

**LAJOCSE: LAGOS JOURNAL OF CONTEMPORARY STUDIES IN
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A NOTE FROM THE EDITOR-IN-CHIEF

The Lagos Journal of Contemporary Studies in Education (LAJOCSE) is an annual peer-reviewed publication of the Lagos State University of Education, formally, Adeniran

Ogunsanya College of Education, Oto/Ijanikin, Lagos, Nigeria. This edition (Vol. 1 No.1, July 2023) consists of papers in the fields of Early Childhood Education, Humanities, Social sciences, Pure and Applied Sciences, Economics, Mathematics, Biology, Information Technology, Library Studies, and other related disciplines. The journal seeks to be an avenue for the dissemination of research findings and thus contribute to knowledge. The Editorial Board hereby expresses their profound gratitude to all reviewers and contributors for making this edition a reality.

In this first edition of the journal, there are nine papers. Some of the papers are not empirical research papers but rather informed opinion papers on key educational issues in Nigeria. The second edition begins with two papers related to practitioners' views. The first is from Iliyasu and Lazarus, about the library environment in the 21st century and the skills needed to serve technologically savvy and especially new library users. The paper recommends improving funding of the library with adequate facilities that will sustain the interest of 21st-century library users. The second, Dom-Anyanwu examined the activities of social class in Igbo institution and their impact on the promotion of the Igbo language and culture. The paper concludes that there are positive and negative impacts of Igbo institutional social class on the Igbo language. The third, Odewunmi, highlights the importance of literature in the understanding of people, culture, and artistic information to youth. It also explores the works of three African feminist writers from the perspective of great family values, tolerance, intelligence, foresight, consequences of waywardness, and indiscipline. The paper concludes that literature will be of great benefit to youth due to its therapeutic nature, access to facts of wisdom and fulfillment, and solutions to youth development. The fourth is an empirical study by Akudo, Taiwo, and Olisama that discusses in-service teachers' perception of ICT, their preparedness and challenges, and proffers remedies in the implementation of the mathematics curriculum. The findings showed that 95% of the respondents sampled were deficient in the use of ICT in the classroom due to inadequate exposure to the use of this technology. It concludes that adequate and functional ICT materials should be provided with training and retraining of personnel on the use of technology in the classroom. The fifth article by Sanni examined the content of oriki of special children in Yoruba land and its different types. These orikis were analysed within the theoretical framework of Hermeneutic theory to convey Yoruba imaginations about them as part of Yoruba poetry. It reveals the uniqueness of such oriki and the signs each special child was born with. The sixth, by Abidogun and Mumuni, is on the need for quality, equitable, and context-based early childhood care, its importance, benefits, and how to access increased provisions of quality childhood care. It recommends the use of counselling techniques and skills in the realisation of this goal. The seventh by Eleso, Adesanya, Sunmonu, and Jovi is an empirical study on the role of sport in peacebuilding and post-

conflict co-existence, using the states in the Southwest of Nigeria. The study concludes that sports remain one universal and legitimate tool that can be used to advance conflict transformation and peacebuilding. The eighth by Melekewei, Lapite Daodu, Adeniyi, Elegbede, and Adedotun is an empirical study that examined the issue of teenage pregnancy and how to reduce it through assertiveness training. The study concludes that the assertiveness programme is an effective technique that could be used by female students to prevent them from being victims of teenage motherhood. The ninth article by Mustapha, Adelabu, and Oluwagbemi is an empirical case study on the impact of Biology practical on senior secondary schools' academic performance. The study concludes that biology practical activities significantly impact on academic performance of students in senior secondary.

Editorial Policy

Call for Paper

The Lagos Journal of Contemporary Studies in Education (LAJOSCE) is an annual peer-reviewed multi-disciplinary publication of Lagos State University of Education formally Adeniran Ogunsanya College of Education, Oto/Ijanikin, with a campus @ Noforija, Epe, Lagos, Nigeria.

The objective of the Journal is to contribute to the body of knowledge in the fields of education, Humanities, Social Sciences, Pure and Applied Sciences, Economics, Entrepreneurial Studies, Technical and Vocational Education, Information Technology, Library Studies, and other related disciplines.

