake and adulterated pesticides sold in markets in their areas has been their challenge, 10.4 (41) said pesticides are inadequate or scarce when needed most, 3.5% (14) said lack of technique/Knowhow is their challenge, 4.3% (17) choose other challenges, while a negligible 0.8% gave no response. This implies that farmers consumed most of the sorghum harvested and cannot make out enough money to purchase the required pesticides for the next farming season. Again, it could mean that the price of pesticides keeps skyrocketing beyond the reach of sorghum farmers in the study areas. Also,

most preferred pesticides are usually unavailable particularly in the preceding cropping season due some prevailing economic challenges such as the high cost of importation as a result of in high exchange rate and Covid-19 among other factors. Additionally, availability of fake and adulterated pesticide in the open market could mean that there is no regulatory agency of government to regulate the importation, production, sale and distribution of pesticide in study area.

The above finding is in-line with Meijen (2018) who noted that inconsistent pesticide availability is a major constraint to good pest control. Due to limited infrastructure and an inefficient supply chain, pesticides are not present when needed, thus defeating one of their most significant advantages of preventing crops from insect infestation. Kughur (2012) study on the factors militating against the use of herbicides indicated that high costs of herbicides were the major factor militating against the use of pesticides among farmers in Makurdi Local Government Area. He affirmed that the high cost of herbicides was as a result of middle men's involvement in the sale and distribution of herbicides. The middle men in their attempt to maximize profit buy in large quantities and hike the price of herbicides almost beyond the average price making it difficult for the peasant farmers to buy.

Health Effects Farmers Experience due to Pesticide Use

Table 6: Health effect of pesticide usage experienced by farmers

Health effect	Frequency	Percentage
None	43	10.9
Stomach pain	49	12.4
Rashes	59	15.0
Back/neck pain	52	13.2
Vomiting	29	7.4
Others	153	38.8
No response	9	2.3
Total	394	100.0

Source: Field Survey, 2022.

Table 6 presents data on health challenges experienced by respondents as a result of pesticides usage. The majority of the respondents 38.8% (153) had suffer other health challenges such as stinging eyes, blisters, dizziness, diarrhea, nausea and at times even death, 15.0% (59) of them indicated that they noticed rashes on their body due to pesticides use. Respondents who observed that they feel pains at the back and neck are 13.2% (52). Those that have stomach pain constitute 12.4% (49), 10.9% (43) of the respondents had no health challenges even though they used pesticides on their farms, while 7.4% (29) of them complained that they vomit as a result of the offensive odor perceived from pesticides during application on farms. The above result implies that pesticides usage is harmful especially when they are used in excess and without any protective gears. Pesticides are poisonous and harmful not just to pests, insects and weeds but also to farmers and other persons that are involved in the application process. They are toxic and exposure to them can cause a number of health challenges. They are linked to quite a number of serious illnesses and diseases. Pesticides can cause short-term adverse health effects, as well as chronic adverse effects that can last for months or years. This finding is consistent with the study by Hossard, (2014) who found that exposure to pesticides poses serious danger to human health particularly of farmers.

Key informants were also asked if pesticides use have any health challenge on the users. Here are their responses,

A 52-year old male Director in KII/Department of Crop Production, BNARDA responded,

Yes, they do. Pesticides are chemicals and such, very dangerous. So we encourage farmers to use protective gears to prevent them from having direct contact with the user. In fact farmers complained of vomiting, stomach pain, and body rashes among other health challenges. (December, 2022)

Similarly, a 48-year old female Extension Worker in KII/BNARDA Area Office, Ukum LGA answered,

Yes, pesticides are very toxic and therefore have residual

effects on human health. It causes rashes on the body, blindness can occur when in contact with the eyes and even cancer of the long run. (December, 2022)

Study by Kughur (2012) on health effects of pesticides showed that, majority of farmers reported one form of health challenge such as; fatigue, eye problem, skin rashes, dizziness and vomiting among other health issues while applying pesticides. Similarly, Mabe et al. (2017) found out that many farmers who use pesticides do not have adequate knowledge and information on the health hazards associated with handling and use of pesticides. Accordingly, they further argued that inappropriate use of pesticides to control pests and diseases has major health implications for smallholder farmers.

Disposal of Pesticide Containers after Use

Table 7: How the respondents disposed of the used pesticide containers

Method of disposal	Frequency	Percentage
Buried	43	10.9
Burn	74	18.8
Keep at home for future use	119	30.2
Wash and use for domestic purpose	39	9.9
Other	107	27.2
No response	12	2.0
Total	394	100.0

Source: Field Survey, 2022.

Table 7 presents data on how respondents disposed of used pesticide containers. The majority 30.2% (119) of the respondents reported that they keep used pesticide containers at home for future purposes, 27.2% (107) of them have other methods on how they dispose of used pesticide containers, 18.8% (74) of the respondents burn the used containers, 10.9% (43) of them bury them, while 9.9% (39) washed the used containers for domestic purposes. The above result signifies that most farmers ignorant of the harmful effects of pesticides, thus they keep the empty containers at home for different intentions, which are believed to be hazardous because of the

residues left inside. This could also mean that the cautionary labels on pesticide containers are completely ignored by the majority of respondents. The result could further imply that they lack the requisite training on the usage and disposal of used pesticide containers.

According to a 52-year old male Director in KII/Department of Crop Production, BNARDA,

Like I said, pesticides are very dangerous so the containers needs to be disposed properly so we advocates for the containers to be buried, burn or perforated and kept away from home. (December, 2022)

Conclusion

From the results and discussion, the study established that the effects of pesticides use by farmers on sorghum production in Benue State were that they experienced high sorghum yield due to pesticide application. The study concluded that in as much as farmers experienced high sorghum yield, the quantity of sorghum harvested by most of the farmers was between 1-5 bags. Effects of pesticides noticed on sorghum mostly due to wrong application were crop burn, stunted growth, crop failure and yellowing of leaf.

The study resolved that some challenges were encountered by farmers in Benue State due to pesticides use. The pesticides were found to be very expensive and inadequate or scarce when there were needed most therefore making it difficult for farmers to afford. The pesticides were found to have serious health challenges such rashes, back/neck pain, stomach pain and vomiting. Empty or used pesticide containers were kept at home for future use by most of the farmers, which also has health implication on the users. The other challenge which this study has unraveled is the emergence of strigger in sorghum farms particularly in Zone A and B. Therefore, there is need to recommend measures that would avert the effects of pesticides on sorghum production among farmers in Benue State.

Recommendations

- i. Farmers should use Nim extract, hermetic bags, pick bags or even pepper in order to lessen the health effect of insecticides on the consumers.
- ii. Farmers are encouraged to plant sorghum as a sole crop, which can allow room for herbicides application, and also increase the quantity and quality of sorghum yield.
- iii. There should be a change in settlement pattern that can encourage sorghum plantation on large scale.
- iv. Empty pesticides containers should no longer be used as drinkers or storage containers. Farmers should rather dispose of them appropriately; preferably burning them after use.
- v. The Benue State government should constitute a price control team that would fix prices of pesticides and should also subsidise it so that farmers can buy and improve on their sorghum yield.
- vi. Strigger control pesticides and anti strigger sorghum seeds should be formulated and produced for use by sorghum farmers in Benue State and Nigeria at large.

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**SCIENTIFIC METHODS AND KNOWLEDGE:
PROBABILITY METHODS IN SOCIAL
SCIENCE RESEARCH**

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Abstract

Among methods of production of knowledge such as intuition, revelation and logic, scientific method is argued to be the most assured method of production of knowledge called scientific knowledge and it signifies generalized knowledge about the universe. But the universe is wide, and some objects, events or phenomena are peculiar in some contexts. Scientific methods therefore incorporate the concept and principle of probability to enhance sampling for data collection and statistical analysis, with which inference and generalization as the basis of science are made to describe and explain universal and peculiar contexts. To avoid the complications of probability and statistical application in research, this paper is written with the novel reading approach for plain understanding of scientific methods and their essence. The paper makes the point that, conclusion of research starts and ends with generalization which reveals the laws of nature in the physical or social world. Why many of these laws of nature may be universal, in the social science, some laws are peculiar to contexts. A sense of this is relevant in research when using scientific methods and making valid reference and reliable generalization.

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Keywords: Generalization, Inference, Probability principle, Laws of nature, Scientific methods, Scientific knowledge

Introduction

Humans habitually try to make sense of their world of social existence through intuition, acquaintance, tenacity, revelation, authority, experience (senses), reasoning (logic or rationalization) and scientific reasoning (which depends on methods of logic/rationalization and empiricism) (Babarinde, 2006). These means of making sense of the world are relative to individuals, groups and communities that strongly believe in any of them, and independently provides varieties of perspectives of what the world or phenomenon really is. As a result, they independently become the basis and methods through which knowledge about the world is formulated.

The strong belief held through any of these means is based on how human sense and experience the abstract or concrete entities that relates to their human existence overtime. It helps humans to make immediate and future assessments and explanations of their world or control it. With this, humans find inner contentment of their social existence. But how does the belief held about the world or phenomena becomes valid knowledge about the world and further verified by others? Unlike other means or methods, scientific method is argued as the most potent and assuring in this regard (Gidden, 1971; Schafersmam, 1994).

Scientific methods of producing knowledge have over many centuries, beginning with the 17th to 19th centuries have been credited with dependable and generalizable knowledge about the world called scientific knowledge (Babarinde, 2006). This is usually possible through research which incorporate scientific principles, methodology and methods of objectivity, empiricism, numerical measurements and analytical descriptions and explanations (Kerlinger, 1986). Scientific method of research is an enquiry to ascertain validity of beliefs, and it is the most assured techniques for establishing stable beliefs and controlling a host of things (Cohen & Nagel, 1986). Thus, scientific method has the objective of making enquiry to test opinions, impressions, guesses, experiences and beliefs (as hypothesis, propositions, assumptions, or questions) through examining the available

factual evidences both for and against them in order to ascertain their validity and subject them for further verification. This makes scientific reasoning valid thus gives credibility to the produced scientific knowledge. Scientific method uses its technical methods of observation, experiment and questionnaire to extract evidence as data about the phenomena in order to produce valid and credible knowledge about the phenomenon. In doing so, it also uses logical method of reasoning or structure of reasoning with which to ascertain valid reasoning, for making inference and generalization. Inference and generalization are possible when scientific method discovers the laws of nature that govern both the physical and social world. The interest in this paper is to discuss the varieties of probability methods of scientific enquiries that lie in quantitative methodological approach of science to produce scientific knowledge. Since it is usually not feasible to assess the world as a whole or every individual case in the world to produce scientific knowledge, science thus depends on probability methods to produce scientific knowledge. The probability methods which this paper is interested in are methods of sampling enquiry, data collections and analysis, and the rationale behind their use in social sciences. These methods sequentially converge and function in research to produce scientific knowledge.

Scientific Methods, Uniformity of Nature and Generalization

Every methodology and method are relative to a research problem/purpose and they are chosen by a researcher in relation to the problem/purpose. In science, quantitative methodology is a systematic and logical path of procedures of research, with rules and methods that arranges correct thoughts for discovery of hidden or blurred knowledge, for formation and verification of knowledge and theories in order to validate it, especially with emergence of new facts and advanced methods/techniques. This procedure includes set of methods and principles of how the plan of research will proceed and conclude (Greene, 2006; Johnson & Christensen, 2010; Onwuegbuzie, Leach & Collins, 2011).

On the other hand, method is a way to approaching a problem. Method is also the technique used to sample, observe and analyse things, events, objects or

phenomena following the rules of procedure of certain methods that lies with a certain methodological procedure. With a scientific method, certain steps of enquiry into a problem must be taken in certain order, so as to obtain empirical evidence with which to produce scientific knowledge. While every method has its proper situation of utility, every method is relative to each stage of enquiry and the type of problem. That is, different stages of enquiry utilize different scientific methods (Northrop, 1947). Whereas one method can be used to select samples, other methods can be used to collect data and applied to analyse data and other methods can also be used to verify the conclusions reached (Ghosh, 2007; Onwuegbuzie, et al., 2011).

A very interesting point which Litt & Caldin (1955) stressed about methods is that: a method in science is highly elastic and adjusts itself to the new problems as they arise. This is usually as a particular science seeks the discovery of the laws of nature (physical/social forces) behind certain occurrence or behaviour of events, objects or phenomena in the physical and social world of humans. And this law of nature, scientists referred to as law of uniformities or regularities or law like regularities. It means universal orderliness or consistency in patterns of occurrences of events or phenomena in nature. Thus, methods are the special techniques for conducting research and verification of research operations to discover and explain the laws of nature that define the empirical realities of the physical and social world. As methodologies, methods are emphasised more in science than findings This is because appropriate methods will highly likely produce valid inference and generalizable knowledge of laws of nature in the physical or social world.

Law here expresses some order or orderliness in nature, and uniformity expresses that orderliness of nature defined as law of nature. As Ghosh (2007) explained, the entire world is a system of laws, with different laws of nature that govern the different phenomena of nature and these laws are connected to one another, and further into a system. This means there are uniform relationships existing between various phenomena of nature. Uniform here also means unbroken or unchanging relations or course of relations existing between various phenomena of nature. The different laws

of uniformities of nature have been expressed variously by scientists as types of nature in form of invariable association of properties, causal order, mathematical relationship and systematization with sequence or succession. Interestingly, scientists have discovered that these laws of nature cannot be altered, modified or violated but can only be discovered as it/they actually is/are, behave or occur rather how they should be. However, scientists are also attempting to control or work over these laws of nature.

Uniformity may also mean causation or causal relationship defined by law of causation. The law of causation states that every event or phenomenon which has a start must have a cause. This is because nothing comes out of nothing and such a cause cannot be without an effect or an effect must have a cause. The law of causation is a special form of law of uniformity of nature which operate as uniformity of succession or sequence. The common expression of law of causation which is empirically sought for explanation in social sciences is the special form of order, of cause-effect relationships. This implies that an antecedent which is the cause is followed by consequence which is the effect under particular circumstance. As a result, a particular generalisation is stated under particular circumstance. An interesting point to note is that, uniformity of causation is hypothetical, in that there is conditionality to the expression of the cause-effects relationship. The conditionally is that, if the same cause occurs, it will have the same effect. The cause may not necessarily have a time of occurrence but once the cause occurs, the effect will also occur (Ghosh, 2007). But only verification can ascertain if there is causation or not.

Once it has been discovered and proven that the uniformity of causation occurred using scientific methods, it becomes valid and a reliable generalization is achieved. But what kind of generalization would this be? And what is the purpose of generalization? Again, the response lies in understanding how the law of uniformities of nature operates in the physical and social world. The laws of uniformities of the physical world and social world are distinct. The former manifest and expresses exactness of uniformities while the latter do not manifest and express exact uniformities except tendencies of exactness or enduring patterns. This is because their

natural compositions and attributes which defines their unique forms differs. Thus, the nature of enquires and explanations into their forms reveals different laws of uniformities and different ways to making generalizations.

In addition, whereas in the physical world of physical sciences, a single negative instance is enough to falsify a law, which is because of the tendency of exact operation in laws of the physical world, in the social science, one single negative instance cannot be enough to falsify the laws of the social world. This is particularly so because of the complexities of humans and their social environments which define laws of nature of their social world that operates in a particular way of relative certainty. This explains why generalization in the physical sciences tend to be exact and makes its laws perfect, whereas the generalization in the social science is historico-relative in which its laws tend to be imperfect and probable (Ghost, 2007). Thus, as point of caution, when using quantitative methodology and methods to observe, measure and explain phenomena in the social sciences, it is important to avoid the mistaken notion and attempt to express 'exactness' in generalization instead of 'tendencies,' or patterns or ascertain likely order in nature of events or phenomenon.

Since the concern of science is the generality of things, the function of generalization is a general proposition that is applicable to the entire class or group of events, objects or phenomena which they belong and it states the existence of a definite relationship of order among them, therefore, it serves as the basis for their predictability in terms of their causal-effect or association for occurrence or behaviours. Generalization assumes and reveals certain order of nature identified using scientific research methods, and it is what every scientific research seeks to accomplish.

Sampling and Theory of Probability Methods of Sampling

To grasp what the probability methods of sampling are and how they function, one has to understand what sample is or samples are. Sample or samples stands as and represent a unit analogic of events, objects, or phenomena, institutions or population of research interest. But why

sample? On the basis of the natural order of things or class/group of things with same or similar property or characteristics, 'things are analogous relevant in some ways and also different in some ways thus are sampled based on their similarity. However, whether things are analogous or different, it would depend upon the purpose for which an enquiry is undertaken (Ghosh, 2007). This purpose will inform the criteria of selection of things, events or phenomena that are analogous, and scientific enquiry depends of this for generalization.

But what makes a reliable generalization? Mill (2005) response to such a question as cited in Ghosh (2007) is that: often a very large number of verifying instances or cases of obtained samples are insufficient to establish generalization firmly, while a few instances or cases of samples are sufficient for generalization. If the former has cases or samples that are not relevantly analogous but that latter has relevant analogous cases or samples it can establish valid findings and generalization than the former, which is what scientific generalization is about. Therefore, reliable generalization does not merely depend on the numbers of its verifying instances or cases of samples alone but fair samples. And fair samples mean equally relevant samples to represent adequately its kind, for adequate representation of its whole data. Thus, based on the probability theory of degree of likelihood of certainty and impossibility of event occurrence or equal change of selection, absolute accuracy is not essential in terms of sample size determination. And base on the Laws of Inertia of Large Numbers states, large aggregates than small aggregates are more stable and so large number of samples will produce more accurate finding. However, few samples if observed under suitable conditions may constitute fair sample and no need for additional samples. Fair sample is therefore possible with usage of probability inductive methods with which to make reliable generalization.

Sampling is the selection of units or samples from its whole for the purpose of observation, experiment, or questionnaire distribution for data collection, from which data is analyse. Sampling methods adopts probability theory, in that, the probability sampling methods principle proposes or states 'indifference' or 'insufficient reason' to preferring and selecting one

event, object or phenomenon of research study thus are treated with equally likely chance of selection and on the basis of that should be equally so selected. Base on the Law of Statistical Regularity and the Law of Larger Numbers, the random selection of samples which removes bias in the selection process is defined as the best representative of the of their whole instances or cases of events, objects or phenomena(Ghosh, 2007).And the samples as representative of their whole data enable the researcher to make strong statistical inference in which it is possible for the highest degree of probability of 'accuracy' of findings for reliable generalization.

Because induction provides the objective ground of probability, probability sampling methods provided the basis for generalization. The probability sampling methods common in social sciences are: simple random sampling method, cluster sampling method, stratified sampling method, systematic sampling method and multistage sampling method. They cannot be used in form or place of non-probability sampling methods which are largely purposive, requires qualitative analysis and does not necessary requires statistical analysis which is aided by probability sampling methods. Many texts have written elaborately on probability sampling methods and should be consulted for details in order to avoid repetition (Berg, 2001; Ogundipe et al., 2006; Kish, 1965; Moser & Kalton, 1997; Senese, 1997).

It should be noted that each of these sampling methods has rules that has to be adhere to. Strict application of procedures of sampling methods is vital but like any other science methods they can be adjusted to suit unique contexts for optimum sampling. An optimum sample is that which in a survey is efficient to avoid sample error. Before the actual usage of any of the sampling methods, the sample size has to be determined from a sample frame of the setting or universe of research. If managed competently, the degree or extend of accuracy of these methods of sampling survey will provide probable accurate data and results for generalization.

Quantitative Methods of Data Collection

The probability methods of sampling survey aid methods of data collection and avail the data for statistical analysis to answer certain research problem or verify hypothesis. Here, the methods will be referred to as techniques or

instrument of data collection. The data collection techniques common in quantitative research are: observation method, experimental method and questionnaire method. The observation and experimental methods are typical in physical science but are amenable to use for data collection in social science through either participation observation or non-participation observations in the case of the former, and the experimental group and control group in the case of the latter. Questionnaire method as form of quantitative measurement of uniformities or/and identification of causation is to determine uniformities of a phenomenon in a social setting with the aid of social statistical analysis and it is the most commonly used method of data collection in social sciences for generation of scientific knowledge. For the latter reason, the paper focused only on the questionnaire method.

Questionnaire method or the questionnaire is usually required to be distributed for data collection from a predetermined sample size of sampled population/respondents scattered over vast area. In Bogardus' definition, 'a questionnaire is a list of questions [given or] sent to a number of persons for them to answer. It secures standardized results that can be tabulated and treated statistically' (Ghosh, 2007: p 240). It aims to achieve collecting reliable and dependable data used for statistical analysis and for generalization. The questionnaire can be structured or non-structured. The structured questionnaire is also referred to as closed-ended questionnaire. It contains questions and responses that are definite, concrete and predetermined. In other words, the variables to be measure and statistically analysis are known ahead and predetermined.

The options of possible causal variables are listed to ascertain which one of them has a certain effect on another variable. Depending on the purpose of the research, it maybe to examine and determine the varying relationship degree of effect(s) from the listed causal variables on another variable. This maybe in terms of ascertaining how the listed causal variables relate (in terms of variance, co-variance, association, correlation, regression) to another variable in terms of effect on a thing, group or phenomenon. It could be several causes acting together (as conjunction causes) to produce not separate effect but joint effects (as intermixture of effects) which can be

determined using multiple-regression analysis or multi-variate statistical methods of analysis. In all of these, the aim is to determine condition(s) or circumstance(s) that produce the same or varying results. The questionnaire thus captures and expresses regularities of patterns, of cause-effect relationships to account for certain occurrences or behaviours of a phenomenon, and in social or medical science it may include how to intervention to control, modify or eliminate certain causal relationship of research interests.

The non-structured questionnaire is employed as interview guide and it is flexible to the extent that it allows free form and timing of enquiry. This version of questionnaire can be in form of open-ended or open-closed, or mixed. The open-ended or open questionnaire is administered to elicit new facts or deep insights in which the respondent is free to express his/her views and ideas, while the mixed questionnaire contains both open and closed questionnaire, with some set of questions 'response options predetermined and other questions' left open with the intention to get free view answers. In both types of questionnaires, the questions should be orderly in accordance with sequence of research objectives and should be pre-tested through pilot study. The pre-test aid reorganizing and reframing of questions, and if need be, list appropriate and valid set of response options to ensure their validity and reliability for valid inference and generalization (Backstrom & Hursh-Cesar, 1981; Kish, 1965; Moser & Kalton, 1997; Osita, 2006). In both types of questionnaires, the open-response question as the set of fixed-response options is coded and quantitatively measured to ascertain the cumulative relative frequency of causal variable to effectual variable thus describe and explain their relationship. Like structured questionnaire, the purpose of the non-structured questionnaire is also to ascertain causation, with the posed questions as sometime revealing the effects or causes and open-responses as possible causes or effects. Usually, the effects are observable whereas the causes are unknown thus can only be identified and known by responses of respondents.

Methods of Analysis of Quantitative Data

After data collection, the analysis of the data is made using methods called methods of data analysis. But what is analysis and what are those methods of data analysis? Analysis is the process of breaking up of things or the whole in to its constituent elements by determining the elements that are relevant and those not relevant. This is achieved with the classification of the relevant elements for comparison, and such classification should be in accordance with the research hypothesis/objective. In line with classification, depending on the nature of enquiry of the kind of science, analysis will be either physical or mental analysis. Physical analysis is used in physical science when physical phenomenon or factors are physically separated and analysed into its different elements whereas mental analysis is used mainly in social science when social/human factors are mentally separated and analysed into its constituent factors (Ghosh, 2007). Both cases of classification also involve data classification which can involve mental classification. In these ways, the analysis process identifies the order in nature in terms of similarities or differences of things or events with which cause or the effect of complex phenomenon, or cause and effect relationship can be identified. This is why analytical method is referred to as the method of discovery.

Since the purpose of research is to find out some things or facts through enquiry, with the aid of classification, analysis of data which is an objective process is about identifying and figuring out from the relevant data collected the patterns of forms, meanings, behaviours or relationship that defines a phenomenon, with which meaning inferences can be drawn. But what patterns are derived and extracted from data will depend on the purpose of the research, since every analysis of data is made with reference to the purpose of the research.

Analysis also involves interpretation of the data. Interpretation of data involves drawing out, making or given meanings to the patterns identified from the data in order to make sense of the data and reveal the crucial things or some things discovered with their cause-effect or association relationships. Through interpretation, the meanings and implications of the

research becomes clear. Interpretation also refers to the analysis of results and generalizations. In its intrinsic usage, analysis and interpretation are mixed and not separate process. This is because as the patterns are been figured out, meanings are immediately drawn or given to those patterns. For Ghosh, analysis of data comes prior to interpretation. With patterns and meanings drawn in analysis, some significant for a systematic theory and some basis for generalization emerges and can be achieved. Thus, the analysis process also indicates logical organization of data, which may verify research hypothesis, assumption, and question.

The role of interpretation is to also find out the link or position of the research in the whole analytical framework and connect the findings with the established theories and available stock of knowledge in a particular area of research. The established theories and stock of knowledge are also juxtaposed with the discussion of major results which is often direct in conveyed meaning and it becomes the model of analysis. And it is important to note that quality of interpretation lies with the researcher (Ghosh, 2007). In general, the peculiar processes and methods of analysis of quantitative data are also referred to as tools or techniques of data analysis. Analysis is aided by statistical methods of analysis. Statistical methods of analysis have advanced beyond manual statistical analysis to being a computerized process specially design to handle multitudes of numerical data and facilitate the classification, condensation, summarization, comparison and interpretation of complicated quantitative data and results in a way that the significant relationships between two or more properties or variables of phenomena studied can be known. Thus, finding the effect of a particular cause on a particular phenomenon can be ascertain by statistical tools.

In probabilistic sense, as Ghosh observed, certain things cannot be predicted with accuracy yet the comparison of large data collected on them can sometime assist in finding out a few correlations. However, nature or pattern of classification of numerical data for comparison usually depends on the purpose of enquiry. Generally, the statistical methods are applied to simplify large data into a simple statement of facts and tendencies, which reveals uniformities of nature. Yet, because statistical methods are applied on the basis of probability theory, it cannot be accurate (as experiment methods) but be in approximate term. In summary, statistical methods are the

collection, presentation, analysis and interpretation of numerical data. Each of these defines the steps in statistical methods of analysis.

The statistical methods are different from statistical package of analysis such as Statistical Package of Social Sciences (SPSS). The SPSS is only a hi-tech software for computerized statistical analysis and it contains different statistical tools (as techniques or methods) of analysis of data needed for analysis. The statistical packages should not be mistaken for tools, techniques or methods of data analysis. The statistical analytical methods include descriptive statistics, test of association, correlation, T test, Z test or F test, bivariate, univariate, test of significance, chi-square, analysis of covariance (ANOVA), regression analysis, multiple-regression analysis and other multivariate analysis, etc. Any of these statistical methods aid in achieving statistical analysis for inference and generalization. Statistical analysis can be achieved with statistical measurement of causal variables of a context (independent variables) and effect variables of events (dependent variables) using those statistical methods. Different statistical methods of analysis can be used to analyze different research objectives in a research study but this will depend on the purpose of enquiry of a research design. These different statistical methods are used to test to know if the relationship is positive (if two variables change in the same direction) or negative (if the two variables change at same time in opposite direction) or a cause is present with a certain effect. Statistically, this does not necessarily mean there is a causal relationship but the reliability of the relationship can be estimated through probable error. The interest in causes to effect sequence is a way of discovering and predicting which of the possible causal variables is or are related to effect variable.

What is important to note with the analytical methods or statistical methods is that, they have their respective rules as to why, when and how they can be applied for reliable inference and generalization (Bamgboye et al., 2006). Each of the statistical methods define what sample size is adequate to inform data size for analysis (since some statistical methods require small data and others large data), the procedures for data collection and data processing and how data analysis should be done (Olayinka and Owumi, 2006). This is order to avoid statistical errors and misinterpretation. The failure to adhere to the respective rules of the statistical methods renders

the statistical analysis invalid and any inference and generalization from it incorrect. Since it is not the aim in this paper to mention every statistical method analysis and discussed the details of and application of the statistical methods, such details can be sought from many of texts on statistical methods of analysis. Ghosh explains that a good judgement is essential in statistical analysis. And that most of the serious errors in statistics are non-mathematical in nature and mostly out of lack of appreciation, understanding and judgement. Other errors may arise out of data, mechanical mistakes, mal/non-observation, inexperience and unsound interpretation. These should be voided while making analysis and one way to avoid this is to work with competent and experience researchers and statisticians. An important point to note is also that, 'statistical results are only probable results' (Ghosh, 2007).

Conclusion

Any error in research hypothesis or question, error in data collection such as sample size and application of methods of sampling, data collection and statistical analysis leads to error in statistical results. But even when only statistical tool of analysis is wrongly applied the statistical results will be erroneous. Therefore, appropriate methodology and methods are crucial for obtaining reliable results with which to make reliable inferences and generalizations on events, objects or phenomena. In all, knowledge generated from the conclusion arrived at by scientific methods has empirical and objective validity and this is its greatest quality which defines scientific knowledge.

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AFRICAN INDIGENOUS RELIGION AND ENVIRONMENTAL SUSTAINABILITY IN NIGERIA: A FOCUS ON TIV NATION

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Abstract

The paper investigated the African indigenous religion and environmental sustainability in Nigeria. Using a descriptive approach, the paper established that in Nigeria and Tiv nation, the African indigenous religion protected the environment through cultural practices. These practices include reverence of land, water bodies, hills and mountains as well as trees. However, with passage of time, westernization of education and religious practices, urbanization, poverty, population explosion and the shift from subsistence agriculture to commercial agricultural systems have constrained the efficacy of the African indigenous religion in achieving environmental sustainability and today, mankind is faced with numerous environmental challenges such as global warming. It was recommended that Africans should imbibe the practices that protect and conserve the ecosystem such as avoidance of bush burning, indiscriminate. Secondly, through the process of urbanization, green reserves should as a matter of necessity be created within towns. Thirdly, modern religious institutions and organizations such as Islam and Christianity should evolve and implement ethics on environmental sustainability. Fourthly, government at all levels should enact and enforce strict legislations that prohibit indiscriminate cutting of trees. Finally, since African indigenous religion has to do with the culture and ways of life of Africans and teaches what to do and not to do; it should not be completely debased, but should be upheld with some form of modifications in order to preserve and retain the African cultural values that protect the environment.

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Introduction

Environment which is the natural world or ecosystem is useful to human existence. However, increasing human activities have caused environmental degradation with its attendant consequences on human existence. Today, the problem of global warming is one of the greatest challenge mankind is faced with. These environmental challenges have attracted so much concerns and attention. International organizations and governments at different levels as well as civil society organizations are continually making advocacy to prevent the further escalation of such environmental ills and ensure the sustainability of the environment. Environmental sustainability is increasingly becoming a very important issue of global concern. It is in recognition of this that the United Nations (UN) in 2015 conspicuously featured the issues of environmental sustainability in the Sustainable Development Goals (SDGs) in Goals Numbers 6, 7, 12, 13,14, and 15, respectively [United Nations Development Programme (UNDP), 2015].

In the spirit of environmental sustainability, religious organizations and indigenous religions are involved in making concerted efforts to sustain the environment. According to Gbenda (2010), in African religious thought and philosophy, man is a component of the environment. However, whatever lies outside of man is supporting his existence. Environment is, therefore, the basis of human environment. Thus, the indigenous African religion tries to protect the environment. For instance, in traditional Africa, rivers and streams are treated as sacred by people who live there. The surrounding environment are protected in the belief that the river gods live in the forest. As a result, logging and cultivation of certain areas are forbidden.

In a similar claim, Olaniran (2003) opined that, the first manifestation of culture in environment management is the preservation of ecosystems due to religious considerations. This suggests that indigenous African religious systems have a role in ensuring the sustainability of the environment.

Predicated upon this premise, this paper explores the role of the indigenous African religion in environmental sustainability in Nigeria with a focus on the Tiv nation that has multiplicity of traditional religious practices.

Conceptual Clarification

Concept of African indigenous religion

African religion also called African traditional religion is the indigenous religion of the African people. According to Awolalu (1976), African traditional religion is the religious beliefs and practices of the Africans. It is the religion which resulted from the sustaining faith held by the forebears of the present Africans and which is being practiced today in various forms and various shades and intensities, by a large number of Africans; including individuals who claim to be Muslims or Christians.

Anyacho (2005) explains that, African religion is a term used to describe the religion that was founded by the forebears of Africans, the term traditional is the most comprehensive title that best explains all the religious experiences and religious features that were articulated and conserved by the founders of various ethnic groups in Africa. African religion is therefore, not a borrowed religion from any of the world religions; rather it is a distinct religion with distinct features which evolved gradually through the years from the practices and experiences of the forebears.

According to Shishima (2013), while African religion is not a religion of books like the Koran or the Holy Bible; it is nevertheless written on the hearts of Africans and can be seen in other sources which include: songs, myths/legends, idioms, wise sayings in arts/symbols. Various aspects of African religion include the beliefs in God. There is the belief in spirits, deities, Ancestors, magic and witchcraft and traditional medicine.

African religion is called 'African' because due to certain reasons. First, it is called 'African because it is indigenous, aboriginal, foundational, or handed down from generation to generation (Adasu as cited in Shishima 2013). Again, the religion is part and parcel of African life. It was founded by the Africans and is handed on from one generation to the other by word of mouth. Not only that the religion has been in existence long ago before the advent of Islam and Christianity on the African continent. Furthermore, it is only practiced by the Africans. The Africans are "incurably religious people" (Parrinder, 1962).

According to Mbiti (1990), since there are a thousand and one ethnic groups in Africa and each group has its own religion, African traditional religion should be talked to in the plural (1). However, many scholars of African traditional religion have disagreed to this pointing to the fact of the similarities in beliefs and acts of worship including the concept of God which cuts across all African nationalities.

Also, African religion is said to be 'traditional' due to many factors. It is a religion and culture that is based on the life of the Africans. This pattern of life has been handed on from their fore-fathers from generation to generation. Its mode of worship, articles of faith, materials used for worship in temples, shrines and holy places are all from the African local environment. The religion was founded by the Africans and it is practiced by the Africans on the African soil. It is a community affair and not limited to an individual. Religion is part and parcel of life in traditional African society. Religion permeates all aspects of life be it politics, economics, education, etc. Thus, to be an effective member of the community, one must belong to the religion of the land. Right from birth to death religion controls every aspect of life of the individual (Shishima, 2013).

Furthermore, Shishima (2013) explained that, traditional religion is part of African culture. One cannot separate oneself from traditional religion. Unlike in other world religions, traditional religion has no one founder. It can be said to have arisen from the way of life within the tradition African society. Thus, African religion is based on oral traditions which are handed on by word of mouth from one generation to the other. Members of the society learn the tenets of religion through practical examples from generation to generation. This religion can also be learnt through myths, folklores, informal stories about gods, goddesses, proverbs, songs, conversational music and dance.

Concept of environmental sustainability

The concept of environmental sustainability is about the use of environmental resources without exploitation or to the detriment of the environment. It entails meeting the needs of the present generation without

compromising the ability of the future generations to meet their own needs. It is the responsibility of the present generation to ensure their survival and noting the survival and well-being of generations yet unborn through the process of moderation in the use of natural resources (Gbenda, 2010).

According to Gilllaspy (2021), environmental sustainability is responsible interaction with the environment to avoid depletion or degradation of natural resources and allow for long-term environmental quality. The practice of environmental sustainability helps to ensure that the needs of today's population are met without jeopardizing the ability of future generations to meet their needs.

Furthermore, the US Environmental Protection Agency (2020) defined environmental sustainability as the responsibility to conserve natural resources and protect global ecosystems to support health and wellbeing now and in the future. Environmental sustainability is important to preserve resources like clean air, water and wildlife for future generations. It is vital because human survival depends on it. The UNDP (2015) states that, environmental sustainability involves the conservation of land, freshwater, oceans, forest and air. The examples of environmental sustainability include: sustainable forest management, sustainable agriculture, sustainable construction, waste management, sustainable water management, efficient lighting and renewable energy.

African indigenous religion and the environment in Nigeria

According to Gbenda (2010), all natural resources are the provisions of God made available for the benefit of mankind. Man's duty is to explore, develop and use with moderation all available natural resources to enhance well-being. Thus, the traditional African understanding is that, everything that belongs to the ecosystem and the environment is profoundly religious and many things on earth, are held in high esteem for religious reasons; especially, when they are thought to be dwelling places for spirits. The African's attitude to nature is deeply rooted in the belief that all things were created by God. Again things in the universe are supposed to work harmoniously for the welfare of man now and hereafter.

However, human beings have always collected food, medicine, and other materials from the wild. Animals also depend on these natural resources. If they are used up due to over exploitation, or lack of protection or because our changed attitude to them, we reduce the number of living creatures and deprive future generations of the opportunity to see them and use them to improve their lives (Gbenda, 2010).

In view of this fact, the African indigenous religion lies at the heart of preserving the environment in order for the present generation to meet its needs today without comprising the future generation. In the spirit of environmental sustainability, the traditional Africans revere, care, protect and respect natural things.

Again, Gbenda (2010) posits that, land in many African communities belongs to the clans and not the individuals. The individuals are holding the land in trust of clan which consists of living, living-dead and unborn members. This has enhanced the idea of sharing and caring for nature. In many Igbo communities, there are purification rites of the land, to remove abominations, bad practices and restore the land to its former states of purity. Farming is restricted in certain days as the masquerades representing the reincarnated spirits of the ancestors, visit the land. There are also designated forests abode of the masquerades. Moreover, land in some communities is seen as a goddess for example, Ala in Igbo land, Asaase yaa, by the Akans in Ghana.

According to Wisdom-Bassey (2014), various totemic animals exist in various forms in African society. An animal is considered to be totemic depending on the society. These totems are believed to have link with the ancestral world. The totemic animals are found mainly among wild animals with special qualities such as python, tortoise, monkey, crocodile, leopard and so on. Even though animal constitutes food for man, these totemic animals are not meant to be killed for any purpose; not even for sacrifice (domestic animals are meant for food and sacrifice). If one accidentally kills a totem, it is buried and the funeral rites performed as that of a human being. For instance, in Mgbidi and Idemili clans of Imo and Anambra states

respectively, pythons are not killed because they are sacred. In Awka Anambra state monkeys are revered. In Achi Enugu State, tortoise, are sacred. For Ibusa people of Delta State and Nnewi people of Anambra state, Rabbit is a totemic animal while green snake is revered in Okposi, Ebonyi State and Umuobiala community in Isuikwuato, Abia State.

The death of a totem in an African society was mourned. This has helped in protecting and preventing such species of animals from going into extinction. In Africa, sacred forests or groves have special place and significance. These groves housed the shrines of deities and are revered. Farming and hunting are usually prohibited in such areas. Among the Igbo people for example, sacred groves are the earthly abode of the guarding spirits. Some of these groves were owned by deities and the people carry out their traditional religious activities on them (Emeasoba and Ogbuefi, 20). Taking Umuaturu in Etche Local Government Area of Rivers State as an example, Okahia Egbede is a sacred groove where all the religious activities of the Egbede deity are been carried out. No one is allowed to go into the forest except the priest of Egbede. Okahia Egbede is so sacred that every newly appointed priest of Egbede must vacate his family compound to live in that forest. If any priest fails to live within that vicinity, that priest is bound to die within a short time. Every animal sacrificed to Egbede deity are owned by the priest of Egbede, no one is allowed to hit or kill the animals. If anyone kills any of the animals belonging to Egbede, that person will receive the wrath (anger) of Egbede.

Some forests were designated evil forests because they received all manners of objects or items; including the corpses of those who died accursed death. The evil forests may not be evil but were designated so, to frighten people from violating it. These sacred groves or forests provided natural habitat to the totemic animals. The sacred groves also helped in preserving both flora and fauna and other ecological values. It is also believed that spirits have their abode on natural objects such as trees.

According to Parrinder (1962), all trees are thought to have souls of their own, and some are regarded as the dwelling places of other powerful spirits

which take up temporary abode there. Before such trees are cut down some prescribed rituals are performed to appease the spirits that inhabit them. In a similar vein, Obasola (2013), stated that, it is widely held in African traditional religion that human spirits inhabit trees. This is because in certain African societies, trees like Iroko, Mahogany, silk cotton, Afara are considered as having taken spirits and are respected and venerated. This is why in African religious thoughts; man is seen as one of the components of the environment. As a result of the importance attached to trees and adjoining biodiversity, African communities used to designate certain forests as sacred. The religious or cultural designation of an area as sacred, especially those which are relatively natural, may either intentionally or coincidentally promote the conservation of its associated biodiversity. Thandi & Xolani (2022) argued that forests were highly revered because they were considered as places of abode of the gods and felling of trees, and other anthropogenic were considered as taboos and forbidden. Any abuse of the forest ecosystem attracted punishment from spiritual deities. In this way, forest resources were successfully conserved. Many people in African traditional societies believed that forests and trees were the sign that show or one of the forms in which the power of the supreme being was being manifested. These things were seen as exactly right places to contact or to come face-to-face with their supreme being.

In Igbo land for an example, some trees are tied to fecundity. Hence, Ogbu Chi (tree of life), Ogilisi (Spiritual tree) and Udalla tree play significant symbolic roles in family life and therefore are revered. It is believed that the spirits of the ancestors and amicable deities inhabit the Ogilisi and its use in cultural activities such as landmark is with the sure belief that the spirits are involved ((Ezeanya, 2014).

Joran (2017) opined that, African traditional religion sees living in harmony with the natural world translates to living in harmony with the spiritual world, as they are interconnected and codependent. Thus, natural phenomena such as plants, rocks, and bodies of water are respected and revered, acting as vehicles to the spiritual world, and having both visible and invisible powers. This automatically ensures that nature and the

environment are protected. This stifles global warming, thus paving the way for sustainable development. Furthermore, as animals are understood as being a part of a larger spiritual system, they are respected and not killed unless in self-defense or to provide immediate sustenance or sacrifice. Moreover, non-living elements, such as rain, are also deemed as sacred and as powerful spirits, as they are needed to sustain life. Rainmakers, in their ability to solicit the spirit world and call up or cease rainfall, are seen as vitally important to the health and wellbeing of the community.

In traditional Africa, rivers and streams are treated as sacred by people who live there. The surrounding environment are protected in the belief that the river god lives in the forest. As a result, logging and cultivation are forbidden. The Asao Akosua stream in the Ashanti region is said to be inhabited by a beautiful woman goddess. The deity is worshipped and cloth washing and farming are not allowed. Communities located close to lakes and sources of warm spring water venerate such formations if evidence of curative property is associated with the water. For instance, Ikogosi spring in Ikogosi-Ekiti. From an ecological point of view, such stream, rivers, forests constitute natural reserves whose vegetation is primary and where the ecosystem has not been disturbed by humans. The native Kanuri around Lake Chad also had such cultural belief in the efficacy of water of Lake Chad (Gbenda, 2010).