The journal welcomes scholarly research articles on new issues, emerging studies, discussions, policies, and practices on education at all levels. LAJOSCE journal publishes theoretical, conceptual, empirical, and experimental studies both quantitative and qualitative, funded research projects, and reviews of articles. The emphasis should be on an internationally focused presentation.

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All corresponding author (s) will receive a hard copy of the printed volume. Full papers should not exceed 12 printed pages or 6000 words including abstracts, tables, figures, and

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The manuscript for submission should follow the American Psychological Association 7th edition publication format. Compliance must be on every item, letter, word, and sentence as corrected by the peer reviewers or editor. The original manuscript should be accompanied by a cover letter asking that the article has neither been submitted elsewhere for publication nor published previously.

The publication is FREE. However, authors will be required to pay N10,000:00 only as a vetting fee and for Turnitin similarity index report.

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FOREWORD

The need to expand the base of knowledge on how to effectively deal with the array of tertiary educational challenges that we face daily in developing countries implies that this journal could not have come at a better time. For instance, the dynamism, volatility, and capriciousness that characterise contemporary time underscore the necessity to fasten the belt and open up new horizons that succinctly match the current tertiary educational trials. This is more so in Nigeria now when there is a widespread belief that the products of tertiary education in the developing countries are half-baked and are not fit for the world of work, due to insufficient funding. We therefore have the collective task to look inward, identify the key issues hampering the quality of our tertiary education and proffer solutions. This is what the Lagos Journal of Contemporary Studies in Education (LAJOCSE) has just done in this first edition, with each author addressing one major issue.

The journal, which is divided into nine chapters, takes an incisive look into key issues in tertiary educational development. These include contemporary issues on Early Childhood Education, Humanities, Social sciences, Pure and Applied Sciences, Economics, Mathematics, Biology, Information and Communications Technology, Library Studies, and other related matters. Each paper hits the nail on the head and can effectively deliver in its area of choice. The academic discussions on these vital areas are clearly deliberate, robust, and highly commendable because the areas essentially represent the common environments, where tertiary educational hindrances are more prevalent.

Importantly, this classic journal adopts a comprehensive and concise methodology with an appropriate presentation of facts for proper illustrations and better understanding. I wish to applaud the efforts made by the authors, peer reviewers and editors to have maintained the standard in this journal, especially at this very crucial time where the tertiary education space is often flooded with compromised standards. This journal, no doubt, promotes quality.

Prof. Bilkisu Bidemi Lafiaji -Okuneye
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UNDERSTANDING THE 21ST-CENTURY LIBRARY USERS TO ENHANCE SERVICE DELIVERY IN NIGERIA ACADEMIC LIBRARIES

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Abstract

This paper explores the library environment where twenty-first-century users (new users) are expected. The skill set of the new users includes critical thinking, communication skills, creativity, problem-solving, perseverance, collaboration, information literacy, technology and digital literacy skills, media literacy, global awareness, self-direction, social skills, literacy skills, civic literacy, social responsibility, and innovation skills. The library users of the 21st century, Nigeria, expect to meet an equally modern library environment comparable to what exists in information societies where electronic resources are sufficiently available. The objective of the paper is to understand the new users and how best to be served by academic libraries in Nigeria. The paper identifies a major concern of non-readiness on the part of academic libraries thus discouraging 21st-century users. It concludes that today's users are technology savvy and can only be satisfied with automated library services, and user-friendly space with technology-driven library staff. The paper relies on theoretical analysis as a methodology and recommends that library stakeholders should understand the peculiar nature of the new users and improve the funding pattern of libraries to provide all necessary resources and facilities to attract and sustain the patronage of 21st-century library users.