African indigenous religion and environmental sustainability in Tiv nation

The practices of African indigenous religion in Tiv nation had greatly contributed to the conservation and the protection of the ecosystem in the time past. This was largely due to the fact that African traditional religious practices upheld that, to respect the forest was to respect the spirits and the environment and the destruction of the land was traditionally seen as a violation of the spirits (Aderibigbe & Falola, 2022). Predicated upon these believes systems of the African religion, the Tiv people practiced a lot of religious belief systems that protected and conserved the environment. First, the Tiv people never kill the green snake called *Ikyarem* because it had saved them from extinction following a war with their enemies. According to

Moti and Wegh (2001), legend had it that when Tiv were migrating and arrived the River Congo with their enemies pursuing them closely had fought several wars on their migration process, without knowing what to do, a small green snake called *Ikyarem* transformed itself into a wooden bridge, and the Tiv crossed to the other side of the river. The salvific role that the *Ikyarem* played brought it into a permanent friendship with the Tiv. The Tiv people neither kill nor eat this snake even today (Dzurgba, 2012). Dzurgba (2012) insisted that the story of *Ikyarem* has historical, religious and moral significance and implications for contemporary Tiv men, women and children. This means that the small green snake is considered sacred among the Tiv people. In view of this, the Tiv people in a bid to conserve abode for this snake, indiscriminate bush burning was a taboo. Also, the Tiv people venerate the Swem hills as a source of religious inspiration and blessings. The progenitor of Tiv people died and was buried there. It has become a pilgrimage site today (Gbenda, 2010).

Furthermore, the Tiv of Central Nigeria have a strong sense of communality-*Kase Tiv*. This provides a significant aspect of the Tiv conceptualization of the environment. The fortunes of the individual are reflected in the lives of the community. The community has the responsibility of managing, maintaining, and protecting its environment from destruction (Gbenda, 2010). According to Gbenda (2010), in Tiv environment, large areas with abundance of wild life and other natural resources were set aside for conservation. These were repressive legislation on over harnessing of species. In pre-colonial times, women were prevented from eating eggs for fear of extinction of the species. Tiv people in pre-colonial times could also *wa tange* hunting expedition, a process that guide against indiscriminate harvesting of wild life. Also, there was *wa suwa* - a process whereby secluded fish ponds in the river were forbidden until after a long period, to allow abundance production. After that, there was *kohol suwa* - fishing of bigger ones leaving smaller ones for continued production. These practices immensely helped to conserve the natural resources in the environment.

Furthermore, land in Tiv was communally owned and controlled by elders. Farming activities were also carried out on subsistence basis thereby

allowing the land to fallow and conscious of preservation of the environmental resources as respect for community and their resources. Also, groves and shrines of *Akombo* (mystical forces) located in the forests or rivers were forbidden. They constitute natural reserve whose vegetation has not been disturbed by human interference. From ecological point of view, restricted land and areas of the natural world retain its original flora and fauna. The forests set aside for religious purposes, constitute natural reserves, in which vegetation is primary and where the ecosystem has not been disturbed by human interference. Rare and threatened plant and animal species of the ecology could be found (Gbenda, 2010).

Therefore, with all these traditional practices, environmental resources were protected as indiscriminate cutting of trees, bush burning for hunting and other environmental degradation activities were forbidden. The Tiv people had much respect for environmental resources from the indigenous religious point of view.

Challenges of African indigenous religion in environmental sustainability in Nigeria and Tiv nation

From the foregoing, it can be seen that African indigenous religion actively helped in protecting and conserving the environmental resources in Tiv nation. However, with passage of time, some factors affected the practices used by the African indigenous religion in achieving environmental sustainability in Nigeria and the Tiv nation in particular. Some of these intervening factors include but not limited to the following:

Western education and modern religions: With the advent of western education in Nigeria, modern religions such as Islam and Christianity, people gradually debased the traditional practices that helped in the protection of the environmental resources. The belief systems that led to respect for environmental resources were discarded. People generally did not see any relevance to adhere to such practices with its negative attendant consequences on the ecosystem (Neha, 2022). Now people see nature resources as objects of exploitation and profit making. Western concept of individual achievements through power relationship has undermined the

communal decision-making processes which helped communities maintain balance between available resources and their uses by individual (Omari, 2003).

Urbanization: With population explosion and increase in economic activities precipitated by civilization, urban centres started expanding and as a result, reserved lands and forests that hitherto were revered exclusively for religious purposes were cleared for building of houses for personal and commercial purposes. Thus, trees were indiscriminately cut without planting new ones (Ekpenyong, 2022).

Poverty: With the increasing poverty levels in Nigeria and Tiv land in particular, there is an unprecedented pressure on natural resources to earn incomes for livelihood. Trees are today indiscriminately cut to sell as fire wood, charcoal, logging and so on. This aggressive exploitation of natural resources without replacement has placed an imbalance between available environmental resources and their use.

Industrialization: Increasing industrial activities of factories have greatly affected the vegetation and has equally contaminated the aquatic system thereby causing deleterious effects on the ecosystem. For instance, the toxic effects of cement and other pollutants from industrial activities have health hazards on plants and animals as well as man.

Commercialization of the agricultural system: The paradigm shift from the subsistence agriculture to commercial agriculture has first changed the communal land ownership system whereby the community was actively involved in land management. With commercial agricultural system, large scale of land is required for production of more cash crops for export and domestic use. Land has been over used thus, resulting in over application of chemicals such as fertilizers, pesticides and herbicides which all contribute to environmental degradation. Also, forests reserves that were hitherto secluded for spiritual rituals in most instances are cleared for commercial agriculture today.

Conclusion and recommendations

Emergent from the above analysis, it is concluded in this paper that African indigenous religion had immensely evolved practices that helped to protect the ecosystem over time. These practices include reverence of land, wildlife, water bodies, hills and mountains as well as trees. However, with passage of time, westernization of education and religious practices, urbanization, poverty, population explosion and the shift from subsistence agriculture to commercial agricultural systems have constrained the efficacy of the African indigenous religion in achieving environmental sustainability and today, mankind is faced with numerous environmental challenges such as global warming.

From the foregoing, it is clear that the ability of the African indigenous religion to ensure environmental sustainability has been constrained by a number of factors; and as a result, there are a lot of environmental challenges that man is faced with today. These challenges include the global warming challenge with its negative attendant consequences on the ecosystem.

Thus, in as much as westernization of education and religion had changed Africans' attitude towards respect for indigenous religious practices, the spirit of African indigenous religion on environmental sustainability should be upheld. This requires therefore that, Africans should imbibe the practices that protect and conserve the ecosystem such as avoidance of bush burning, indiscriminate deforestation. Rather, people should be encouraged to be planting trees.

Through the process of urbanization, green reserves should as a matter of necessity be created within towns. In these green reserves, trees and grasses should be planted to reduce the effect of global warming on the ecosystem.

Scheduled places should be used as industrial layouts where industrial activities can take place. This is to avoid the emission of toxic pollutants that affect human beings, animals and plants alike.

Modern religious institutions and organizations such as Islam and Christianity should evolve and implement ethics on environmental sustainability; the government at all levels should enact and enforce strict legislations that prohibit indiscriminate cutting of trees. If one must cut a tree, he/she must be prepared to plant two or more trees.

Since African indigenous religion has to do with the culture and ways of life of Africans and it teaches what to do and not to do; African indigenous religious practices should not be completely debased, but should be upheld with some form of modifications in order to preserve and retain the African cultural values.

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ASSESSING COMMON CRIMES IN BENUE STATE, NORTH CENTRAL NIGERIA DURING COVID-19 ERA

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Abstract

The novel Corona virus pandemic has brought humanity to its unexpected kneel and has continued to ground the global community virtually all spheres including socio-economic, political and health consequences leading to rising deaths and infections daily as well as other devastating effects on human existence of countries worldwide including Nigeria. As Nigeria and Benue State continue to battle to find solution to this pandemic, the spate of criminality during the pandemic ought to be examined. This paper assessed common crimes in Benue State; North Central Nigeria during COVID-19 era in a bid to know which crime is prevalent. The study adopted a survey method using crime data from Benue State Police Command from January to June, 2020 (period of six months during the pandemic) which data was analyzed with the aid of SPSS software using mean, variance and standard deviation and findings revealed that theft, grievous hurt, unlawful possession, armed robbery, culpable homicide, breach of public peace, rape and kidnapping were common crimes perpetrated in Benue State during the period. It concluded that COVID 19

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has harsh negative socio-economic impact on the people which led to an increase in some economic-driven crimes in Benue State, North-Central Nigeria and suggested proper training of youths in skills and sound technical/ science-based education, provision of scholarship, empowerment, entrepreneurship skills and job creation to youths, active community-based policing with hi-tech intelligence gathering as well as strong welfare programmes to all as measures to reduce crime wave in the State.

Key words: Assessment, Crime, COVID-19

Background to the Study

Crime and criminal activities remain the most embattled social problems of most societies in sub-Saharan Africa and Nigeria including Benue State, North Central Nigeria in particular. They range from cultism, armed robbery, kidnapping, organized gang criminality, banditry, terrorism, herdsman-farmers clashes among others. The situation of crime problem in Nigeria as Odekunle (2006) in Iwarimie-jaja (2010) opines has been serious and recalcitrance to control and has passed from the normal or tolerable level of pathological to become a social problem. The severe nature of crime has taken multi-faceted dimensions in Nigeria to dangerous and uncontrollable levels as characterized by rising systematic kidnapping, banditry, assassination, armed robberies, big-time fraud, corruption, money laundering, drug trafficking and computer or hi-tech crimes among others. The character and nature of criminal innovations as Iwarimie-jaja, (2010) notes have become cult-like, gang-like, syndicate-like, and conspiratorial. Similarly, Soyombo (2009) rightly observes that a major socio-economic problem in contemporary Nigerian society is crime.

To this end, crime has for over the years attracted a considerable attention from all members of the society and stakeholders, as well as the international community. Soyombo (2009) rightly observes that various efforts have been made to solve the problem of crime however, the efforts have not yielded substantial results hence, crime problem persists and remain on a dangerous rise, as Nigerian people continue to suffer the dire

consequences. Meanwhile, the continuous rise in criminal activities of all sorts with innovations on daily basis in the country and the slow pace of government at all levels as well as security agents to bring crimes to the abyss has made many citizens to resort to self-help as the consequences of criminal activities have continue to pose danger to national development, unity, stability and cohesion.

While it may be said that peace and security is desired by all, crime has denied people in Nigeria this cherished peace and security as people can hardly sleep with both eyes closed neither travel freely and safely to their own destinations. Hence, there is virtually no second that passes without a crime report as affirmed by Soyombo (2009) and Dambazau (2007). Benue State has been one of the states in North Central Nigeria that is currently battling with the different crimes inventions including political crimes, kidnapping, armed robbery, herdsmen-farmers attack, militia crimes, cultism among others which have been inhibiting sustainable development goals of the State (Shaminja, 2018).

On December 31st 2019, the World Health organization (WHO) announced the outbreak of pneumonia of an unknown cause detected in Wuhan, China (WHO, 2019). The outbreak was declared a Public Health Emergency of International concern on 30th January, 2020 and on the 11th February, 2020 WHO announced the new name for corona virus disease as COVID-19 (WHO, 2020). Since then, the novel COVID-19 disease has spread like a wild fire globally and has grounded the world activities with serious devastating effects on all sectors of countries/ States over the world, including Nigeria and Benue State in particular. The virus has for some months now continued to soar as a pandemic in the global history with scientists looking for remedy while its impact has been largely felt on the security sector including crime wave in Nigeria and Benue State North-Central. In view of the dangerous consequences of corona virus popularly known as COVID-19 on human existence, health and the entire socio-economic-political sectors of Nigeria and Benue State in particular, this study therefore, seeks to assess common crimes perpetrated during COVID-19 era in Benue State, North-Central Nigeria with the following objectives:

- i. To assess whether crime wave in Benue State is on the rise during the pandemic.
- ii. To know if there is a relationship between COVID-19 and crime in Benue State, North-Central, Nigeria.
- iii. The types of crimes that are commonly perpetrated during the period.
- iv. And what could be done to reduce the rising wave of crimes in Benue State, North-Central, Nigeria.

Hypothesis

- i. Ho: There is no significant relationship between crime wave and COVID-19 in Benue State, North-Central, Nigeria.
- ii. H₁: There is a significant relationship between crime wave and COVID-19 in Benue State, North-Central, Nigeria

Conceptual clarifications

Crime

Dambazau (1994) defines crime as an act or omission against public interest and which is prescribed by law enacted by the legislature in the overall interests of the society, and to which prescribed punishment is attached in the event of violation and it involves four major principles which are public wrong, moral wrong, law and punishment for the criminal. Crime is also seen as a violation of the rules agreed to be respected by all members of the society, and upon which the rest members of the society mete sanction upon those guilty of the violation. It is for the same reason that the legal system views crime as a public and moral wrong (Adebayo, 2013).

Sociologists see crime as “any act which is considered socially injurious and which is punished by the state, regardless of the type of punishments” (Clinard, 1968 in Ozo-Eson, 2004). One striking limitations of this sociological view is that those actions that are injurious but not “punished by the state” may not be regarded as crime which is far from reality. Better put by the researcher within the context of this study, crime is any socially injurious act which may be punished or not by the state.

Soyombo (2009) correctly observes that a major socio-economic problem in contemporary Nigerian society is crime. Nigeria is among the developing countries of the world that is battling and experiencing a rise in crime waves, criminal intentions and varying degree of delinquencies. The country inclusive of Benue State has been on the global crime map since 1980s (Dambazau, 2007) is yet to reduce crimes to the barest minimum.

COVID-19

Corona Virus Disease 2019 (COVID-19) is defined as illness caused by severe acute respiratory syndrome Corona Virus 2 (SARS-CoV-2; formerly called 2019-nCoV), which was first identified amid an outbreak of respiratory illness cases in Wuhan City, Hubei Province, China (Usman, 2020). It was initially reported to the WHO on December 31, 2019. On January 30, 2020, the WHO declared the COVID-19 outbreak a global health emergency. On March 11, 2020, the WHO declared COVID-19 a global pandemic, its first such designation since declaring H1N1 influenza a pandemic in 2009 (Cennimo, 2020).

The viruses are spread through the air by coughing and sneezing, close personal contact, touching of object or surface contaminated with the virus and rarely by fecal contamination (Stoppler, 2020). COVID-19 presents itself in different ways ranged from severe illness and mortality, with mild symptoms and even been asymptomatic. Symptoms may develop between 2 to 14 days following exposure to the virus (Usman, 2020). To contain the corona virus, countries over the world have embrace safety measures suggested by health experts such as; regular washing of hands, use of hand sanitizers, face mask, fumigation and total lockdown. As part of the fallouts of lockdown occasioned by the novel corona virus in the world, Nigeria and Benue State in particular, most security experts have expressed concern over the impact of the pandemic on crime wave. Some have predicted that following the crippling of businesses by the lockdown arising from the corona virus outbreak, the crime rates may soar across the country due to inadequacy of security personnel viz-a-viz the population (Odita, 2020).

Theoretical Perspective

Strain Theory of Crime

This theory was developed by Emile Durkheim in the 19th century who came up with the first modern strain theory of crime and deviance, and was expanded by Merton's classic strain theory and its offshoots came to dominate criminology during the middle part of the 20th century. Robert Agnew developed his general strain theory (GST) in 1992, and it has since become the leading version of strain theory and one of the major theories of crime. GST focuses on a broad range of strains, including the inability to achieve a variety of goals, the loss of valued possessions, and negative treatment by others (Agnew and Scheuerman, 2014). The theory states that certain strains or stressors increase the likelihood of crime. These strains lead to negative emotions, such as frustration and anger. These emotions create pressure for corrective action, and crime is one possible response. According to strain theory, Crime may be used to reduce or escape from strain, seek revenge against the source of strain or related targets, or alleviate negative emotions. For example, individuals experiencing chronic unemployment may engage in theft or drug selling to obtain money, seek revenge or perpetrate in other criminal activities (Agnew and Scheuerman, 2014).

Correlating the strain theory, majority of the crimes witnessed in a society like Benue and Nigeria at large are rooted to the material quest and denial of various goals occasioned by factors such as poverty, hunger, unemployment, illiteracy and greed among others which have exacerbated so much stress on the people. As such, some people see criminal means as the only fast way to get out of the stress thereby indulging in all kinds of criminal innovations and crimes which the strain theory had explained. The strain theorists advanced for correction of the existing inequality in the social and economic structures as possible ways of solving the problem of crimes. Considering the rising problem of crimes in the present day Benue State, North-Central Nigeria and with the explanation given so far, the strain theory served as a good theoretical postulation to sociologically understand and assess the reason for the common crimes perpetrated in Benue State, North-Central Nigeria during COVID-19 era.

This study adopted a survey research design using crime wave data available at the Nigeria Police, Benue State Command, Makurdi. It used a purposive sampling technique with data collected from Nigeria Police due to the fact that, the institution is saddled with the responsibility of maintaining law and order in the country.

This study was carried out in Benue state which was created on February 3rd, 1976 by the then military administrator General Murtala Mohammed. The state is located at the middle belt zone of Nigeria and shares boundaries with five neighbouring states namely: Nassarawa to the north, Taraba to the east, Cross River to the south, Enugu, Ebonyi to the south-east and Kogi to the south-west. The state also shares a common boundary with the Republic of Cameroon on the south-east. Benue state lies roughly between latitude 6°1/2 north and longitude 7 1/2°- 10° east. Presently, the state has 23 Local Government Areas. The State has over the years witnessed various forms of crimes including armed robbery, kidnapping/abduction, herdsmen crisis, banditry/militia crimes, cult related crimes and assassination among others.

Data Presentation

Table 1. Descriptive statistics of crime from Nigeria Police, Benue State C ommand, from January-June, 2020 table as shown below:

S/N	Offence	Jan.	Feb.	Mar.	April	May	Jun.	Mean	VAR
1	Murder	N	N	N	N	N	N	.00	.000
	.000								
2	Attempted Murder	N	N	N	N	N	N	.00	.000
	.000								
3	Manslaughter	N	N	N	N	N	N	.00	.000
	.000								
4	Suicide	N	N	N	N	N	N	.00	.000
	.000								

5	Grievous Hurt	20	16	16	36	20	36	31.17	7.494
	56.167								
6	Assault	N	N	N	N	N	N	.00	.000
	.000								
7	Child Stealing	N	N	N	N	N	N	.00	.000
	.000								
8	Slave Dealing	N	N	N	N	N	N	.00	.000
	.000								
9	Rape and indecent Assault	3	1	1	2	2	10	2.00	2.530
	6.400								
10	Demand with Menace	N	N	N	N	N	N	.00	.000
	.000								
11	Kidnapping	N	N	N	N	4	3	.33	.816
	.667								
12	Armed Robbery	9	10	1	16	11	9	6.00	2.280
	5.200								
13	Theft and other Stealing	29	21	21	29	32	34	28.50	3.886
	15.100								
14	Burglary	N	N	N	N	N	N	.00	.000
	.000								
15	House Breaking	N	N	N	N	N	N	.00	.000
	.000								
16	Store Breaking	N	N	N	N	N	N	.00	.000
	.000								
17	False Pretence	N	N	N	N	N	N	.00	.000
	.000								
18	Unlawful Possession	11	15	15	12	12	12	14.67	3.983
	15.867								
19	Breach of Public Peace	N	N	N	24	N	N	1.67	4.082
	16.667								
20	Receiving Stolen Property	N	N	N	N	N	N	.00	.000
	.000								
21	Escape from Lawful Custody	N	N	N	N	N	N	.00	.000
	.000								
22	Culpable Homicide	5	6	6	9	13	11	5.67	2.251
	5.067								

Source: Nigeria Police, Benue State Command, 2nd August, 2020

Key: Where N means Nil.

Discussion of Results

The table shows that, highest and common criminal cases during COVID-19 in Benue State, North Central Nigeria occurred in the form of theft, grievous hurt, unlawful possession, armed robbery, breach of public peace, culpable homicide, rape and kidnapping with means of 27.67, 24.00, 12.83, 9.33, 8.33, 4.00, 3.17 and 1.17 respectively. Their variations around the means are 30.267, 89.600, 2.967, 23.467, 10.267, 96.000, 11.767 and 3.367 for theft, grievous hurt, unlawful possession, armed robbery, breach of public peace, culpable homicide, rape and kidnapping respectively. This result is diagrammatically illustrated in the charts below:

Figure 1: Bar Chart showing crime rate of grievous hurt

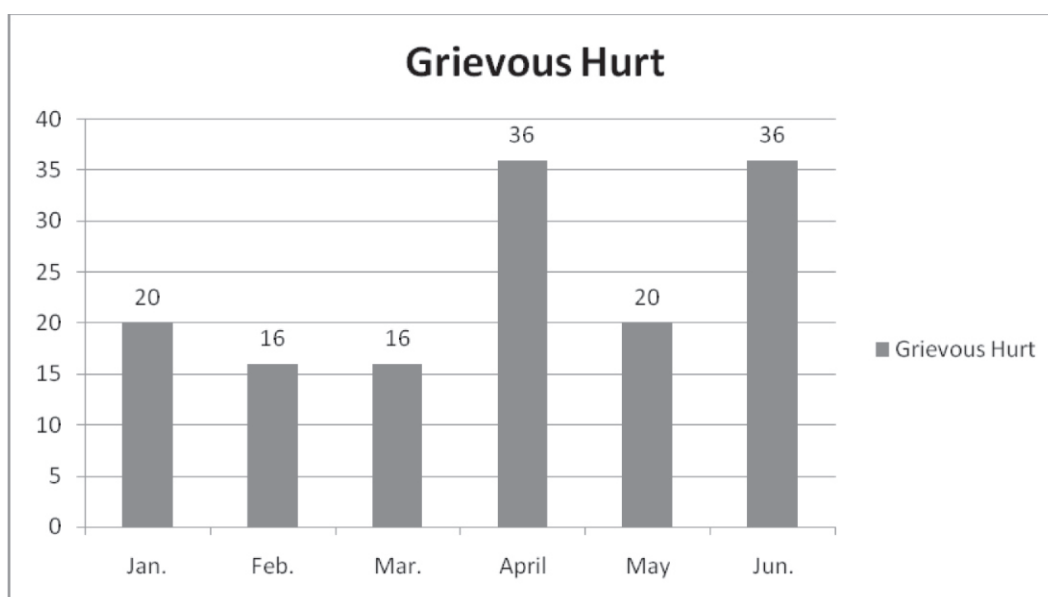


Figure 2: Bar Chart showing crime rate of rape and indecent assault

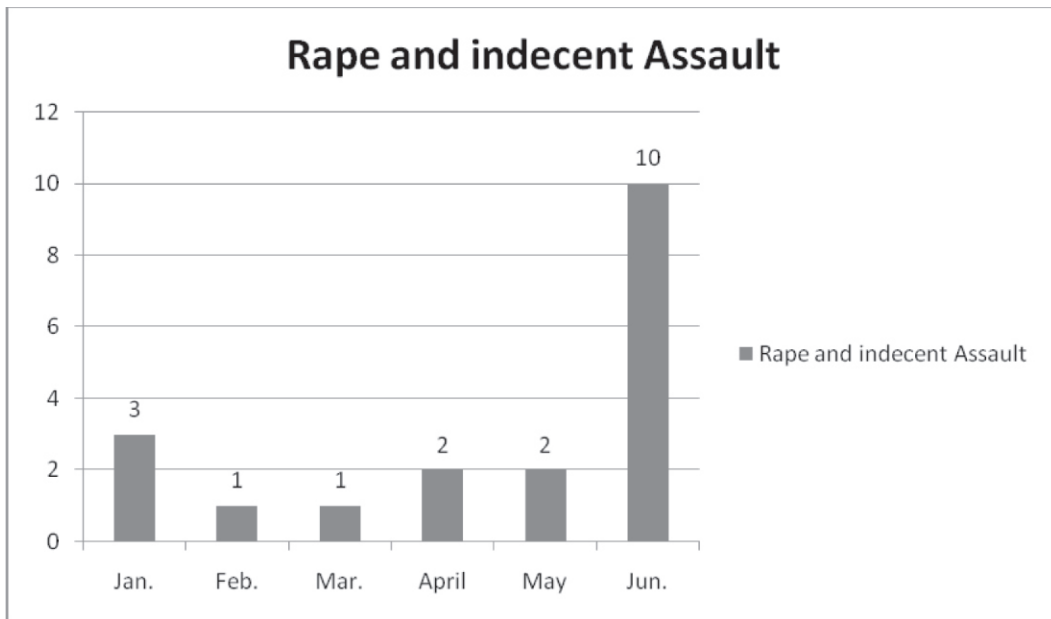


Figure 3: Bar Chart showing crime rate of kidnapping

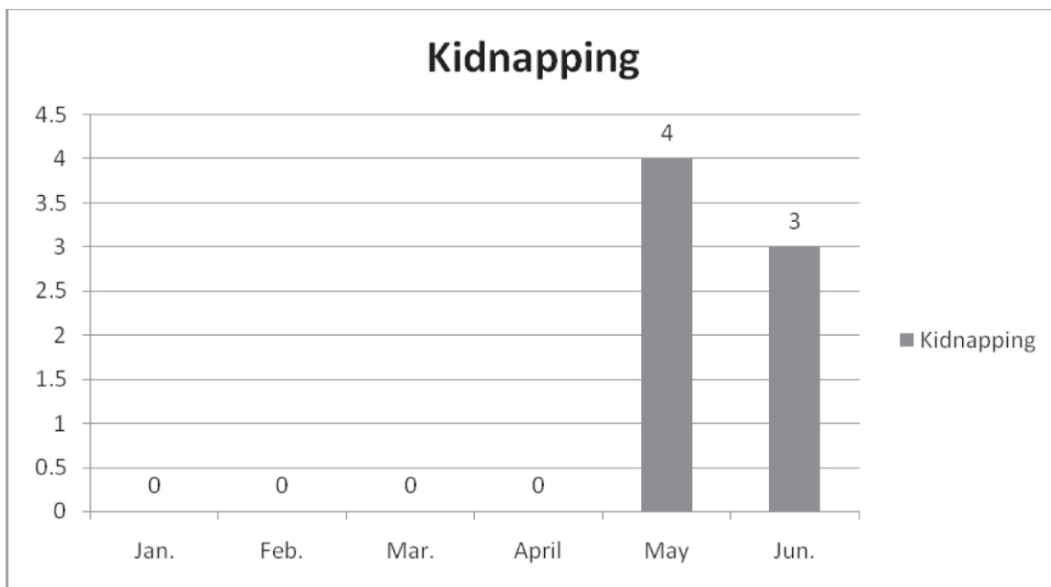


Figure 4: Bar Chart showing crime rate of armed robbery

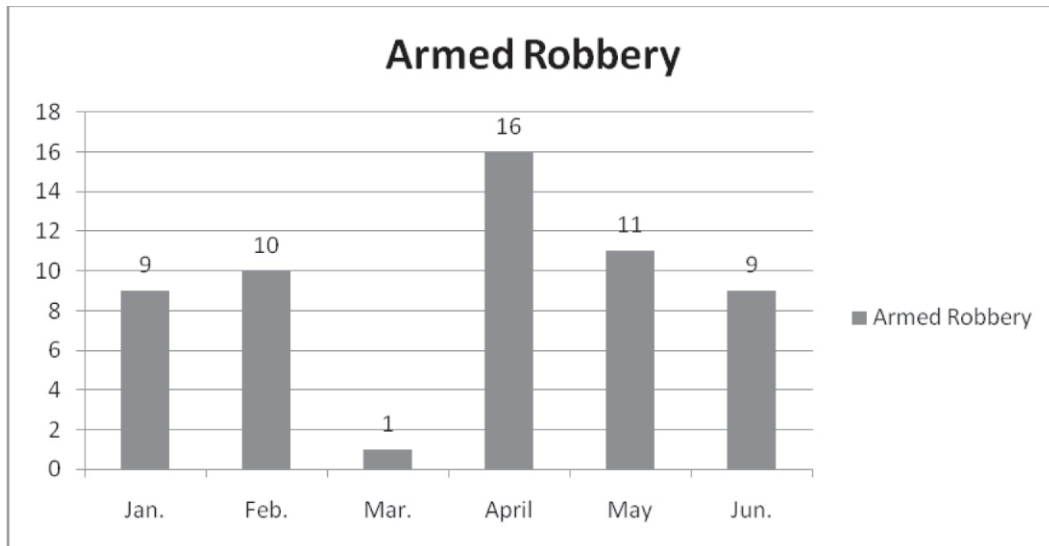


Figure 5: Bar Chart showing crime rate of theft and other stealing

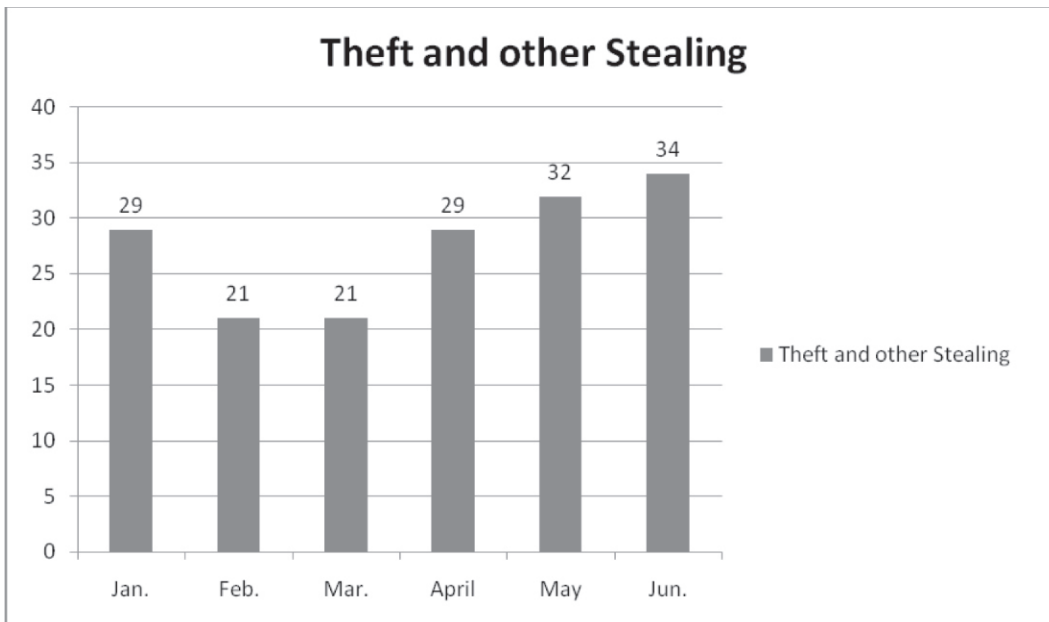


Figure 6: Bar Chart showing crime rate of unlawful possession

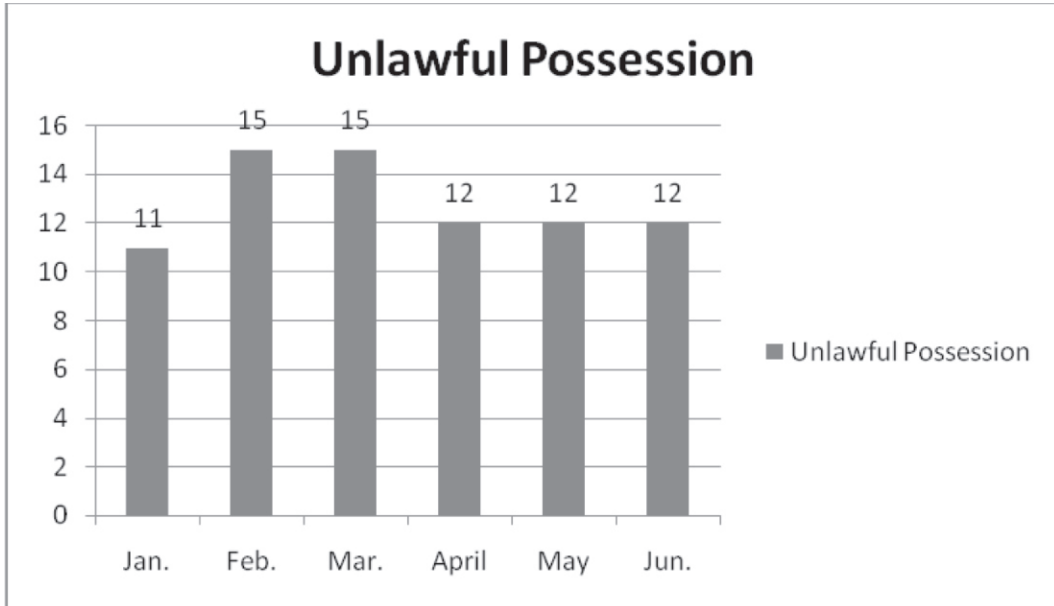


Figure 7: Bar Chart showing crime rate of breach of public peace

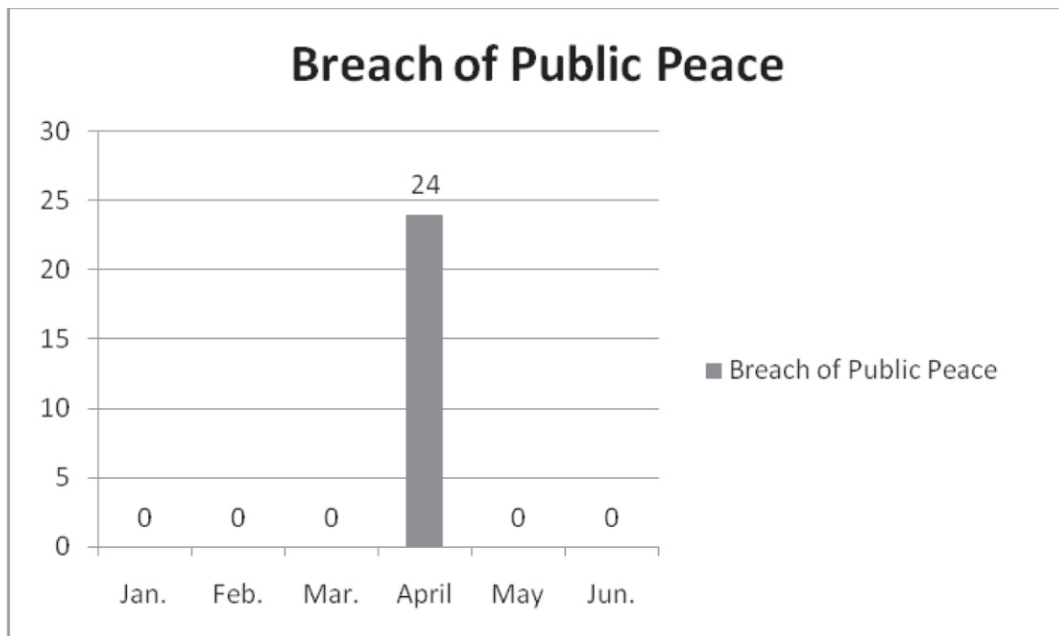
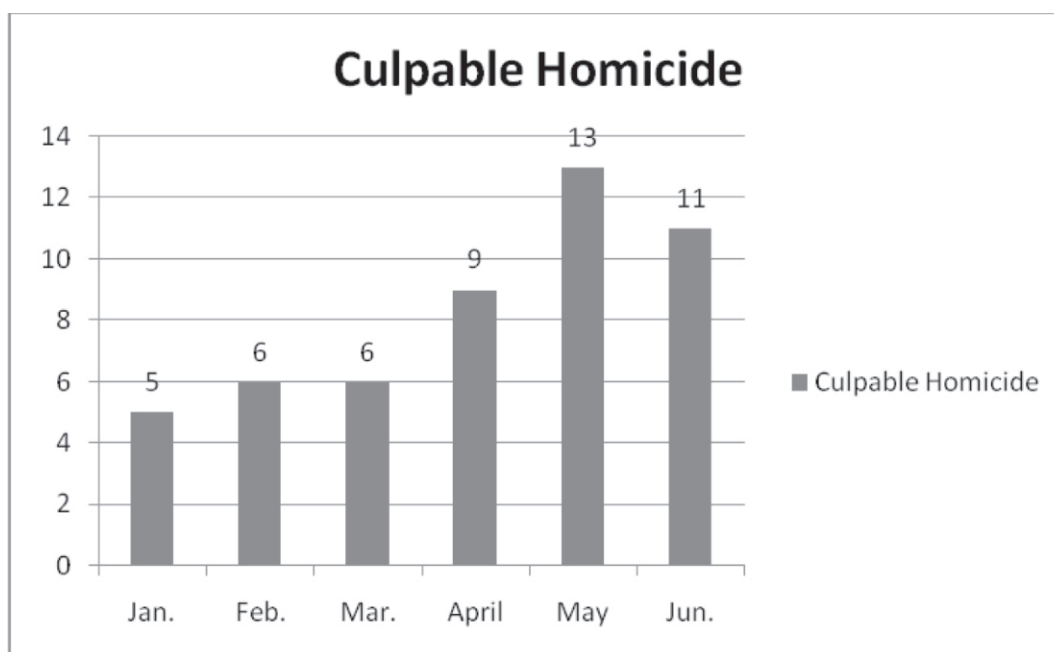


Figure 8: Bar Chart showing crime rate of culpable homicide

This shows that, even though they were commonly committed within the study period, the rate they committed varied from month to month during the COVID-19 era as shown on table 1 in crime statistics of theft, grievous hurt, unlawful possession, armed robbery, breach of public peace, culpable homicide, rape and kidnapping respectively. This is in line with studies by Kyegh, et al (2017) which revealed that theft, culpable homicide and robbery recorded the highest crime incidents in Makurdi, Benue State Nigeria and that of Torruam and Abur (2014) that armed robbery is fast becoming an epidemic in Nigeria. It is being blamed on the dwindling economic fortunes of the majority and the widening gap between the affluent and the poor in the society leading to violent crimes.

The other set on the line of offences commonly committed in Benue State, North-Central Nigeria during the COVID-19 era as can be seen in table 1 and figure 6,7,8,2,1 and 1 are: unlawful possession, grievous hurt, breach of public peace, rape and kidnapping respectively. This affirmed the position of Ogbuehi (2018) that Kidnapping in particular is one crime that Nigerians are

beginning to get used to, as its spate of occurrence has sadly made it a conspicuous way of life in the country and that of Ukoji and Okolie-Osemene (2016) *Analysis of Data from Crime Fatalities in Nigeria by State* from Nigeria Watch Database which ranked Benue fourth among the five states mostly affected by lethal crimes such as armed robbery, cultism, kidnapping, rape, domestic violence, assassination, thuggery and hooliganism alongside Lagos, Rivers, Ogun and Imo States.

Statistically, their variations within the period as shown by standard deviation of all the common crimes combined are 5.502 for theft, 9.466 for grievous hurt, 1.722 for unlawful possession, 4.844 for armed robbery, 3.204 for culpable homicide, 96.000 for breach of public peace, 3.436 for rape and 1.835 for kidnapping which show relatively high variations.

The crimes whose averages are in single digit during the period include: culpable homicide, breach of public peace, armed robbery, kidnapping, rape and indecent assault, with the means of 8.33, 4.00, 9.33, 1.17 and 3.17 respectively during the study period. Crimes that were rarely recorded within the period include: murder, attempted murder, suicide, child stealing, manslaughter, suicide, assault, slave dealing, demand with menace, burglary, house breaking, store breaking, false pretence, receiving stolen property and escape from lawful custody. Inferring from the crime statistics under review generally shows that major crimes committed are theft, grievous hurt, unlawful possession, culpable homicide, breach of public peace, rape and kidnapping. This may be attributed to poor economic factors including poverty as agreed by Kyegh, et al (2017) Torruam and Abur (2014) that theft, armed robbery is fast becoming an epidemic in Nigeria which is being blamed on the dwindling economic fortunes of the masses and the widening gap between the affluent and the poor in the society.

The research has also shown that the highest period these crimes were committed fell in month of April, with March as the month that witnessed less crime cases during the study period. This could be attributed to the fact that at the beginning of the partial lock down, the negative impact of COVID-19 was not telling much on the social and economic lives of the people but as

time thickens its negative impacts on social and economic activities became stressful and harsh, hence people turned to criminal innovations for survival as evidenced in high rates of crimes such as theft.

Conclusion

The findings of the study showed the crimes commonly committed in Benue State, North Central Nigeria during COVID-19 era as theft, grievous hurt, unlawful possession, armed robbery, culpable homicide, breach of public peace, rape and kidnapping. This is in line with the studies by Torruam and Abur (2014), Omotor (2012), Adebayo (2013) that one of the greatest challenges facing the Nigeria economy is crime which has maintained a rising trend over the years which required aggressive efforts of the government at all levels and criminal justice system, security agents to tackle head on in Benue State, North Central Nigeria.

Recommendations

In view of the findings, the study recommended the following: proper training of youths in skills and sound technical/ science-based education, provision of scholarship, empowerment, entrepreneurship skills and job creation to youths, active community-based policing with hi-tech intelligence gathering, fair distribution of palliatives to cushion the negative impact of COVID-19 on Benue people as well as strong/improved welfare programmes by State and Local at all Governments to all citizens as measures to reduce crime wave in the State.

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**KIDNAPPING FOR RANSOM AND ITS
SOCIO-ECONOMIC EFFECTS ON THE
DEVELOPMENT OF NIGERIA'S NORTH-
WEST REGION (2010-2022):
EVIDENCE FROM KATSINA STATE**

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Abstract

The paper investigated kidnapping for ransom as an emergent security challenge and its socio-economic effects on the development of Nigeria's north-west region with evidence from Katsina state between 2010 and 2022. Theoretically the paper deployed Routine Activity Theory (RAT) as its framework of analysis while methodologically the paper employed mixed methods approach with quantitative dominance in data collection and analysis. Findings revealed that unemployment and poverty are the major factors responsible for the rising incidences of kidnapping in the state. Findings also showed that loss of the lives of some victims, financial loss through payment of ransom, forceful closure of businesses; forceful closure of schools; and restrictions in farming activities were the major socio-economic effects of kidnapping in the state. Further findings revealed that the state government's response to kidnapping in particular and armed banditry in general through amnesty programme and dialogues could not effectively curtail its occurrence in the state. The paper thus concluded that, kidnapping would continue to remain a major security challenge in the state in particular and the north-west in general as long as the sponsors/handlers of kidnappers are not identified and made to face the full wrath of the law. The paper recommended among others that government should come up with new policies on employment creation and poverty alleviation so as to

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reduce the number of idle hands on the streets; identify and prosecute the sponsors/handlers of kidnappers so as to serve as deterrent to others.