Keywords: Academic libraries, 21st century, new users, information infrastructure, information society, e-resources

Introduction

Information consumers, library users or patrons, as they are often referred to, are the determinants of the holdings of the library, opening hours and services, human resources, and most important collection development policies. In other words, the users of the library will determine, how and what the library will largely stock as information resources. There had been users in the monasteries (Holmner, 2011), during Johannes

Gutenberg's printing discovery (Mwantimwa, Elia, and Ndenje-Sicwhale, 2017), in Ranganathan's description of library services (1931) and currently, the technology-driven twenty-first-century library environment (Mawere and Sai, 2018). Today's library users (new users), as described by Prensky (2001), are 'digital natives' and by Nicholas (2014) as 'Google generation' who prefer resources to be in their electronic formats because they possess the requisite skills to access such resources effectively. The users in mind, therefore, are persons who possess twenty-first-century skills such as critical thinking, communication skills, creativity, problem-solving, perseverance, collaboration, information literacy, technology and digital literacy skills, media literacy, global awareness, self-direction, social skills, literacy skills, civic literacy, social responsibility, innovation skills (Stauffer, 2020). These skills become relevant because the library environment has evolved and metamorphosed into a digital world of resources prevalent in an information society.

In the opinion of Mutula and Moahi (2008), information societies are communities where the creation, distribution, use, manipulation, and storage of information have become cultural and economic. People's way of life and career is dependent on how information is curated, used, or stored. A further description of an information society is the amount of data available from transactions in trade, health, education, aviation, tourism, sports, and all walks of life (Stauffer, 2020). It is worthy of note that a key characteristic of an information society is that information has become a key economic resource that the citizens use and consume in nearly every aspect of their lives and there is an existing infrastructure to facilitate such routine and economy. To put it simply, it is the modern world but in the opinion of Duff (2015) the term information society has taken over from industrial society as he queried that 'at what point did industrial society metamorphose into information society?' According to Duff (2015), a nation becomes an information society when over half of its labour force can be credibly designated as information workers, and this point has already been reached by western nations such as the United States of America, the United Kingdom, Switzerland, Germany to mention but a few. So, library users who are ready to access electronic resources in libraries and databases in western nations must possess the relevant skills to achieve this. The modern library users, irrespective of the geographical location, share the same characteristics globally and one of which is their understanding and capabilities within a digital information infrastructure.

Information infrastructure

Library and Information Science (LIS) seems to have ceded academic discourse on

'Information infrastructure' to fields of knowledge such as systems engineering, computer science or computer architecture. This development has only reduced the terms to technical engineering terms with more focus on the 'designing and standardization' of information infrastructure with little or no library and information science inclination (Graham, 2019). However, the need for LIS to forage into 'information infrastructure' to achieve effective service delivery for library and information consumers is emerging. This emerging need is precipitated by the various converging technologies that underpin access to digital resources to locate information, including the internet and online databases (Mutula, 2013). Today's library user wants to watch a video of how an experiment is carried out synchronously, simply read an e-book from the Online Library database or better still, 'immerse' himself in the carrels while working with archived digital resources. This kind of library patron, the twenty-first-century information users, can only be served adequately when libraries are concerned and provide technologies that guarantee access to information.

The term 'information infrastructure' was traced by Mutula and Moahi (2008) to have originated in 1970, in literature that was about or related to the information society. The terms were part of the elements that characterise, shape, and support an information society. They concluded that: the revolution in PC technology of the 1970s and 1980s and the internet and the Web revolution of the 1990s and beyond must have given great impetus to the evolution of the concept of the information society, as it is known today.

One may infer from the duo that the technologies that make information society work as expected are the information infrastructure and that one cannot discuss information infrastructure without discussing the information society. Put differently, a broad discussion of information society would have taken care of issues surrounding information infrastructure. In describing the requirements to participate in an information society, Lor and Britz (2007) argued that access to relevant information can only be achieved within an environment of well-developed and well-maintained information infrastructure. This position further calls attention to examining what makes a viable information society.