Keywords: Development, effects, kidnapping, socio-economic & ransom

Introduction

The phenomenon of kidnapping is not a novel social problem in the World. The phenomenon manifests in different forms, dimensions, degrees and intensity in terms of its practice in different parts of the World. Kidnapping has been experienced in different countries irrespective of whether they are developed or not. For instance, the menace of kidnapping has been experienced in Mexico, the United States of America (USA), Iraq, Cameroon, and Nigeria among others. According to the U.S Department of State (2014), Mexico was reported to have suffered an estimated 105,682 kidnapping cases in 2012 alone. According to the National Centre for Missing and Exploited Children, roughly 800,000 children are reported missing each year in the USA (Ene, 2018)

Kidnapping for ransom is an emerging security challenge in Nigeria's North-West region. Kidnapping actually started on 25th February 2006 in Nigeria by the abduction of expatriate oil company employees in the Niger Delta region, which was displayed as an open message to the World for many years of marginalization, injustice, exploitation, and underdevelopment of the oil-rich region (Akpan, 2010). Since then, the phenomenon of kidnapping became openly commercialized in several parts of the country, including the North-Western region. The phenomenon has since then become a big money spinning 'venture'. In the year 2008 Nigeria was placed sixth on the Global Kidnap Index (GKI) by an online tourism site (Inyang & Abraham, 2013). Similarly, a recent global study of top 10 kidnap for ransom risk countries ranked Nigeria second riskiest country in the world (Constellis, 2017 cited in Ayuba, 2020, p.144). This rating puts the country among countries with serious kidnapping problems, such as Philippines, Venezuela, Columbia, Brazil, and Mexico (Ujumadu, 2008; Ekpe, 2009).

In contemporary Nigeria, the implications of kidnapping are not only on the foreigners; sadly, it now includes locals, such as; the poor and the rich, the aged, and children (Ibrahim & Ahmad, 2020). According to Ekpe, (2009), Nigeria recorded 512 cases of kidnapping and 30 persons were reported to have died in their kidnappers' den that year as against 353 cases recorded throughout 2008. Similarly, Kyrian (2009) reported that the former Inspector General of Police in Nigeria had noted that, kidnappers and hostage takers got about USD100 million between 2006 and 2009.

The spate of kidnapping for ransom has been so alarming in recent years. The country's rate of kidnapping at national level was 0.001 per 100,000 populations in 2013; reports also indicated that the phenomenon escalated from 29 in 2016 to 40 in 2018, evolving at an average annual rate of 42.84%, even though the incidences fluctuated substantially, from 2017 to 3rd quarter of 2019 it tended to decline to 25 and changed at 78.57% (Knoema, 2019). The most unfortunate victims of kidnapping in Nigeria often die in the process while the luckier ones are released after severe torture and payment of huge ransoms (Ibrahim & Ahmad, 2020). Most of the incidences of kidnapping in Nigeria in recent years take place on the road, where the security network is very poor; and reasons ranging from unemployment, idleness, vengeance, rituals, monetary gains and politics have been blamed for the prevalence of this security challenge (Onwuatuegwu, 2020).

In Nigeria, kidnapping gradually started in the Niger Delta region of the country with the kidnap of foreign oil company workers, but has now metamorphosed into a very "lucrative business" especially with the introduction of ransom payment by these kidnappers. Today, virtually every state in every geo-political zone of Nigeria is riddled with the incidences of kidnapping. In Nigeria's North-West for instance, states like Zamfara, Kaduna and Katsina have become the epicenters of kidnapping in recent times while in the South-South, states like Rivers and Akwa Ibom are leading in kidnapping. Onwuatuegwu (2020, p.36) citing Bulwark Intelligence and Nigerian Security Intelligence disclosed that between January and September 2018, these five states recorded the highest numbers of kidnapping. Anyone plying Abuja-Kaduna expressway is seen as being on a

suicide mission given the rising cases of kidnapping on that road. Adebajo (2021) citing Nigeria Security Tracker (NST) revealed that about 8,661 people were kidnapped in Nigeria between 2015 and the first half of 2021. Kidnapping has led to a high level of fear which threatens the economic prosperity, political climate, business and general climate of the country (Onwuatuegwu, 2020).

It is against this backdrop that this paper examined kidnapping for ransom as an emergent security challenge and its socio-economic effects on the development of Nigeria's North-West region with evidence from Katsina state between 2010 and 2022.

Literature

Walsh and Adrian (1983) noted that, kidnapping varies from country to country; therefore the term is uncertain and devoid of any straight jacket definition. The term "kidnapping" is difficult to define with precision, because it varies from one state to another and from one jurisdiction to the other (Asuquo, 2009). Kidnapping is an unlawful seizure and detention of people by force against their will (Walsh & Adrian, 1983). According to Nwaorah (2009), kidnapping is an act of an angry man who wants to take any person of value hostage, and who could be rescued by loved ones. In most cases, victims are often released after payment of ransom. Ogabido (2009) defined kidnapping to mean abduction, capturing, carrying off, removing or stealing away a person or persons. For Thomas and Nta (2009), kidnapping is robbery of the highest rank. To these scholars, kidnapping is an organized and systematic robbery which is not as deadly as armed-robbery, but more profitable than armed-robbery.

Inyang and Abraham (2013) defined kidnapping as the forcible seizure, taking away and unlawful detention of a person against his/her will. For Uzorma and Nwanegbo-Ben (2014), kidnapping is the act of seizing and taking away a person with the use of unlawful force or through fraudulent means requiring the payment of a ransom. It is a common offence against the law and the key part is that, it is considered an unwanted act on the part of the victim. The strategies employed by kidnapers in Nigeria include the use

of telephones to lure their unsuspecting victims or trailing them to any location considered safe for them to strike (Chukwigwe & Albert, 2015)

Fage and Alabi (2017) viewed kidnapping as forceful or fraudulent seizure of an individual or a group of individuals for economic, political and religious reasons. Ene (2018) defined kidnapping as the forcible seizure, taking away and unlawful detention of a person against his/her will. The phenomenon of kidnapping can also be described as abducting or capturing away of a person intentionally to deprive them of personal freedom (Walsh & Poole, 2019). Kidnapping occurs when a person is abducted and taken from one place to another against their will, or a situation in which a person is confined to a controlled space without the confinement being from a legal authority. Consequently, when the transportation or confinement of the person is done for an unlawful purpose, such as for ransom or for the purpose of committing another crime, the act becomes criminal. Kidnapping is an act of seizing, taking away and keeping a person in custody either by force or fraud (Mungadi *et al*, 2020).

Kidnapping comprises capturing and detaining an individual against his or her will; usually it is an extension of other criminal intentions (Ibrahim & Ahmad, 2020). According to Nseabasi, (2010), kidnapping in Nigeria manifests in different forms and patterns. The first pattern of manifestation is the ethnic militia that employs kidnapping as the major weapon of agitation against oppression, exploitation and environmental pollution. This set of kidnapers, kidnap expatriates who work in the oil companies in the region. This form of kidnapping is common in the oil-rich region of the Niger Delta. Another form of kidnapping is dislodged militia and other criminal elements that engage in kidnapping as a means of survival. The last but not the least form of kidnapping is not militants but elements in the society that engage in any venture they consider lucrative. This category of people see kidnapping as a source of livelihood. Other recent and digital forms of kidnapping have since emerged; terrorists or political revolutionaries like the Islamic fundamentalists (*Boko Haram*) terrorist group which employs kidnapping as a tactic to extort or seek concessions from the government and the digital or online kidnapping. This form of

kidnapping directly and indirectly impacts on man and operates in two forms. One involves the kidnapping of the organisation's website by hacking for a ransom while the other involves the stealing of images of children posted online by some parents (Chukwigwe & Albert, 2015).

Ibrahim and Ahmad (2020) blamed the rising incidences of kidnapping and related crimes on the government's reluctance to address the problems associated with youth unemployment (Inyang, 2009), the influence of hard drug consumption (Okoli, 2009; Ene, 2018), quick money syndrome (Dodo, 2010), and the influence of corrupt politicians on vulnerable youths (Ibeanu, 1997). According to Soyombo (2016), kidnapping has psychological effects on people as it hampers social relations among people and their social lives disrupted as they are kept indoors most times of the day and night. Kidnapping also has socio-economic effects in the society because of the money paid to these criminals as ransom (Ibrahim & Ahmad, 2020). While blaming the rising cases of kidnapping on the problems of unemployment and poverty, Ogabido (2009) had this to say; "the issue of poverty and unemployment of youths as well as social injustice and 'unfair distribution of the nation's resources is potent cause of kidnapping in Nigeria. These factors have caused the youths to engage in kidnapping and other criminal activities as a way of getting their share of nation's wealth.

Inyang and Abraham (2013) interrogated the problem of kidnapping and its consequences on Nigerians in general and Uyo dwellers of Akwa-Ibom state in particular. The study elicited data through questionnaire from 260 randomly selected respondents comprising of Police officers from various departments at the state Police Headquarters at Ikot AkpanAbia, Uyo, in Akwa Ibom state, lawyers from the state Judiciary Headquarters as well as clergymen and members of the public in the study area. Chi-square analytical tool was used to analyze collected data at 5% level of significance. The result from the test of hypothesis one showed that there is a significant relationship between the recurring rates of kidnapping and the people's culture. Test of hypothesis two showed that there is no correlation between kidnapping and the disposition of government. Test of hypothesis three showed that kidnapping is significantly dependent on the provisions of the

Nigerian Constitution; while result from hypothesis four showed that there is no significant relationship between kidnapping and political activities. Findings from the study showed that, the prevalence of kidnapping in Nigeria is as a result of laxity in the law implementation process to prosecute offenders. Consequent upon these findings, it is suggested that the issue of ransom payment to kidnappers by victims' families/relatives should be seriously condemned. Government also should endeavour to create employment opportunities for the teeming population of youths as this will assist to check the rate of the kidnapping in Akwa-Ibom state in particular and the country at large.

Chukuigwe and Albert (2015) examined the socio-economic effects of kidnapping on the development of Ogba/Egbema/Ndoni Local Government Areas (LGAs) of Rivers state. A multi-stage sampling procedure was used to select 150 respondents from 10 communities in the study area. Questionnaire and Focus Group Discussions (FGDs) were the research instruments employed to collect data. Both descriptive and inferential statistical tools were used for data analysis. Descriptive tools include frequency counts, percentage and mean. The inferential tools used are the t-test and Analysis of Variance (ANOVA). The results of the study showed that the major causes of kidnapping in the study area are moral decadence, quest to get rich quick without work, proliferation of arms, unemployment; cultism/quest for supremacy, politics and insecurity. The results also showed that kidnapping poses serious challenge to socio-economic indices such as loss of lives and property, psychological/emotional trauma, unplanned relocation of people, and financial loss through payment of ransom among others. Further findings showed that efforts at eradicating kidnapping in the study area are being inhibited by challenges such as inadequate/ill equipped anti-kidnapping squad, army of unemployed youth, complicity of some security agents and poor security network. Based on these findings, the study therefore recommended among others that there should be collaboration between government, communities and other stakeholders for value reorientation.

Ordu (2015) examined the phenomenon of kidnapping, security challenges and obstacles to the control of hostage taking in Nigeria. The study adopted a qualitative research design. Findings of the study showed that poor governance trends as long as there exists absence of provisions of basic amenities; good roads, hospitals, good schools, modern commercial trading centers and good drinking water system are essential ingredients in the governance of the society. National Crime Research Centre (2017) on the other hand deployed Social Control Theory to assess emerging crimes and cases of kidnappings in Kenya. The study administered snowball sampled questionnaire in twenty randomly selected counties. Data generated from the field survey were analysed and presented using frequency counts, percentages and tables. Findings of the study indicated that, creation of employment opportunities for the teeming youth a panacea to the challenge of kidnapping.

Theory

Kidnapping is a crime. Therefore, this paper adopted Marcus Felson and Lawrence Cohen's Routine Activity Theory (RAT) of crime in explaining kidnapping for ransom and its socio-economic effects on the development of Katsina state in Nigeria's North-West region. RAT was propounded in 1979 (Hsieh & Wang 2018). Felson and Cohen used the theory to explain the changes in the rate of crime in the United States of America (USA) for the past four decades. Since its formulation, the theory has been extensively applied to studies on crimes, and has become one of the most cited theories in criminology. Unlike criminological theories of criminality, RAT studies crime as an event; it closely relates crime to its environment and emphasizes its ecological process thereby diverting academic attention away from mere offenders.

The theory holds that crime is likely to occur when there is a spatial-temporal convergence of three essential elements of crime, namely a motivated offender, an attractive target, and the absence of capable guardianship. According to the exponents of the theory, motivated offenders are individuals who are capable and willing to commit a crime while suitable targets can be persons or objects that are considered by offenders as

vulnerable or attractive. On the other hand, guardianship can be a person or an object that is effective in deterring offense to occur. Mere physical presence of guardianship in space and time can deter a crime from being committed.

Basic Assumptions of RAT

The following are the basic assumptions of RAT:

- a. Crime is likely to occur when there is a spatial-temporal convergence of three essential elements of crime, namely a motivated offender, an attractive target, and the absence of capable guardianship;
- b. The factors that render a particular target attractive are situational and crime-specific;
- c. Crime can be perpetrated by anyone who has the opportunity in terms of capability and availability of vulnerable target;
- d. Victims have choices on whether to be victims mainly by possibly avoiding situations where a crime can be committed against them.
(Cohen & Felson 1979)

Application of RAT to the Study

According to this theory, crime is likely to occur when there is a spatial-temporal convergence of three essential elements of crime, namely a motivated offender, an attractive target, and the absence of capable guardianship. A motivated offender in this case is the kidnapper who is motivated to commit crime because of frustration caused by unemployment, poverty and economic hardship among others. This explains why these kidnappers ask for ransom from their victims' families. Attractive targets are vulnerable persons such as innocent travelers on the highways or those considered to be rich enough or capable of paying ransom. Some of these attractive targets are even kidnapped from the comfort of their homes. Absence of capable guardianship means the absence of law enforcement agents (security officers) that are supposed to provide security for the lives and property of the citizens. The absence of these security agents makes the citizens even more vulnerable since protection is lacking. This is typically the situation in Katsina state where kidnappers are having a sustained field day in criminal escapades that is threatening to overrun the North-West in particular and the Northern region in general.

Materials and Methods

The study was conducted in Katsina state of North-Western Nigeria. The state was created on 23rd September, 1987 and it is structured into 34 Local Government Areas (LGAs). The major occupations of the people are rain-fed crop farming during the rainy season and irrigation farming during the dry seasons along the rivers and dams in the state. Cattle rearing are also practiced on the grassland areas by the Fulani and the native Hausa people of the state. Trading activities are also a major occupation that involves travelling for buying and selling at the weekly markets in towns and villages in the state.

Yamani (1967) statistical formula for sample size determination was used to determine the sample size of 400 respondents. Multi-stage sampling procedure was used to draw the sample for the study. The purposive sampling technique was used to select 3 out of the 8 most affected LGAs by the activities of kidnappers in the state. The LGAs include: Jibia, Kankara and Safana. Structured Questionnaire (SQ) was administered to target respondents using convenience or accidental sampling technique. Descriptive statistics was used to analyze data collected via SQ.

$$n = \frac{N}{1 + N(e)^2}$$

Where N represents population size

n represents minimum sample size

e represents the degree of error expected (0.05)

$$n = \frac{804,400}{1 + 804,400(0.05)^2}$$

$$n = \frac{804,400}{2012}$$

$$n = 399.8$$

n is approximately = 400

Table 1: Sampled LGAs and their Respective Respondents

LGAs	Population (2016)	Number of Respondents
Jibia	226,000	$226,000/804,400 \times 400 = 113$
Kankara	328,400	$328,400/804,400 \times 400 = 163$
Safana	250,000	$250,000/804,400 \times 400 = 124$
Total	804,400	400

Source: NPC, 2016 projected population

Results and Discussion

The respondents were asked to express their opinions based on the statements given in the SQ as tabulated below using 5-point Likert Scale of **SA (5), A (4), U (3), D (2), and SD (1)** **Relative Importance Index (RII)** of the respondents is computed thus: $5+4+3+2+1=15/5=3.0$

Decision Rule: If the **RII** is less than **3.0**, the respondents disagreed; if the **RII** is equal to **3.0**, the respondents are undecided; if the **RII** is greater than **3.0**, the respondents agreed and as such the statement is taken as important.

Table 2: Relative Importance Index of the Causes of Kidnapping

CAUSES	5	4	3	2	1	TWV	RII	RANK
Unemployment/Poverty	187	176	07	17	13	1707	4.27	1 st
Weak security system	178	173	19	11	19	1680	4.20	2 nd
Get rich quick syndrome	175	169	12	21	23	1652	4.13	3 rd
Bad governance	171	165	16	19	29	1630	4.08	4 th
Politicization of insecurity	166	163	07	37	27	1604	4.01	5 th
High rate of drug abuse	159	157	11	38	35	1567	3.92	6 th

Source: Field Work, 2022

Analysis of the data in table 2 shows that the most important factor responsible for the increasing incidences of kidnapping in Katsina state is unemployment/poverty with **RII (4.27) ranked 1st**. This finding is consistent with the findings of similar studies carried out by Inyang (2009), Ogabido (2009), and Chukuigwe and Albert (2015)

Weak security system which has **RII (4.20)** is the second most important cause of the rising cases of kidnapping in the state. This finding is in tandem with the findings of a similar study carried out by Yusufu and Ilevbare (2021) who found that inadequate security is responsible for the rising incidences of armed banditry in Katsina state. This finding also has theoretical implications as it validates one of the assumptions of RAT that states that

crime (e.g kidnapping) is likely to occur when there is a spatial-temporal convergence of three essential elements of crime, namely a motivated offender (kidnapper), an attractive target (victim), and the absence of capable guardianship (weak security system)

Also found to be an important cause of kidnapping in the state is the issue of get rich quick syndrome with **RII (4.13) ranked 3rd**. This finding agrees with the finding of similar study conducted by Ibrahim and Ahmad (2020) who blamed the negligence of the Nigerian government to address the root causes of kidnapping such as youth unemployment, quick-money syndrome and hard drugs among others as being responsible for the rising spate of the phenomenon. Another factor considered as an important cause of kidnapping is bad governance with **RII (4.08) ranked 4th**.

Also found to be a significant factor responsible for the rising cases of kidnapping in the State are politicization of insecurity with **RII (4.01) ranked 5th**. This finding agrees with the work of Ibeanu (1997) who found that Nigerian politicians hire idle youths and use them as political thugs. Politicians also hire the services of these youths for the purpose of getting at their opponents. A further finding showed that high rate of drug abuse among the teeming youths in the state with **RII (3.92) ranked 6th** is also a major factor responsible for the rising cases of kidnapping in the state. This finding is in tandem with the findings of similar studies conducted by Ene (2018), Okoli (2009), Ibrahim and Ahmad (2020) who found that the upsurge of kidnapping in Nigeria is as a result of high consumption and trafficking of hard drugs

Table 3: Relative Importance Index of Socio-Economic Effects of Kidnapping

EFFECTS	5	4	3	2	1	TWV	RII	RANK
Loss of the lives of some victims	183	181	13	10	13	1711	4.28	1 st
Financial loss through payment of ransoms	179	177	26	12	06	1707	4.27	2 nd
Indebtedness of victims' families	176	184	22	8	10	1708	4.27	2 nd
Restrictions in farming activities	188	173	09	14	16	1703	4.26	4 th
Forceful closure of schools	165	162	27	24	22	1624	4.06	5 th
Forceful closure of businesses	164	155	28	35	18	1612	4.03	6 th
Unplanned relocation of people	160	157	33	27	23	1604	4.01	7 th

Source: Field Work, 2022

Analysis of data in Table 3 revealed that the socio-economic effect of kidnapping with the highest **RII (4.28)** is *loss of the lives of some victims* **ranked 1st**. Findings also revealed that *financial loss through payment of ransom* with **RII (4.27)** is another significant socio-economic effect of kidnapping on the development of the state ranked **2nd**. This finding is in consonance with the findings of similar study conducted by Inyang and Abraham (2013) who found that much money is usually spent on the payment of ransom to kidnappers. Also ranked **2nd** as a significant socio-economic effect of kidnapping on the development of the state is *indebtedness of victims' families* with **RII (4.27)**. Another significant socio-economic effect of kidnapping on the development of the state is *restriction on farming activities* which has **RII (4.26) ranked 4th**. Other significant socio-economic effects of kidnapping on the development of the state include: *forceful closure of schools* with **RII (4.06) ranked 5th**, *forceful closure of businesses* with **RII (4.03) ranked 6th** and *unplanned relocation of people* with **RII (4.01) ranked 7th**.

Table 4: Effectiveness of Government's Response to the Menace of Kidnapping

GOVERNMENT'S RESPONSE	EFFECTIVE	NOT EFFECTIVE	NOT SURE	TOTAL
The use of a amnesty programme	19 (4.75%)	378 (94.5%)	03 (0.75%)	400
The use of dialogue	30 (7.5%)	359 (89.75%)	11(2.75%)	400
Deployment of security agents	389 (97.25%)	10 (2.5%)	01 (0.25)	400
The use of vigilante groups	392 (98%)	6 (1.5%)	02 (0.5%)	400
Shutting down of communication networks	361 (90.25%)	35 (8.75%)	04 (1%)	400

Source: Field Work, 2022

Analysis of data in Table 4 showed that 378 respondents representing 94.5% are of the opinion that government's response to kidnapping through amnesty programme was not effective in addressing the menace. 19 respondents representing 4.75% are of the opinion that the amnesty programme was effective in addressing the menace of kidnapping. 3 respondents representing 0.75% are not sure whether the amnesty programme was effective or not. These findings indicate that the Katsina government's response to kidnapping through amnesty programme was not effective in addressing the menace of kidnapping. This finding agrees with the results of similar study conducted by Ochi, Ortindi and Arinze (2022) who found that the use of amnesty programme has not made any difference as the situation has rather worsen in recent times.

Also, analysis of data in Table 4 revealed that 359 respondents representing 89.75% of the respondents are of the opinion that the use of dialogue to address the menace of kidnapping was not effective in addressing the scourge. 30 respondents representing 7.5% are of the opinion that the use of dialogue by the government was effective in addressing the menace of kidnapping while 11 respondents representing 2.75% are not sure whether the use of dialogue was effective or not. These findings therefore suggest that the use of dialogue by the government was not effective in addressing the menace of kidnapping in the state. This finding agrees with the results of similar study conducted by Ochi, Ortindi and Arinze (2022) who found that

the use of peace initiatives has not made any difference as the situation has rather worsen in recent times.

Furthermore, analysis of data in Table 4 showed that 389 respondents representing 97.25% are of the opinion that government's response to the menace of kidnapping through the deployment of security agents was effective while 10 respondents representing 2.5% felt it was not effective. A respondent representing 0.25% was not sure whether the use of force was effective or not. This finding suggests that the deployment of security agents by the government to tackle the menace of kidnapping in the state remains the most effective strategy for curtailing the rising incidences of security challenges, especially kidnapping for ransom in the state. This finding agrees with the results of similar study conducted by Rosenji and Adeniyi (2021) who found that the deployment of security agents has been the most effective strategy as it has led to the recovery of a total of 118 cows and 28 sheep from armed bandits in Niger state.

Analysis of data in Table 4 also revealed that 392 respondents representing 98% agreed that the use of vigilante groups by the government to manage the menace of kidnapping was effective while 6 respondents representing 1.5% felt it was not effective. However, 2 respondents representing 0.5% were not sure whether the use of vigilante was effective or not.

From the analysis of data in Table 4 above; 361 respondents representing 90.25% agreed that shutting down of communication networks in the most affected LGAs by the government was an effective response to the menace of kidnapping in the state while 35 respondents representing 8.75% felt it was not effective. However, 4 respondents representing 1% were not sure whether shutting down of communication network was effective or not.

Table 5: Relative Importance Index of Solutions to the Menace of Kidnapping

SOLUTION	5	4	3	2	1	TWV	RII	RANK
New policy on job creation	191	186	03	12	08	1740	4.35	1 st
Identifying and prosecuting sponsors of kidnappers	185	178	14	10	13	1712	4.28	2 nd
Strengthening the security system in the state	183	181	09	11	16	1704	4.26	3 rd
Good governance at all levels of government	179	166	05	24	26	1648	4.12	4 th

Source: Field Work, 2022

Analysis of data in Table 5 showed that formulation of new policy on job creation with **RII (4.35) ranked 1st** is the most significant solution to the problem of kidnapping in the state. Identifying and prosecuting the sponsors of kidnappers with **RII (4.28) ranked 2nd** is also considered a significant solution to the menace of kidnapping as evident in the responses of the respondents. Other significant solutions to the menace of kidnapping in state, according to the respondents include: strengthening the security system in the state with **RII (4.26) ranked 3rd** and good governance at all levels of government in the state with **RII (4.12) ranked 4th**.

Conclusion and Recommendations

The paper examined the socio-economic effects of kidnapping for ransom on the development of Nigeria's north-west region with evidence from Katsina state between 2010 and 2022. Theoretically the paper deployed Routine Activity Theory as its framework of analysis while methodologically it adopted mixed methods approach in data collection and analysis with quantitative dominance. Findings revealed that unemployment and poverty are the major factors responsible for the rising incidences of kidnapping in the state. Findings also showed that, loss of the lives of some victims, financial loss through payment of ransom, forceful closure of businesses, forceful closure of schools, and restrictions in farming activities among others are the major socio-economic effects of kidnapping on the development of Katsina state.

The paper equally found that the deployment of formal security agents, the use of local vigilante groups, and shutting down of communication networks

for some months in affected LGAs in the state were effective to some extent in managing the menace of kidnapping in the state. Further findings however revealed that the state government's response to the menace of kidnapping in particular and armed banditry in general through amnesty programme and dialogues did not really yield the desired results during the period studied. The paper thus concludes that kidnapping will remain a major security challenge in the state in particular and the North-West region in general as long as the sponsors/handlers of kidnappers are not identified and made to face the full wrath of the law.

On the basis of these findings and conclusion drawn, the following recommendations were made:

- a. The government should come up with new policies on employment creation and poverty reduction so as to reduce the number of idle hands on the streets.
- b. The government should strengthen its security system. More security agents need to be urgently recruited, trained, motivated and provided with modern weapons of warfare to enable them win the war against kidnapping in particular and armed banditry in general.
- c. There is an urgent need for the government to identify and prosecute sponsors/handlers of kidnappers so as to serve as deterrent to others.
- d. Good governance is imperative if kidnapping is to be curtailed. Governments at all levels should be proactive and just/fair in the distribution or allocation of scarce resources in the society. Dividends of democracy should not only be on paper; they should be visible for all to see. Government needs to formulate and implement masses-friendly policies that would touch the life of the common man and improve his standard of living.

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STATE CREATION AND HUMAN DEVELOPMENT IN NIGERIA

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Abstract

One of the rationales for state creation in Nigeria is to achieve a level of even national development. Human development is one of the variants in the discourse of national development which is the improvement in citizens' human capacity, particularly in health, education and other indicators to live quality lives and enhance social, political and economic well-being. The study examined the impact of state creation human development in Nigeria. The study examined the rationales for state creation in Nigeria, impact of state creation on the quality of education in Nigeria, to ascertain if state creation has improved health in Nigeria, and how state creation has engendered political participation in Nigeria. The study relied on primary and secondary data. Surveyed data were used to test the research hypotheses. The study discovered that logically, state creation is meant to improve the socioeconomic well-being of Nigerian citizens but the elites have not used State creation to improve human development in Nigeria. There is a very strong positive relationship between state creation and politics in Nigeria. State creation in Nigeria has largely benefited the political elites as it is seen as a tool for political patronage. The study recommends that government should be discreet and discretionary towards state creation. More so, the government should display a full commitment to the basic needs of citizens such as the provision of quality education, building of durable, modern, and appropriate health infrastructures in the country.

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Introduction

State creation exercises have become an endless reoccurring decimal in the political restructuring debates in Nigeria. It is strongly averred as a vehicle for achieving a level of decentralization of political power for the effective delivery of public services to the citizens. The need for more states in Nigeria is premised on it being regarded as an instrument to achieve national development and addressing societal challenging issues such as ethnicity, religion and allaying feeling or sense of economic and political domination and the position of the 1999 constitution on the primacy of the state on distributive policies and even national development.

According to Suberu, (1999), Nigeria is an "ethnically plural society" with relative socio-economic opportunities; ethnicity then becomes the primary bases for accessing the thinning and scarce values in the society. The elite's struggle and competition for access to public resources are usually between ethnically defined boundaries (Adetoye, 2016). The failure of a particular ethnic group to capture the socio-economic and political opportunities has always been termed as ethnic domination, hence the agitations for political restructuring with its variants of state creation deployed by the political elites to appease and assuage the feelings of the politically dominated (Nwosu, 2013).

The primacy of the state on distributive policies accounts for endless clamour for state restructuring or fragmentation. The access to national resources or considerations is tailored to membership or citizenship of a sub-national territory or state of origin.

It is the thinking of those at the forefront of state creation that the more the state in their regions, ethnic groups, or sub-groupings the more access to benefits at the national level of government. This logic according to Alapiki, (2005) made the clamour for state creation in the second republic not only the exclusive preserves of the ethnic minority groups but a worthy venture for the ethnic majority groups in Nigeria.

Also, Religion is another major identity marker in Nigeria. It is seen as one of the deep cleavages in Nigeria's historical narratives which largely determine the success of a candidate in political contestation (Osaghae, 2014). It has been used as an explanatory variable for state creation in Nigeria. Nigeria is religiously divided into two major parts; the northern Nigerians are mostly Muslims while the southern parts are largely Christians. Religion determines to a large extent the access to public resources and as explanations for either the president or vice president in Nigeria sharing the major religious beliefs (Muslim or Christian) geared towards ameliorating the feelings of religious domination which resonates in "the power-sharing complex of federalism " in Nigeria (Osaghae, 2014).

In addition to the arguments for the agitations for more states in Nigeria is the historical driver which is the use of state creation to appease and address the political domination of the minorities in Nigeria. According to Adejuyigbe, (1979:198):

"Complaints about political power arise from the fact that since representation is based on population, and size of each area, the dominant ethnic nation had the majority of seats in the regional legislature. The situation was aggravated by the practice whereby each ethnic nation supported the political party or parties led by one of its members. Hence, only a party led by a member of the dominant ethnic nation could control the Regional Legislature and Head of Government" (Adejuyigbe, 1979:198).

This scenario has always been implicated in compounding the woes of political and economic domination of the minorities in Nigeria which account for the endless clamour for a separate state to the agitator's cultural homogeneity.

However, deploying state creation exercise as an instrument for ameliorating the plights of the minorities will always result in an endless bifurcation of the sub-national spheres in Nigeria because any state-created

induces its internal dynamics of majority versus minority groups, settlers versus indigenes, citizens versus non-citizens and others (Osaghae, 1999; Ibietan and Itodo, 2015; Idahosa and Otoghile, 1998).

Another argument for state creation is to achieve even national development. According to (Oshintokun, 1979) a created state always leads to the emergence of physical development, urbanization, state institutions and the need for the attainment of human development aspirations of the citizens. The need for national development has always encouraged political agitators to endlessly clamour for more states (Ojo, 2014). According to Ulhaq (1990) a Pakistani political economist, national development is the improvement in citizens' human development capacity particularly in health, education and other indicators to live quality lives and enhance social, political and economic well-being.

However, the drive towards even development is regarded as utopian construction that is far from reality, even the much-touted developed democracies are still in a state of uneven development both "geographically and in the distribution of income among social groups". State creation exercises have never transformed the economy of the created states to be in a formidable position to discharge their assigned statutory responsibilities at best the exercises have only created super-rich bureaucrats and contractors that constructed or erected administrative edifices for a created state. State creation from the strength of even development is "simply the erection of very imposing structures and the expansion and creation of non-productive public sector" Idahosa and Otoghile, (1998). Anchoring the creation of the state to even development depends on the conception of development, according to Seers (1972) "the question to ask about a country's development is what has been happening to unemployment, poverty, and inequality?" If the aforementioned triple societal problems have declined that is when a country can be said to be developed. It is clear and visible from Seer's conception of development that there is no positive relationship between state creation exercises in Nigeria and the touted aim of even development.

However, if the identified reasons for endless agitations for state creation or political restructuring are the core drivers, how come there is underdevelopment praxis in Nigeria? According to Ibietan and Itodo, (2015), the more states created the more the depletion of the component unit's capacity to perform their assigned statutory responsibilities, and developmental activities inclusive.

The reasons above have always served as a useful ground for state creation. Despite the successive states created to address the issues, the agitation for state creation remains endless and insatiable. It is instructive to note developmental aspiration was and remains core to the agitators of created states. The issue of national development or even national development may be visible in the areas of the erection of super-imposing structures and the emergence of semi-urban and new urban centres in Nigeria. However, this research will attempt to unravel one of the variants in the discourse of national development which is human capital development. This paper examined the relationship between state creation and human development in Nigeria. It is within this ferment the researcher will unravel the impact of the created states on the lives of the populace within the prism of the core major indicators of human development such as education and health.

Research objectives

The main objective of the study is to examine the impact of State creation on human development in Nigeria. The specific objectives are as follows:

1. To explore the rationales for state creation in Nigeria
2. To examine the impact of state creation on the quality of education in Nigeria.
3. To ascertain if state creation has improved health in Nigeria.
4. To explore how state creation has engendered political participation in Nigeria.

Research hypotheses

Ho¹: There is no significant relationship between state creation and patronage politics in Nigeria.

- Hr¹:** There is a significant relationship between state creation and patronage politics in Nigeria
- Ho²:** There is no significant relationship between state creation and improved health in Nigeria.
- Hr²:** There is a significant relationship between state creation and improved health in Nigeria.
- Ho³:** There is no significant relationship between state creation and the quality of education in Nigeria.
- Hr³:** There is a significant relationship between state creation and the quality of education in Nigeria.
- Ho⁴:** There is no significant relationship between state creation and political participation in Nigeria.
- Hr³:** There is a significant relationship between state creation and political participation in Nigeria.

The Concept of state creation and human development

The essence of government is to provide the enabling environment for its citizenry to strive towards the attainment of life basic goals to enhance their wellbeing (Soludo, 2012). Nigeria has had both military and civilian regime to provide effective governance for its citizens but the country is still plagued by the challenges of insecurity, economic decay and lack of good governance. Several state actors, public affair analysts and academia have attributed the challenges of effective governance to the governance architecture inherent in Nigeria federation which provides structural impediments to good governance which Atiku refers to as "structural constraints imposed by constitutions" to Akinrinade "over-centralization" of governance structure while Omojuwa calls it "Nigeria's structural set-up" for Adeniji "current unitary system" for Yaqub "Structural deformities of the Nigerian state" which has inhibited efforts of successive administration to provide effective governance to Nigerian (Omojuwa,2017:46, Akinkuotu and Adetayo, 2017; Yaqub, 2017:7; Oderemi, 2017; Adeniji, 2017:)

Efforts to find a solution to the challenges of governance architecture have led to the clamour and agitations for restructuring of Nigeria. According to Anyaoku, one of the proponents of restructuring "Our history and

continuing underperformance in virtually all aspects of our national life should persuade all truly patriotic citizens that the restructuring that I and many others are advocating will usher in greater political stability. It will at the same time bring faster national economic development by unleashing our people's creative capacity as they operate in more viable and healthily competitive federating units" (Oladimeji, 2017:13).

Societal development is more than progressive expansion of material output or fixation on increasing growth in the Gross Domestic Product and Gross National Product which do not directly impact positively on the quality of life of the citizenry. There can be economic growth without significant correlations on the wellbeing of the people (Okeke, 2014, Moughalu, 2013a). Human development is citizens-centered approach to development particularly on the basic indicators that drive societal sustainable development such as education, health, political freedom or political participation and other basic needs to broaden human choices such as employment opportunities, equal access to the socio-economic, political and related capabilities (Ul Haq, 1995; Streeten, 1994). Human development represent "modern values" in the conceptualization of development, it is a shift from conformity values which represents a constraints on human autonomy, capabilities, human choices to a more humane approach which represent emancipative values such as health, education and political freedom or participation that act as elixir for individual or human satisfaction unlike the conformity values were scarce valued resources deprive people of human choices and diminished human satisfaction, restrict aspirations and self-expression (Barzel, 2002; Moughalu, 2013b).

Basic indicators of human development; Human Development Components are basic values or indicators which provides illuminating lens to measure the quality of life of the citizenry; education, health, political freedom or political participation and employment opportunities to build capabilities needed for decent living and survival. It is a composite statistics which is a combination of related multiple data to generate a single score to reduce incidence of data overload. This includes data sourced from the

measurement of quality of life and wellbeing especially in the area of health, education, political freedom, etc.

Methods and materials

Survey research design is the methodology adopted for this study. The methodological approach enables the researcher elicit responses from the respondents through questionnaire and personal interview. The population of the study is made up of over 200 million residences in Nigeria (NBS, 2010). The targeted population is 351,865 from six states, one each from the six geopolitical zones. The states selected are Abia, Benue, Bauchi, Delta, Oyo and Kaduna States. A simple random technique was used to sample 400 respondents from the targeted population. 400 questionnaires administered to each States sampled respectively. The researchers' structured research instrument was formatted on a four-point Likert type of scale used for data collection. The instrument has response options of Strongly Agreed (SA) 4points, Agree (A) 3points, Disagreed (D) 2points, and Strongly Disagreed (SD) 1point. Four items addressed each research question. Simple percentage and the Pearson correlation are the two statistical tools deployed in the analysis of data derived from the field. The validity of the research instrument was measured and ensured they capture the issues, variables, indicators and concepts in the subject under investigation.

Results

The study discovered that logically State creation is meant to improve the socioeconomic lives of Nigerian citizens but has not improved the infrastructure and human development in Nigeria. The study establishes that there is a very strong positive relationship between state creation and patronage politics in Nigeria. In other words, State creation in Nigeria has largely benefited the political elites as it is seen as a tool for political patronage. State creation in Nigeria is agitated by the elites for personal gains to receive monthly allocation from the national government as the created states are not economically viable. Thus, the hypothesis revealed that there is a very strong positive relationship between state creation and patronage politics, meaning that these variables tend to increase together.

Hence, an increase in state creation leads to a corresponding high occurrence in patronage politics. There is a very strong positive relationship between state creation and patronage politics in Nigeria.

There is a very weak relationship between state creation and improved healthcare service delivery in Nigeria because the appointments of public health sector administration are not largely based on merit and as such the budgetary allocations to health sectors are usually mismanaged by private hands. There are inadequate health personnel in all state public hospitals as health practitioners are not well-remunerated and motivated in Nigeria. According to Hadi (2007:1), "Over 50,000 Nigerian women die from child birth every year (equivalent to a plane carrying 140 people crashing every single day). Nigeria accounts for 10% of the world's maternal deaths in child birth whereas the country represents 2% of the world's population. One in five Nigerian children dies before his/her 5th birthday. About a million Nigerian children die of preventable causes every year. Only 18% of Nigerian children are fully immunized by their first birthday. Malaria kills more Nigerians than any other disease, and yet less than 5% of its population has access to insecticide treated nets proven to be effective in preventing malaria" (Hadi, 2007: 1).

In 2019, it was revealed by the then Minister of Health that a Nigerian doctor attend to 5000-6000 patients instead of the World Health Organisation's recommendation for doctors/patients ratio of one doctor to six hundred (1-600). The Medical and Dental Council of Nigeria states that 72,000 registered doctors in Nigeria, however, more than half of the stated numbers have emigrated out of the country for a favourable working condition and better remunerations. The exodus of medical practitioners out of the shores of the country as a result pathetic work environment is not a new phenomenon in the country. According to Nworah (2005), over 8,000 Nigerian medical doctors practice abroad, while The Guardian Newspaper (2013) estimated the number to be over 15,000. Most of this number would have been in the country to contribute to the development of the health sector if adequate level of probity has been achieved in managing health resources. It is also an aspect of corruption for political leaders and top bureaucrats to travel

abroad for treatment for all manners of illnesses using public fund while the majority of the population do not have access to quality health care at home (Oludare and Taleat, 2017).

In 2019, it was revealed by the then Minister of Health that a Nigerian doctor attend to 5000-6000 patients instead of the World Health Organisation's recommendation for doctors/patients ratio of one doctor to six hundred (1-600). The Medical and Dental Council of Nigeria states that 72,000 registered doctors in Nigeria, however, more than half of the stated numbers have emigrated out of the country for a favourable working condition and better remunerations. The exodus of medical practioners out of the shores of the country as a result pathetic work environment is not a new phenomenon in the country.

State creation has not improved the educational sector of the nation as there are poor infrastructures in public schools in Nigerian nation-states. There are incessant protest strikes in public schools in Nigerian nation-states as a result of poor remuneration,. Although government budgetary allocation to the education sector is inadequate, appointed administrators in the educational sector in Nigeria still embezzle funds meant for the sector which invariably leads to public school products performing very low in national examinations in Nigeria.

Table 1: Corruption in Educational Sector in Nigeria from 2017-2021

Source: Compiled by the Authors (2021) from various Nigerian National Dailies.

Date	Cases	Actors	Institutions	Amount involved	Outcomes
2017	Contract Scam, Ghost Workers, and Illegal Deductions of Workers' Salaries	Dr. Aisosa Amadasun Adama Osabuohien, Prince Stephen Alao, Dove Momodu, Mallam Ali Sulayman Bayo Alimagol Permanent Secretary, Ministry of Education	SUBEB (Edo State University Basic Education Board)	N1.5 billion	Remanded
2018	Sales Clerk suspended over collected exam fees claimed was swallowed by snake	Philomena Chieshe (Sales Clerk)	Joint Admissions and Matriculations Board (JAMB)	N36m (\$100,000)	Investigation ongoing
2019	Embezzlement of Public Funds	Jonah Jang (Former Governor of Plateau State)	Plateau State Universal Basic Education Board	N3 billion	Ongoing
2019	Illegal Levies in Public Schools	Head Mistress	Okotie-Eboh Primary School Sapele Delta State	N800	Demoted
2019	Extortion of a contractor	Prof. Magaji Garba, Former Vice Chancellor	Federal University of Gusau	N260 million	Stalled
2020	Allegedly impersonating the Minister of Education, Mallam Adamu Adamu, and for defrauding an unsuspecting citizen	Mr Tony Aiyejina wanted by ICPC	Federal Ministry Education	N2.5m	Not yet arrested
2020 - 2021	Missing safe school funds	The 36 state governors were accused of the missing funds by SERAP	36 state governments	\$30m	Pending

In the above table, trillions of naira are being syphoned by individuals and government officials from the coffers of the treasury which are meant to improve the quality of education in the country. Out of the seventeen cases itemized in the table, only one conviction was recorded while others were stalled or receiving endless investigation. The cases ranges from misappropriation of funds, MDG funds meant to build permanent structures and modernize school to educate Fulani herdsmen were mismanage and stolen, diversion of funds, contract scam, ghost workers, and illegal deductions of workers' salaries, embezzlement of public funds, illegal levies in public schools to extortion of contractors. These funds budgeted to improve the standard and quality of education in Nigeria are been embezzled by individuals contractors with the aid of civil servants to produce substandard amenities and in some cases not producing at all, and by government officials who embezzle the common-wealth for private gains leaving the nation's educational sector worse-off. It is in line with this, that Okonjo-Iweala, et al (2010:24) highlights that the education most Nigerians receive is of dubious quality, as illiteracy remains high, even among those who attend school. Only 45% of primary school children in urban areas and 19% in rural areas can read a simple sentence. Large numbers of children are regularly absent from school and must repeat years. In addition, facilities such as comfortable classrooms, good hostels, laboratories, standard libraries and sporting facilities for recreation and physical development are either in short supply, dilapidated or totally non-existent. Furthermore, many teachers lack the skills to do their jobs, while many are frustrated due to poor working conditions or non-payment of salaries which in some instances are in arrears for many months (Okeke, 2014).