Information society

Knowledge society, information environment or Information society, have been concepts describing the same experience in today's life where every aspect of human endeavours has been revolutionised with ICT thus very little consensus on definitions has been achieved (Rohrbach 2007). Every facet of human endeavour: aviation, weather forecasting, medical diagnosis, agriculture, education, transports management, sports, and entertainment administration to mention but a few have felt the new dawn. Many of the existing definitions

are deficient in their conceptualization, thus making it difficult to decide whether countries have become information societies, or they are still moving towards the status (Hamid and Zaman, 2008). One of such descriptions of the information society was by McKenzie (cited in Omekwu, 2006) who describes an information society as Seamless, transparent, and virtual reality: a global network or matrix of digital data, information and knowledge banks warehouses, refineries, archives and repositories; broadband expressway for transporting multimedia in bit and bytes to end users in distributed environments; artificial intelligence, expert systems, hypertext, gophers, client servers, Wide Area Information Servers (WAIS servers) to navigate cyberspace in time delivery to a universal scholarly workstation: independent from time and space constraints; gateways, doorways, windows and intelligent switches and links. Fifteen years after Mckenzie's description, Holmner (cited in Holmner (2011) observed that the criteria underpinning the description were in favour of developed countries and wondered when developing countries would achieve the information society status going by their prevailing circumstances. Holmner (2011) further suggested a more appropriate description that accommodates the challenges in developing countries: A society that is reliant upon a sophisticated physical and ICT infrastructure for the improvement of everyday living and working conditions. A society that values the importance of information as a key to economic wealth and prosperity and where there is an increase in information-related activities, as well as an enhancement of human intellectual capability. The information and knowledge society ensures the freedom of information through the use of information and communication technologies. In such a society, modern information and communication technologies are utilised to achieve the interaction and exchange between their local knowledge systems (tacit knowledge and explicit knowledge) and the global knowledge system (explicit knowledge) to create usable, relevant contextualised content and knowledge. This interaction and exchange of data, information and knowledge will, in turn, ensure the respect of other people's beliefs, values, norms and religions due to the increase, and availability, of information regarding these aspects.

Some of the high points of Holmner's description have been 'everyday living', 'ICT physical infrastructure' and 'people's local knowledge systems' which are the bane of the challenges in developing countries. Considering these challenges, Holmner (2011, 140) put it succinctly that “developing countries are still in the grip of a digital divide and are faced with numerous barriers such as extreme poverty, inadequate physical infrastructure, and shortage in human intellectual capacity, to mention a few”. Long before Holmner's observation, these challenges were also noticed by the whole world; a development which prompted a world summit to create a space for dialogue on issues such as infrastructure, access, capacity

building, trust and security, enabling environment, ICT applications, cultural and linguistic diversity, and ethical dimensions of the information society, with all their implications and challenges (WSIS, 2004). The agenda of the summit was pursued and a Declaration of Principles (WSIS, 2006) was to make every place in the world an information society by 2015 through the ICT targets: connect villages with ICTs and establish community access points; connect universities, colleges, secondary schools and primary schools with ICTs; connect health centres and hospitals with ICTs; connect all local and central government departments and establish websites and emails addresses; adapt all primary and secondary curricular to meet the challenges of the information society; ensure that all of the world's population have access to television and radio services; encourage the development of content and put in place technical conditions, in order to facilitate the presence and use of all languages on the internet; ensure that more than half of the world's inhabitants have access to ICTs within their reach (WSIS 2006).

Placing McKenzie's conception of information society against the background of the Declaration of Principles at WSIS and coupled with the insight that was shared by Homer, one is tempted to conclude that most developing countries cannot be considered to be of information society status because the reality in some communities is that few years after the expiration of the target year of 2015, some of them do not have adequate electricity (Jinadu & Kiran, 2014, Mawere & Sai, 2018) which is a critical ingredient in the realisation of the information society. Even where an alternative to electricity such as diesel-powered electricity generators have been acquired, most universities and colleges, the epitome of research and development (R&D) are not connected with ICTs or the internet to support scholarship (Academic Staff Union of Universities (ASUU), 2013). What about human capital development? All these issues as identified in the Declaration of Principles are critical to the realisation of an information society where libraries and information centres are expected to bridge the gap between knowledge and ignorance. In some communities, as reported by Omobowale, Omobowale and Akinade (2013, Daily Post, 2020), newspaper stands provide readers with an avenue to interact and create meaningful values which engender social consciousness. It is indeed an alternative avenue, which has come forth due to the deplorable socio-economic conditions in the country. As readers find it difficult to afford the purchase of newspapers daily, they opt for the alternative of renting at a minimal cost to gain access to current news reported in newspapers.