Osalor (2013:1) asserts that “the Nigerian state operates in a 21st century economy with a 19th century education system. A system whereby much emphasis is still placed on the conventional classroom environment with much reverence for certificate for graduates, who in most cases are trained to be job seekers, as evidenced in present high unemployment rate in the land” (Osalor, 2013:1).

The study discovered that there is ***a very weak relationship*** between state creation ***and the*** quality of education in Nigeria which means that State creation has not helped in improving the falling standard of education

among the states and the out-of-school children menace in Nigeria. According to the findings, the number of states (7 states) created in the North West geopolitical zone with 3,490,671 representing 34.2% of the out-of-school children in Nigeria is very high compared to the South East geopolitical zone (5 states) with 713,176 representing 7% of the out of school children in Nigeria source of this data. Thus, the creation of more states has no significant impact on the human development aspirations of the citizens.

There is a strong positive relationship between state creation and political participation in Nigeria as there is freedom of political association in all states. Although there is freedom of political association in all states, the state election management bodies are not independent as local government elections are usually not free, fair and credible in Nigeria. The governing party in the state usually wins all or majority of seats contested in the election source.

Recommendations

Consequently, the work suggested that government should be discreet and discretionary towards state creation. The government should not embark on the creation of states except where it's extremely vital for socio-cultural balancing. Besides, the government should display a full commitment to the basic needs of citizens—such as the provision of quality education, building of durable, modern, and appropriate health infrastructures, and availing citizens of peaceable opportunities for robust political participation. Again, a good welfare policy scheme should be introduced by the government to cushion the effect of agitation for State creation.

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**WOMEN IN CRIME: ASSESSMENT OF
FEMALE THEFT DURING WEDDING
CEREMONIES IN MAIDUGURI
METROPOLITAN AREA, BORNO STATE**

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Abstract

The study investigates women in crime: assessment of female theft during wedding ceremonies in the Maiduguri metropolitan area. The study adopted a descriptive survey as the research design. It also sought to explore the prevalence of female involvement in theft during wedding ceremonies; examine the factors responsible for women's participation in crime during wedding ceremonies, and investigate the reported cases of female involvement in theft during wedding ceremonies in the Maiduguri Metropolitan area, Borno State. The study population consisted of 110 females and ten (10) men, 120 respondents. The researchers used Cluster and purposive sampling techniques to select the respondents randomly. The statistical method of Taro Yamane was used to attain the sample size. Data was obtained through primary and secondary sources using a structured questionnaire. Data were analyzed using frequencies and percentages. Findings revealed that female during wedding ceremonies in the study area is very high 59 percent. The finding revealed that greed and poverty were the factors responsible for female theft during wedding ceremonies. However, further findings explored that excessive show-up by the female celebrants contributed to some female theft during wedding ceremonies. The study

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therefore recommends that females should engage in entrepreneurship to be able to afford their basic needs and parents, husbands, traditional leaders, and conventional and non-conventional security outfits must take this matter seriously to prevent female theft to avoid transmitting the acts to the next generations.

Keywords: female, theft, Ceremony, Crime, and Women

Introduction

No human society the world over is immune from one form of criminality. Crime is a unisex social problem defending the socialization and circumstances surrounding the individual or group of persons involved. However, there have been differences in crimes committed by males and females throughout the universe. Oluwadare and Agboola (2011) stated that male criminality became the most significant issue in the literary discussion of crime, giving female criminality little or no attention. On the contrary view, Chukuezi (2009) argued that there had been an unprecedented rise and sophistication in crime commission by Women in Nigeria. He further pointed out that women have moved from traditional crimes of prostitution and petty stealing to more heinous crimes. Chukuezi (2006) posits that the change in the pattern of female criminality in Nigeria was not only due to poverty and the worsening economic conditions in Nigeria but also due to the difference in the traditional roles of bearing and rearing children to economic occupations. The study argued that drug trafficking, armed robbery, and fraud were new crimes among female convicts. He added that the introduction of the money economy and the emergence of private property during the colonial period forced some women to seek employment outside the home, thereby causing some to get involved in criminal activities.

In pre-colonial northern Nigeria, urbanization was unknown. People lived in towns and villages, village groups and clans with a degree of respect for religion, law, and custom induced partly by the sanctions of reward and punishment and partly by the influence of the good upbringing of family, elders, and the community. The question here is why women of today have changed drastically and become involved in criminality. Ameh (2013) suggested that poverty has changed women's traditional roles, and the quest

for economic occupations and unbiased criminal justice agents identified the main reasons for the increase in female criminality.

One of the implications of the increased women's participation in criminal activities is the destruction of the foundation and most effective societal teacher, the female gender, which is at the root of all security currently faced by Nigeria. To Campaniello (2019), it is not poverty but rather technological progress and social norms that have freed women from home, increasing participation in labor and crime markets. He further noted that with a crime no longer just men's business, it is significant to investigate female criminal behavior to determine whether the policy prescriptions to reduce crime should differ for women as a unique social group.

It is commonly assumed that the predisposing factors to the upsurge of women in crime in Borno state are the high rate of poverty and poor parental upbringing or family disorganization occasioned by the recent emergence of insecurity of *Boko Haram* insurgency and related security challenges in the state. A scholar aptly supports this:

"...Nigerian women as indeed most African women do not have the needed power to take decisions in matters that affect their own lives". Nwagwu (2009) further asserted that people define certain things and activities as masculine or feminine, and the condition of women's daily lives is embedded in society's socio-cultural cum political-economic framing.

Additionally, *Boko Haram* created serious harm to the inhabitants of Borno state. Because it forced many out of their abode in search of safety, some intruded into the state capital as Internally Displace Persons (IDPs), and others moved to neighbor states and countries. Nevertheless, these could not constitute a yardstick for measuring female participation in crime commission within the study domain. One major factor that will influence women to be involved in criminality is the socialization process that one undergoes; provided it has been successful such is less likely to occur. Success is measured in the individual's ability to identify, internalize and

comply with the social norms and standards of the groups or community (Chukuezi, 2006).

However, crime, both males and females commit various crimes among women seems to be increasing because female crime is viewed as having greater consequences on the well-being of society than male crime. After all, females are less advanced in crime than males (Oluwadare & Agboola, 2011). Theft is the commonest and oldest crime committed by women. It is defined as the physical removal of items capable of being stolen without the owner's consent and permanently depriving the owner of it. Though, the most common of it committed by females is the theft of personal property without the intention of returning it to the owner. Nowadays, women commit such a crime in places like markets, weddings, naming and burial ceremonies, and other sites where women gather to perform certain events. An event like a wedding will hardly be completed without recording one item or more such as bags, shoes, money, jewelry, Mobile Phones, or other valuables missing. However, sometimes it is hard to trace the real perpetrator of such acts. More so, most of these occurrences of this type of crime are not reported to the Police. It is observed that the theft crime among women is increasing, and people are crying loud about it, especially among women during wedding ceremonies in Maiduguri town, Borno state.

Statement of the problem

In the recent past, hardly women were found in criminal offenses; until recently, the general public reported crimes committed by females in many forms were reported, arrested, and outcried. Apart from this, crime commonly committed by men are now committed by women, and it is therefore surprising that even the more recent criminality of theft during wedding ceremonies (an occasion exclusively for women) are committed by the female. All said and done, the problem this study investigated is women in crime; assessment of females in theft during the wedding ceremonies in the Maiduguri Metropolitan area. The issue for resolution by the study is; are the women truly involved in such criminal acts? How prevalent is the involvement of women in theft in the places of the wedding ceremony? What are the factors that lead to their involvement in such criminality? How frequently was the matter reported to the security agents and traditional authorities?

Most studies on women in crime focused on gender disparity in criminal behavior (Oluwadare & Agboola, 2011). Many saw it as the crime-reporting practice among market women (Ayolele, 2015); some have looked at the historical review of female criminality in Nigeria (Chukuezi, 2006), while others on the women in crime over the last 50 years have been increasing their participation in the labor market and the crime market (Campaniello, 2019). Nevertheless, little or no attention was given to women in crime; assessment of female involvement in theft during wedding ceremonies, particularly in Maiduguri Metropolitan Area, Borno State; hence, this study.

Objectives of the study

The main objective of this paper is to assess the women in crime with particular reference to females in theft during the wedding ceremonies in Maiduguri Metropolitan Area, Borno State, Nigeria. The specific objectives are to:

1. explore the prevalence of women's involvement in theft during wedding ceremonies in the Maiduguri Metropolitan area,
2. examine the factors responsible for women's participation in theft during wedding ceremonies in the Maiduguri Metropolitan area,
3. investigate the reported cases of women's involvement in theft during wedding ceremonies in the Maiduguri Metropolitan area, Borno State

Literature Review

Women in Crime

Women in crime is an emerging study area as the female gender is known to be less active in property crime. This situation triggered a need for a rational response to poverty and economic insecurity, especially among women. The number of women committing crimes is on the rise, partly because of gaps in their socio-economic status or poor management by the larger society. Women have more freedom nowadays than in the past, and with that comes more opportunities for crime (Campaniello, 2019).

Females, in most cases, are involved in crimes that do not require physical energy, such as shoplifting, passing information to male criminals, and theft. The resurgence of theft as a crime among women is glaring compared to the past. The female involvement in crime in Nigeria was relatively minimal compared to their male counterparts. According to Nkpa (1994), thus:

"...in 1977, about fifteen males to one female were arrested for different types of crime. In 1978, more than twenty-five times as many males as females were imprisoned for criminal offenses. Between 1970 and 1977, the number of males involved in an armed robbery was 3229 and the number of females was only twenty-Nine".

This act indicated some connectivity between sex and crime, leading not only to law violation but also its pattern or nature. A variant view scholar stated that in a study of the whole field of sex ratios in crime;

"... the belief that females are much less involved in crime than males is a myth. On the contrary, he shows that many crimes committed by women are less often detected, more apt to be under-reported, and more leniently dealt with by law enforcement officers than men" (Pollack, 1950).

Though many scholars, such as Heidonsohn (1985), stated that Pollack's methodology nowadays appears hardly satisfactory, in the sense that he failed on account of changes in the law against abortion in several countries he studied. Jones (1981) criticizes Pollack's work as based upon a substantiated stereotypical image of women and notes his unwillingness to attribute male crime to biological predisposition, aggression, and violence. In their submission, Oluwadare and Agboola (2011) argued that men and women tend to steal clothes, food, or low items, while males are likely to steal

books, electrical goods, or high-value objects. Campanella (2019) clarified that more women are committing crimes than in the past, but they have not yet caught up with men.

Causes of Women's Crime

- **Migration:** one of the causes of female involvement in crimes is migration. Because many females migrated from their original place of abode to Maiduguri town, this change of environment might lead some women to participate in criminal offenses to cope with the costly lives of their new environments. Chukuezi (2006) posit that there is also the tendency for some women who migrated from villages to town to learn bad habits and commit crimes. However, many women migrants are not committing a crime, even though other women are original residents of the town yet found in some criminal expedition.
- **Hardship:** Many are said to be engaged in stealing and committed all sorts of crimes due to hardship or extreme live challenges they found themselves. Some have lost their husbands or breadwinners, are surrounded by dependents, or live in difficulty with no legitimate means of livelihood, hence their involvement in such acts.
- **Poverty:** refers to lacking enough resources to provide the necessity of life, such as food, clean water, shelter, and clothing. However, in the present dispensation, that can be extended to include healthcare, education, and even transportation. As a result, women suffer disproportionately from the pandemic's financial consequences. Poverty is especially linked to 'acquisitive' crimes like theft or fraud, which are the most common offenses among women (Policy Briefing, 2021).
- **Greed:** refers to the desire to acquire wealth that leads many women into criminal acts, especially when a friend's appearance attracts a woman. Greed is a selfish and excessive desire for more of something, such as money or wealth, than is needed to motivate females to be involved in criminality, such as theft, robbery, fraud, prostitution, drug abuse, etc.

Theoretical Framework

The study adopted the opportunity theory as a theoretical frame of reference. The theory explains that criminal activity involvement increases when women have different opportunities. Increasing opportunities for women reduced the rates of violent female offending but increased the rates of property crimes. The opportunity theory is a theory developed by Rita Simon (1975). The protagonist of the theory in her book *Women and Crime* indicated that there is no difference between males and females in terms of morality, the biological characteristics not being relevant for committing the crime but rather the opportunities enjoyed by the male, which females lack. She also stated that historically, males are more active in crime because of their greater opportunities, competence, and networking than females. If female opportunity, efficiency, and social communication are increased, then the rate of female criminality will increase accordingly. Simon logically stated that when more women get access to the market in social gatherings such as weddings, naming, and burial ceremonies like their counterpart males, they will commit more property crimes such as theft of bags, shoes, phone sets, jewelry money, and other valuable items like men do. Some women take advantage of these opportunities to commit criminality during wedding ceremonies. This shows that females lack opportunities, which is why most writers say that women are not committing serious but fewer serious offenses. However, if they are suitable to be available in social gatherings like their male counterpart as they do during the wedding ceremonies, the rate of criminality among women would increase.

Methodology

The study adopted the descriptive survey design to assess the women in crime and assessment of female theft during wedding ceremonies in the Maiduguri Metropolitan Area in Borno State. The study population consisted of 110 females and ten (10) males, making it a total of 120 respondents. This population chose to have a population that would supply adequate information on the subject matter. Cluster and purposive sampling techniques were used to select the respondents randomly. Taro Yamane's statistical method was used to attain the sample size for the study. Data was collected through primary and secondary sources using a structured questionnaire. In addition, relevant Books, journals (online and hard copy),

official documents, newspapers, internet were utilized. Data were analyzed using simple percentage statistical tables.

Results

Table 1

<i>Socio-Demographic Data of the Respondents</i>		
Gender	Frequency	Percentages %
Male	9	8.1
Female	102	91.9
Total	111	100
Age Bracket		
16-26	52	46.8
27-36	42	37.8
37-46	10	9.0
47 and above	7	6.3
Total	111	100
Educational Qualification		
Primary/Arabic	3	2.7
Secondary/Grade II	11	9.9
Diploma/NCE	13	11.7
Degree and above	84	75.6
Total	111	100
Marital Status		
Single	66	59.4
Married	40	36.0
Divorce	1	0.9
Widow	4	3.6
Total	111	100
Occupation		
House Wife	10	9.0
Self Employed	56	50.4
Government Employed	37	33.3
Farming	8	7.2
Total	111	100

Sources: *Fieldwork 2022*

Table 1 above revealed that the majority of the respondents were female while a few percentages were male. This result may not be unconnected with the nature of the study because the emphasis is on female theft during wedding ceremonies. Regarding age, most respondents were between the ages of 16 and 36. The respondents were of active ages that may attend the wedding ceremonies.

The result of the educational qualifications of the respondents has obtained that most of the respondents received degree certificates, and many possessed diplomas and NCE. At the same time, some finished their secondary and few obtained primary/Arabic educations respectively. This result shows that in this dispensation, women are actively involved in the search for knowledge, despite the cultural restriction of giving women the opportunity to further their education more than secondary school in this part of the country. Furthermore, in terms of marital status, more than half of the participants were single, many of the respondents were married, and a few among them were the widow and divorced females indicated in the result.

Also, the table revealed that more than half of the respondents were self-employed. At the same time, many were government-employed, some were engaged as pure housewives left with domestic work and child-rearing, and a few were involved in farming activities.

Table 2

Respondent's View on the Witnessed Scene of Female Theft

Response	Frequency	Percentage
Yes	76	68.4
No	35	31.5
Total	111	100

Source: *Field Work 2022*

Table 2 above revealed that most respondents indicated that they witnessed the scene involving female theft during the wedding ceremonies. This response may not be unconnected with female participation in wedding ceremonies in the area of study; it is hard to keep a woman away from attending a marriage ceremony because of its cultural connotation. However, some respondents showed that they did not witness any scene involving female theft during wedding ceremonies.

Table 3

Respondents' View on the Frequent Involvement of Female Theft

Responses	Frequency	Percentages %
Very High	28	25.2
High	38	34.2
Moderate	35	31.5
Low	10	9.0
Total	111	100

Source: *Field Work, 2022*

Table 3 above shows that the majority of the respondents indicated that female theft during wedding ceremonies in the area of study is high; many responded that the frequent involvement of female theft is moderate, while some revealed that the crime committed by the female during wedding ceremonies is very high only a few of the respondents say the frequent involvement of female's theft during wedding ceremonies is low.

Table 4

<i>Respondent's View on the Social Status of Female Involvement in Theft</i>		
Responses	Frequency	Percentages %
High Status	24	21.8
Medium Status	30	27.3
Low Status	34	30.9
All of the Above	23	20.9
Total	111	100

Source: *Field Work, 2022*

Table 4 above revealed that most of the respondents indicated that the status of female involvement in theft during wedding ceremonies was at a low level. On the other hand, the result indicated that many medium-status females were involved in crime during wedding ceremonies. Further, the table shows that some high-status females were engaged in theft during wedding ceremonies. Finally, a proportion of respondents indicated that all categories of females were involved in theft during wedding ceremonies in the study area.

Table 5

<i>Respondent's View on the Predisposing Factors for Female Theft</i>		
Responses	Frequency	Percentages %
Poverty	37	33.3
Greed	43	38.7
Poor Home Training	23	20.7
Invitation of Threat	8	7.2
Total	111	100

Source: *Fieldwork, 2022*

Table 5 above shows that the majority of the respondents revealed that the factor responsible for female involvement in theft during wedding ceremonies is greed; many of the respondents that the predisposing factor for female participation in a crime during wedding ceremonies is poverty;

while some indicated that poor home training is responsible for female's involvement in theft expedition only a few pointed out that invitation of threat by the victims is responsible for female participation in crime during wedding ceremonies in the study area.

Table 6

Respondent's View on the Level of Theft Among Females

Responses	Frequency	Percentage %
Very High	50	45.5
High	10	9.1
Moderate	44	39.6
Low	7	6.4
Total	111	100

Source: *Fieldwork, 2022*

Table 6 above revealed that half of the respondents indicated that the level of theft among females during wedding ceremonies is very high; some of the participants showed that the level of crime of this type among females during wedding ceremonies was moderate; while some were high on the level of theft among females during a wedding; however, a few of the respondents were indicated that the level of robbery among females during wedding ceremonies is low.

Table 7

<i>Respondent's Views on the Husband/Community's Contribution to Female Theft</i>		
Responses	Frequency	Percentages %
Do not care attitude of the husbands	26	23.4
Do not care attitude of the parents	22	19.8
Do not overlook the perspective of the communities	30	27.0
Excessive show -up by the victims	33	29.7
Total	111	100

Source: *Fieldwork, 2022*

Table 7 above indicated that most respondents revealed that excessive show-up by the female victim contributed to some female theft during wedding ceremonies. In addition, while others show that do not care attitude of the community towards females contributed to many females' theft during the wedding, some revealed that item one in the table contributed to female theft and the parent's attitude also contributed to female involvement in theft during wedding ceremonies in the study area.

Table 8

<i>Respondent's Views on the Reported Cases of Female Theft</i>		
Responses	Frequency	Percentage %
Yes	28	25.2
No	83	74.8
Total	111	100%

Source: *Fieldwork, 2022*

Table 8 above revealed that most of the respondents indicated that they did not report any cases of female theft during wedding ceremonies. In contrast, some respondents show that female cases during wedding ceremonies were reported to the appropriate authorities.

Table 9

<i>Respondent's View on Who is Among the Authorities Listed Female Theft Reported to</i>		
Responses	Frequency	Percentage %
Police	48	43.2
NSCDC	10	9.0
Civilian JTF	18	16.2
Community Leaders	35	31.5
Total	111	100

Sources: *Fieldwork, 2022*

Table 9 above indicates that most respondents revealed that the Police have a higher percentage of reported theft cases. The second authority that received female theft cases is the community leader. Some admitted that female theft during wedding ceremonies is reported to the civilian JTF. A few respondents indicated that the female robbery was reported to Nigeria Security and Civil Defense Coup (NSCDC).

Table 10

<i>Respondent's Opinion on the Measure to Prevent Females from Theft</i>		
Responses	Frequency	Percentage %
Engagement of entrepreneurship	38	34.2
Proper Home Training	36	32.4
Stringent Penalties	20	18.0
Safe and Secure Outing	17	15.3
Total	111	100

Source: *Fieldwork, 2022*

Table 10 above shows that most respondents suggested that the first to curtail female theft is to engage them in entrepreneurship. In contrast, others pointed out that proper house training is a measure if taken seriously to prevent the female from theft during wedding ceremonies. On the other hand, many revealed that stringent penalties could prevent female theft during wedding ceremonies. Finally, some respondents indicated that a safe and secure outing by the victims would prevent females from committing theft during wedding ceremonies in the study area.

Discussions of Findings

Findings indicated that the majority of the respondents were female while a few percentages were males. It also shows that most respondents aged between 16-36 years, and most of the respondents obtained degree certificates. Findings also show that more than half of the respondents were single, and most were self-employed.

The findings also reported that most respondents witnessed the scene involving female theft. It further shows that most respondents indicated that female theft during the wedding ceremony in the area of study is high. Furthermore, some respondents revealed that the frequent involvement of female theft is moderate. On the other hand, the study indicated that the status of females' participation in crime during wedding ceremonies was low quality.

Findings further revealed that the majority of the respondents indicated that the factor responsible for female involvement in theft during wedding ceremonies is greed. Still, many respondents stated that poverty predisposes female participation in crime during wedding ceremonies. The study further shows that more than half of the respondents reiterated the high level of theft among females during wedding ceremonies. At the same time, some indicated that the level of crime of this type among females during wedding ceremonies was moderate. Furthermore, the finding also explored that excessive show-up by the female victims contributed to some female theft during wedding ceremonies.