This community, therefore, cannot be said to be an information society envisaged by WSIS and would further underscore the fact that the digital divide observed and described by Sam

(2005) is still a barrier to effective information access in developing countries such as Nigeria, which according to Baro and Asaba (2010), “is not yet an ICT country in Africa”. Though the ITU (2013) report showed an increase in mobile telephony in Nigeria, this has not translated to specific ICT applications in daily academic transactions as 28% of Nigerians use the internet while a country like the US has 78% internet users (ITU 2013). One wonders how to close this 'divide' and hopes the status of an information society where the physical infrastructure to deploy and assure adequate access to information would not continue to be a dream for developing countries where everyday living, poverty and education have remained critical barriers.

Efficient service delivery to the 21st-century library user

The twenty-first-century library user, as described earlier, has skills that the library is expected to explore. These users are in high spirits and constantly sharing ideas with other learners from other countries via their Smartphones thus making them ahead of their peers in the community, if not the library staff. This library user in question is in a hurry to access multimedia resources and has a large appetite for animations, games, pictures, and videos on almost every aspect of life. In the opinion of Appleton (2017), for these users to appreciate library services or be attracted to the library, the library must pass the 'performance test' using the Key Performance Indicators (KPI). One major expectation of the 'new' library user is the Collection spanning electronic resources, traditional paper-based resources, online or desktop databases, and institutional repositories, to mention but a few. Appleton says the collection must be current, user-friendly, available in multimedia formats, and growing. The currency of the collection reflects trends and community initiatives, especially where the inputs of the users were sought during the selection process. Also, about the collection, apart from a sufficient coverage of all information needs and recreation development of the patrons, today's users will be attracted to the library if the resources are accessible remotely and in multimedia formats.

In the opinion of Mwantimwa, Elia & Ndenje-Sichalwe (2017), Library service delivery will be considered efficient when the users experience optimum satisfaction with available facilities. Some of the items to consider as facilities include equitable distribution of carrels, high-speed internet connectivity, conducive studying and workshop space, regularly updated reading lists across disciplines, and help lines for users, to mention but a few. To Mwantimwa et al, the 21st-century library user's consideration for the facilities bothers on things that will guarantee him comfort such as space to share or discuss with colleagues. One could infer therefore that these users may prefer the easy chairs instead of the Desk-bound

reading chairs. As 'Smart phone' generation, the 21st-century library users prefer to sit in easy chairs with their Smartphones, tablets or any other PDAs and continue to surf the internet. So, if such a sitting arrangement is added to the identified facilities by Mwantimwa, the users may consider the facilities satisfying.

The modern or new library user requires a librarian and library staff whom Gwyer (2018) describes as a human resource that has ten (10) skills: Change management, proven value, influencing and negotiation, creativity, and innovation, supporting research in a digital world, digital literacy, marketing, digital information management, developing and managing space, and lastly collaboration. Gwyer explained all these skills in detail, but the summary stands that every librarian or library staff should be ready to work and interact with 21st-century users. If the library system does not understand the modern and skilled user, there will be a disconnection; the users will not see the value in libraries while the investment in libraries will add little to the scholarship, research, and socio-cultural development of the citizenry. There will exist a mismatch to have, for instance, a library user who does not know how to use a card catalogue because he grew up in an information society where resources are identified using search engines or database queries. So, as much as we understand the 21st-century user and his capabilities, the library system and the library staff, particularly the librarians, should be retrained to fit and perform well in the new skill demand.

The 21st-century user and electronic resources in academic libraries in Nigeria

Special attention, peculiarities, and characteristics of the 21st-century users (new users) have been reported by several scholars (Dadzie, 2009, Nicholas, 2010, Gwyer, 2018) and summarized by the technology age into which they were born. They grew up to see electricity, electronic machines and equipment, computers and computerised home appliances and put in a little effort to learn how to operate them. In terms of age range, these are users born in the millennium; the year 2000 and beyond. In the library domain, however, library users of these categories and skills are not likely to enjoy the environment. After using smartphones, remote-controlled television sets and electronic machines, the 21st-century user walks into some academic libraries and discovers that most operations are still in the traditional manual mode. Most academic libraries, especially publicly owned ones, have very few resources that are in electronic forms. This observation was further supported by the inability of most academic libraries in Nigeria to provide services during the look-down occasioned by the COVID-19 Pandemic between December 2019 and October 2020. In addition, Researchers (Gerolimas & Konsta, 2008; Ezeama, Ugwanyi & Ugwu,

2014; Jubril, Sabitu, Jamila& Liman, 2018; Daily Post, 2020) have observed that there are more academic libraries without adequate electronic resources in Nigeria. This makes it difficult for the 21st-century user to enjoy his library experience chiefly because the environment, resources and library staff are working in the 'old school'. While the clamour for electronic resources in academic resources resonates, it is equally important to pay attention to the users' environment and library staff to have a balanced learning environment. The 'Google generation' has almost everything in the palm (Smartphone) but the library with the appropriate human and material resources will better serve the 21st-century library users, especially in identifying and processing quality information.

Conclusion

The new users or twenty-first-century library patrons were born into the world that is now driven by technology, from mechanized farming to domestic cleaning, from medicine to aviation. Every aspect of daily life is almost incomplete without the use of technology. In learning and librarianship, all the operations have been taken over by technology. However, users who possess all the 'new' skills to operate within the modern library should be supported to maximize their library experience. Academic libraries in Nigeria should understand the peculiarities of the new users, their information needs, and perceptions in order to attract and sustain their patronage. In addition, academic libraries should provide spaces and an engaging environment where the new users will get optimum satisfaction in the resources.

Recommendations

1. Academic libraries should establish regular information literacy sessions that will prepare users with sufficient digital literacy skills to access the electronic resources of the libraries.
2. Libraries should establish 'consultation clinics' where an individual user can have personalised discussions with a librarian to resolve issues bothering on their limitations in digital skills and computer literacy.
3. Upon understanding the needs of the new users, the library requires all stakeholders to assist in improving the funding pattern that can increase budget allocation to academic libraries; and
4. Librarians should make out time to understand that the optimum library service delivery can only be achieved and measured from the viewpoint of 21st-century users. What resources they (users) need and how best they prefer to access them should drive the provision of services in academic libraries in Nigeria. These users

are the customers, patrons, and clients. They are the king in the kingdom of service provision. So, every academic library system should reflect this understanding and make conscious and concerted efforts to satisfy their 21st-century library users. It is such understanding that will drive the collection development, training of librarians and other staff, architectural re-designing of the library environment and lastly, and most importantly, the budgetary allocation to academic libraries.

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IMPACTS OF IGBO INSTITUTIONAL SOCIAL CLASS ON IGBO LANGUAGE AND CULTURE

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Abstract

This paper looked at the impact of Igbo institutional social class in the Igbo language. It looked at the Igbo social institutions as social class and their duties in promoting Igbo culture which is language bound. The paper x-rays the activities of the social class in Igbo institution and their impact on promoting the Igbo language and culture. The intergenerational language transmission theory was adopted in this study to buttress the Igbo institutional values. The study concluded that Igbo institutional social class as well as other social classes in Igbo land generally has both positive and negative impacts on the Igbo language.

Keywords: Social class, impact, institution, promotion, culture.

Introduction

The Igbo language is the language of the Igbo people who live in the southeast states of Nigeria. The Igbo language is spoken in states such as Abia, Anambra, Ebonyi, Enugu, Igbo, and parts of Delta and Rivers states. The Igbo people are unique people with their language. That is to say that the Igbo language is culture-bound. One of the characteristics of Igbo culture is that it is transferred from generation to generation. Traditionally, the Igbo have norms and values which are seen in some of their social activities.

Social class is an aggregate of people who have the same status, rank, or common characteristics. This aggregate of people is identified based on their relationship to the economy, access to power, wealth, and certain lifestyle. Social class in Igbo as designed in Igbo tradition is primarily to keep the life of the community going. Social class makes the villages and towns lively and to provide security, honor, respect, and order among the people. In matters connected with progress and development of the community, they draw their source of strength in community effort (onyeaghalaanwanneya). Some of the social

class also function politically and economically in Igbo land. Though in Nigeria generally, social class is not legally or religiously defined. Social class generally is characterized by the following hierarchy status: social ranking, equal distribution of wealth and power, acts as sub-culture, a system of behaviour, a set of values and a way of life. (Ogbalu, 1987).