Furthermore, the finding shows that most respondents indicated that they did not report any cases of female theft during wedding ceremonies. It also revealed that most respondents said the Police have the highest percentage of reported theft cases. The study further revealed that most respondents admitted that for females to be prevented from theft, they must be engaged in entrepreneurship. In contrast, others pointed out that proper house training is a good measure to prevent females from theft during wedding ceremonies.

Conclusion

Based on this study's results, female theft during ceremonies increased. Nowadays, women commit crimes in places like markets, weddings, naming and burial ceremonies, and other sites where women gather to perform certain events. Hardly wedding ceremonies will be completed without recording the missing one item or more such as bags, shoes, money, jewelry, Mobile Phones, or other valuables. However, sometimes it is hard to trace the real perpetrator of such acts even though women gatherings in this part of the world are exclusively meant for them. Most of these crime occurrences are not reported to the Police. Therefore, the parents, husbands, community leaders, and conventional and non-conventional security need to double their efforts toward curtailing this menace of female theft during wedding ceremonies in Maiduguri Metropolitan Area, Borno State.

Recommendations

The following recommendations have been made based on the findings and conclusion made in this study:

- The study recommended that for females to be prevented from theft during the wedding ceremonies, they should be engaged in entrepreneurship skills. These would keep female theft away from looking at other people's items.
- Proper training right from the parental home will be a very good measure to prevent females from committing crimes of all kinds.
- Stringent penalties for female theft will also prevent women not engaged in criminal expeditions.
- Safe and secure outings during wedding ceremonies will serve two

purposes: preventing the female criminal from committing a crime and saving the victim's property.

- Finally, parents, husbands, traditional leaders, and conventional and non-conventional security outfits must take this matter seriously to prevent female theft to avoid transmitting the acts to the next generations.

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A STUDY ON SOCIAL IMPLICATION OF TIKTOK APPLICATION USAGE BY TEENAGE GIRLS IN MAIDUGURI, BORNO STATE, NIGERIA

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Abstract

This study was carried out to assess the social implication of TikTok application usage by teenage girls in Maiduguri, Borno state, Nigeria. The study examined the social implications of using TikTok by teenage girls and the factors influencing their behaviour while using the application. The population of the study were people of Maiduguri, and a total of 100 respondents were selected using a multi-stage sampling technique. 100 questionnaire were distributed to the respondents and 93 were analysed using Statistical Package for Social Sciences SPSS version 22.0. The findings showed that TikTok hurts teenage girls' behaviour, as it makes them aggressive in cyberspace and also exhibit deviant behaviours. The study recommends that, parents should increase the level of supervision of their teenage girls to control their frequent use of TikTok.

Keywords: Social, Implication, TikTok, Teenage, Girls

Introduction

The advent of information communication technology coupled with the proliferation of smartphones, the Internet of Things (IOT) social media has made communication easier in cyberspace. Cyberspace has provided various benefits for advancing multiple social aspects which give rise to positive and negative influences. Aprilianet al., (2020) posit that the birth of

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technological advances is increasingly perfect from the emergence of these various kinds of applications, many applications have prepared video facilities to attract internet users. An example is the TikTok application.

TikTok is now a world-famous video application which attracts teenagers' attention. This application was created by Douyin in China which later expands outside of China (Kusuma, 2020). Wardah et al., (2020) explained that TikTok is an application that can make users create a video that lasts approximately 30 seconds to 3 minutes with different music or sound. The TikTok application is a social networking site used in the system for uploading a video by the application users, which is then viewed by other users. According to Faradis (2021), the influence of the use of social media itself is very diverse, with both positive and negative impacts. TikTok is the most prominent and trendy application for teenage girls. The negative impacts on teenage girls include wearing sexy clothes and dancing in front of the cellphone screen so that the behaviour attracts the attention of others who are watching (Rachman and Jamin, 2020).

Social media usage among teenagers has become problematic in the 21st century with the borderless nature of cyberspace and anonymity. Teenagers spend most of their time online where they communicate and share information. In recent times, teenage girls in Borno state were using TikTok to engage in cyber deviance by exposing their bodies to the public in the name of socializing in cyberspace. In just a few years, online short videos have become omnipresent and have reached almost every aspect of society. With the release of TikTok in 2016, short videos have become an indispensable part of social life in the whole world. According to TikTok Data Report released in January 2021, daily active users of TikTok have exceeded 600 million, and the average number of daily video searches has exceeded 400 million.

Faradis (2021) argued that the influence of the use of social media itself is very diverse, with both positive and negative impacts. However, most of the deviant behaviours of teenage girls in TikTok are against the norms of many societies and the teachings of most religions. The majority of the people in

Maiduguri, Borno state, are Muslims. Ansarullah, (2019) explained that the religion of Islam has regulated human life as well as possible. Many Qur'anic verses show Muslims, especially women, are not allowed to show their bodies to the public. This triggers problems such as loss of respect and also attracts sexual harassment of teenage girls. Therefore, it is against this background that this study led its background, and hence, the study on the social implication of TikTok among teenage girls in Maiduguri becomes extremely important.

Review of relevant literature

Technology offers young people an inspiring opportunity to use their time flexibly in terms of time, pace and place, TikTok can satisfy girls' mentality (Jaffar, et al'. 2019). The most popular trends on TikTok nowadays include dancing, scene play, covers of songs and people's fun observations in life. TikTok successfully attracts girls across the whole world by sharing the same music under a trend or simply inviting people's friends or family members to join TikTok and imitate the content (Big 3 Media, 2021).

Teenagers nowadays obsess with technological gadgets and social media, Tiktok inclusive where they spend most of their time viewing video clips, they rarely leave the house which makes some of them introverted because they are fantastic in cyberspace. Most of the teenage girls who are posting their videos dancing with inappropriate clothing have aggressive behaviours. In this case, they would probably not follow the advice offered by their parents or elder family members (Srivastava, 2012).TikTok may surface potentially harmful content related to suicide and eating disorders to young girls within minutes of them creating an account (Minhaj, and Leonard, 2021).

A study carried out by Khasawneh et al., (2021) of more than 6,500 14- to 20-year-old teenage girls in the U.S. found that those girls who spent more than three hours a day using TikTok might be at heightened risk for mental health problems. The study by Cano et al., (2021) with more than 12,000 15- to 19-year-old teenage girls in England also found that using TikTok more than three times a day predicted poor mental health and well-being in teenage

girls. The study revealed that there is a correlation between high levels of TikTok use and depression or anxiety symptoms. The study by Ahlsee et al., (2020) with more than 450 girls found that greater TikTok use, nighttime social media use and emotional investment in TikTok, such as feeling upset when prevented from logging on, were each linked with worse sleep quality and higher levels of anxiety and depression.

Study Area

This study was carried out in Maiduguri. Maiduguri has a status of a local government area administered by a local council. It happens to be a densely populated area among the twenty-seven (27) local government areas in Borno State. It lies within latitudes $11^{\circ}5$ and $13^{\circ}05$ and longitudes $13^{\circ}50$ and $12^{\circ}20E$. Within the state, it shares a boundary with Jere Local Government Area to the west, Mafa to the east, and Konduga local government Area to the north. The population of Maiduguri is projected at 803,000 (Macrotrends 2023). Maiduguri records a harsh (high) temperature of $47^{\circ}C$ ($117^{\circ}F$) during May-July, while the lowest climate temperature is $5^{\circ}C$ ($41^{\circ}F$) during December – April of the following year. The majority of the inhabitants are engaged in non-agricultural activities.

The majority groups are Kanuri and Shuwa-Arab. Others include Fulani, Bura, Gamarghu and many immigrant settlers from within and outside Nigeria. Maiduguri Metropolitan Area constitutes 15 wards which are; Bolori I & II, Bulablin I & II, Gamboru Liberty, Grange I, II & III, Shehuri North, Shehiri South, Mafoni, Limanti, Lamisula and Jabba Mari. The major occupation of the people in the area is farming, business and civil servants. The main objective of this study is to examine the social implication of TikTok usage by teenage girls in Maiduguri Borno State Nigeria.

Materials and methods

Participants

The population of Maiduguri is projected at 822,000 (Macrotrends 2023). Multi-stage sampling method was adopted for this study. Therefore, the sampling process involves stages of sampling starting from a cluster, to purposive and then simple random sampling. In the first stage, Maiduguri

was clustered into the officially recognized fourteen (14) wards, namely, Bolori I, Bolori II, Bulabulin I, Bulabulin II, Gamboru Liberty, Gwange I, Gwange II, Gwange III, Shehuri North, Shehuri South, Mafoni, Limanti, Lamisula and Jabba Mari.

In the second stage of the sampling, the purposive sampling technique was used to select five (5) wards/residences based on the judgment of the researcher when choosing the areas to participate in the study. The selected wards were Bolori I, Gwange III, Shehuri North, Mafoni, and Lamisula. Finally, at the third stage of sampling, a simple random sampling technique was used to select the respondents in the communities from the five (5) selected wards who have active Tiktok accounts. In each of the five (5) selected wards, twenty (20) respondents were selected, giving a total of one hundred (100) respondents for this study.

Theoretical framework

Routine Activity Theory

Routine Activities Theory was coined by Lawrence E. Cohen and Marcus Felson in 1979. The theory is a sub-field of crime opportunity theory and one of the most cited theoretical constructs in literature. Mostly, it is postulated as a theory of crime and deviant activities and is relatively unaffected by social factors, such as unemployment, poverty, or inequality. It seeks to explain deviant activities with space and time, their patterns, and changes in trends. This theory tends to move away from the perpetrator's motive and looks at how deviant activities occur. According to Yar (2005), routine activities theory is considered an "ecological approach to deviance causation." It relies on the localization of a target and the attractiveness of an object. The routine activities theory asserts that the reason for the increase in crime or deviance is the affluence of contemporary society which offers more opportunities for it to occur. In other words, crime is created by the daily patterns or routine activities of persons (such as work, and school) which adversely create more opportunities for the offence.

Routine activity theory argues that any individual can deviant behaviour if an opportunity arises and the target is not protected enough. For deviant

behaviour to occur, three elements must be present and converge in time and space: (a) the Presence of a motivation (b) the Presence of a suitable target and (c) the Lack of a capable guardian. The withdrawal of one element would mean no deviant activity would occur (Miro, 2014). Furthermore, the “spatial-temporal accessibility of targets for potential perpetrators is crucial in determining the possibility and likelihood of an offence being committed” (Yar, 2005). The routine activities must temporally be in an orderly fashion where one of the elements is either present (but powerless) or absent at a certain place and time.

Relating the routine activities theory to this study, it shows that deviant activities carried out by teenage girls in TikTok, such as dancing with inappropriate and sexy clothes are created by some opportunities which adversely create more opportunities for the teenage girls online. For a teenage girl to share her videos in the TikTok, three elements (which are the opportunities) must be present and covered in time and space. Firstly, is the presence of motivation (like viewing the videos of others or friends in TikTok). Secondly, the presence of suitable targets (those who will view their video content). And finally, the lack of capable guidance (from parents).

Results

One hundred (100) copies of questionnaires were distributed to the respondents during the survey. However, Seven (7) out of the total questionnaire were returned unanswered and were counted as invalid. Only ninety-three (93) questionnaires stand valid for the analysis.

Table 1. Socio-Demographic Characteristics of the Respondents

Variables	Frequency	Percentage
Sex		
Male	37	40%
Female	56	60%
Age		
18 – 23	20	22%
24 – 29	39	42%
30 – 35	11	12%
36 – 41	17	18%
42 and above	6	6%
Marital status		
Single	44	47%
Married	30	32%
Divorced	19	21%
Widowed	0	0%
Educational Level		
Primary	0	0%
Secondary	25	27%
Tertiary	68	73%
Occupation		
Civil servant	22	23%
Farming	9	10%
Business	20	22%
Student	42	45%

Source: Fieldwork, 2023.

Table 1 presents the socio-demographic characteristics of the respondents. It shows that 40% of the respondents were male and 60% were teenage girls. This indicates that the majority of the respondents were teenage girls. Of some of the respondents, 22% were within the age range of 18 – 23, while 42% were within 24 – 29, 12% were within 30 – 35, 18% were within 36 – 41, and 6% were from 42 and above. This implies that the bulk of the respondents were between the ages of 24 to 29.

The majority of them, 47% were single, while 32% were married, and 21% were divorced. This indicates that the majority of the respondents were single followed by married ones. In addition, the table indicates that 27% of the respondents were in a secondary level of education, while 73% were in a tertiary level of education. This shows that the majority of the respondents were capable to provide reliable data for this study. Finally, the table reveals that 23% of the respondents were civil servants, 10% were farmers, 22% were business owners, and 45% were students. This indicates that the majority of the respondents were students who know the implication of TikTok among teenage girls in Maiduguri.

Table 2 Factors Influencing teenage girls to Use TikTok

Variables	Frequency	Percentage
Are there any factors influencing teenage girls in using TikTok?		
Yes	72	77.4%
No	18	19.3%
No idea	3	3.3%
If yes, please indicate the factor(s) that motivate teenage girls to use - TikTok.		
Addiction to posting videos online	16	18%
Feelings of watching online videos	39	42%
Advancement of new technologies	32	34%
Civilization	6	6%
Urbanization	0	0%
Who do you think introduces teenage girls to TikTok video chats?		
Friends	69	74%
Families	24	26%
Parents	0	0%
Why do you think teenage girls preferred using TikTok?		
They want to become celebrities/popular	14	15%
They want to get people's attention	19	20%
They just want to create fun	22	24%
All of the above	38	41%

Does TikTok management motivate the use of the Application?

Yes	93	100%
No	0	0%

If yes to the above, how?

TikTok pay/credit users	30	33%
TikTok rank older users	10	12%
All of the above	51	55%

Source: Fieldwork, 2023.

Table 2 indicates that the entire respondents (77.4%) believed that there are factors influencing teenage girls in using TikTok, while a few 3.3% are unaware of any factor that may influence teenagers. Among the respondents, 18% confirmed that teenage girls are motivated by the addiction to posting videos online, while 42% said that they are motivated by feelings of watching online videos, 34% believed that teenage girls are influenced by the advancement of new technologies, and 6% confirmed that they are motivated by civilization. The finding here indicates that the majority of girls are motivated by their feeling of watching online videos using TikTok.

A significant number of them, 74% believed that teenage girls are introduced to TikTok by their friends, and 26% believed that teenage girls are introduced to TikTok by their families. While 15% of the respondents claimed that teenage girls use TikTok because they want to become celebrities/popular, 20% said that teenage girls use TikTok because they want to get people's attention, 24% believed that they just want to create fun, and 41% who are the majority confirmed that teenage girls use TikTok for all the three aforementioned reasons.

Finally, the table above indicates that all of the respondents (100%) in this study confirmed that TikTok management also motivates the use of the Application. Among these 33% believed that TikTok pay/credit users, 12% said that TikTok rank older users, and 55% confirmed that TikTok pay and rank users.

Table 3. Effect of TikTok on the Behaviour of Teenage Girls

Variables	Frequency	Percentage
Does TikTok hurt teenage girls' behaviour?		
Yes	88	95%
No	5	5%
If yes to the above, how?		
Teenage girls are aggressive in cyberspace	15	17%
Teenage girls show deviant behaviours in TikTok	20	23%
All of the above	53	60%
What is/is the constant effect(s) of TikTok on teenage girls' behaviour?		
TikTok motivates indecency in the mode of dressing	21	23%
TikTok promotes sexual activities among teenage girls	13	14%
TikTok motives dancing behaviour among girls	27	29%
All of the above	32	34%
Which teenage girl generation is most affected by TikTok?		
Young generation	85	91%
Older generation	8	9%
All of the above	0	%

Source: Fieldwork, 2023.

Table 3, indicates that 95% of the respondents believed that TikTok hurts teenage girl's behaviour, while 5% disagreed. Most of the respondents believed that TikTok hurts teenage girls' behaviour, 17% said that TikTok makes teenage girls aggressive in cyberspace, 23% claimed that teenage girls show deviant behaviours in TikTok, and 60% believed that teenage girls are aggressive in cyberspace so also they show deviant behaviours in TikTok.

However, 23% of the respondents believed that TikTok motivates indecency in the mode of dressing, while 14% confirmed that TikTok promotes sexual activities among teenage girls, 26 & confirmed that TikTok motives dancing behaviour among girls, and the majority of the respondents (34%) believed that all of the aforementioned reasons are constant effects of TikTok on teenage girlsbehaviour. Finally, 91% of the respondents who are the majority claimed that the young generation is affected by TikTok.

Table 4. The Implication of TikTok on the Future of Teenage Girls

Variables	Frequency	Percentage
Does TikTok negatively affect the future of teenage girls?		
Yes	93	100%
No	0	0%
If yes to the above, how?		
Late marriage	34	37%
Poor school performance	9	10%
Loss of respect	10	11%
All of the above	40	42%
Does TikTok promote lasting prostitution among teenage girls users?		
Yes	36	39%
No	57	61%
Is there any health implication of TikTok among teenage girls users?		
Yes	93	100%
No	0	0%
If yes to the above, please specify.		
Depression	2	2%
Anxiety	11	12%
Memory loss	0	0%
Criminal behavior	15	16%
Deviant behavior	43	46%
All of the above	22	24%
Do you suggest government to take down TikTok in Nigeria?		
Yes	43	46%
No	50	54%

Source: Fieldwork, 2023.

Table 4, revealed that the entire respondents (100%) in this study believed that TikTok negatively affects the future of teenage girls. Among these 37% believed that it causes late marriage among the girls, while 10% confirmed that it results in poor school performance, 11% said that it causes loss of respect, and 42% who are the majority believed that TikTok results in all of

the aforementioned negative effects on the lives and future of teenage girls users. In a similar vein, 39% of the respondents believed that TikTok promotes lasting prostitution among teenage girl, while 61% disagreed with the statement.

Moreover, all of the respondents (100%) believed that TikTok has health implications among teenage girl users. Among these 2% believed that it causes depression, 12% confirmed that it causes anxiety, 16% said that it results in criminal behaviour, 46% believed that it results in deviant behaviour, and 24% believed it is all of the above. Finally, 46% of the respondents suggested the government takedown TikTok in Nigeria, while 54% are against this suggestion. This indicates that the majority of the respondents do not support the suggested government to take down TikTok in Nigeria.

Discussion of findings

This study was undertaken to assess the social implications of TikTok usage among teenage girls in Maiduguri, Borno state, Nigeria. The findings of the study reveal that the majority of the respondents were between the ages of 24 to 29. So also, the majority were single, students, and those with tertiary levels of education.

The study found that the feeling of watching online videos is the factor that motivates teenage girls in using TikTok. Aprilian et al'. (2020) also revealed that girls like watching TikTok videos because it provides a wide range of entertaining and humorous content. The short video format, often accompanied by catchy music or funny skits can be engaging and enjoyable. So also, this study found that most teenage girls were introduced to TikTok by their friends. Similarly, this study also revealed that teenage girls prefer using TikTok because they want to become celebrities/popular, attract people's attention, and sometimes just for fun. Another finding reveals that TikTok management also motivates teenage girls to use the application as they pay and rank their users.

The findings of this study revealed that TikTok hurts teenage girls' behaviour, as it makes them to be aggressive in cyberspace and also portray deviant behaviours. Similarly, another finding showed that TikTok motivates indecency in the mode of dressing among teenage girls, promotes sexual activities, and motivates dancing behaviour among girls, especially the young ones. In a similar view, Song (2021) noted that TikTok is filled with various trends and challenges that often focus on appearance, body image, and beauty standards. Constant exposure to sexy and edited content can lead to unrealistic beauty expectations and body dissatisfaction, potentially impacting girls' self-esteem and body image.

Finally, this study found that TikTok cause late marriage, poor academic performance, and loss of respect among teenage girls users. In the case of the study conducted by Fradis (2021); Jaffar et al'. (2019) it was revealed TikTok alone cannot be blamed directly to be the cause of late marriage, poor academic performance, or loss of respect among girls. Late marriage can be influenced by numerous factors, such as cultural norms, economic conditions, personal choices, and societal changes. So also, academic performance is influenced by various factors such as individual motivation, study habits access to quality education, family support, and overall socioeconomic condition. Likewise, respect among girls is a complex social issue influenced by a wide range of factors, including cultural norms, gender dynamics, societal attitudes, and personal experiences. However, TikTok can certainly play a part in late marriage, poor academic performance, or loss of respect among girls.

Conclusion

In conclusion, it is observed that TikTok is mainly used for creating and sharing short videos. These videos can be anything from funny skits, and memes to educational content, and more. However, some girls used this medium to engage in deviant activities, such as sexy dance and many more. There are many reasons behind these behaviours portrayed by girls in TikTok. For example, this study found that girls prefer using TikTok because they want to become celebrities/popular, attract people's attention, and sometimes just for fun. Consequently, TikTok implies females' behaviour

and their future, as it makes them aggressive in cyberspace and also portrays deviant behaviours which include indecency in dressing, and dancing behaviour. Similarly, this study found that TikTok cause late marriage, poor academic performance, and loss of respect among female users.

Recommendations

In light of the findings and conclusion of this study, the following recommendations were made:

- i. Parents should increase the level of supervision of their female children to control their frequent use of TikTok.
- ii. Young girls need to become more aware of the negative effects of TikTok on their behaviours and further, as it might cause late marriage and loss of respect.
- iii. There is a need for TikTok management to take down any female video that contains sexual activities or violence.
- iv. Parents should advise their female children to upload video clips that contain moral values.
- v. There is a dire need for every teenage girl to limit her time in using TikTok, and engage in other activities such as reading or other homework.

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