Objectives of the Study

The main purpose of this study is to look at how Igbo Institutional social class helps in promoting Igbo language and culture. The paper wants to find out the impacts of the social class in the use of Igbo language generally.

Theoretical Framework

This study adopted Fishman's 1991 Model of Intergenerational transmission. Intergenerational transmission expresses the dynamic nature of Igbo institutional social class in Igbo language development. The paper looked at the crucial routine of the model to the practice and promotion of Igbo language through the social class. Fishman believes that intergenerational transmission of any language from generation to generation is the key to keeping the language (Igbo) alive. In other words, the activities of the Igbo institutional social class can promote the growth of Igbo language through intergenerational transmission which will help in keeping the Igbo language and culture.

The social class in Igbo tradition includes:

- Ozo title
- The age grade
- Umuada/Umuokpu
- The politicians
- The elites

Ozo Title

Ozo title takes a long time to be completed because it takes large sum of money, large entertainment, and rigorous procedure because it is the end point of taking other titles in Igbo land. Its essence is to display wealth publicly.

This is one of the Igbo titles that shows social class in Igbo land. Men and women are admitted into the order to show their stature. Ozo membership is highly exclusive and an individual needs to be highly respected, highly regarded, and well-spoken of in the community for him or her to be qualified to be a member. One other important factor to consider is that the person must be a free born. Therefore, it's not for everybody in the

society. The conferment of the Ozo title is often based on achievement. Ozo title makes the holder to be recognized in society and could then reside over meetings about the issues affecting the community with elders (Ogbalu, 1987).

Amongst the functions of the Ozo title members, they are custodians of culture. They make sure the Igbo traditions and culture grow and remain unshaken by keeping the norms and values of the culture which includes the language. They promote the language and keep it going by handing the culture over to the next generation who also keeps it, maintains it and hands it to the other generation (Dom-Anyanwu, 2021).

Politically, the Ozo title holds the highest political status in Igbo land. Economically, apart from being wealthy, Ozo title holders are sure of some shares from new members seeking admission every year. Indeed, Ozo title is an Igbo social class that is respected by all and sundry and the Igbo culture and institutions will not be complete Without the Ozo title holders. This group of people tries everything possible to maintain the Igbo language and culture thereby affecting the language positively. In some cases, they have their own special dialect which separated them from others. And which is one of the factors in promoting a language. culturally, they live according to the norms and values of Igbo culture.

The Age Grade

Another social class in Igbo tradition is the age grade (otu ogbo). This simply means the organization of all males in each town who attained manhood (iwa akwa) into age groups. Iwa akwa is the onset of belonging to a particular age group. It is a ceremony marked with a little entertainment to indicate that a male child has attained manhood and is liable to duties and privileges. The age difference between one age grade and another is usually three years. Every male child looks forward to the day he will be initiated into the age group. Parents also look forward to the day their sons will be initiated into the age group.

The functions of the age grade include social, political, and economic. Politically, the age-grade members are represented in town councils and are consulted in matters connected with their duties by governing bodies like the Nze Na ozo. Duties are assigned to age grades by the committee, according to their experience, number, and stamina. The age grade duties include sweeping and cleaning the market, building, and maintenance of roads, and settling petty cases such as pick-pockets, fights, and quarrels. Older age grades are not expected to perform duties involving physical strain. Therefore, they provide money and material assistance and sometimes they entertain the younger age grades. They also see to the

community development, projects such as roads, water, and electricity (Dom-Anyanwu, 2006).

Socially, the age grade keeps the society lively by dancing, displaying masquerades and other forms of entertainment to keep the Igbo culture going, especially during festivals. They also help their members economically. They make the funeral of a member very warm and high. Age grade is a very strong and recognized social class in Igbo land. They also promote the Igbo culture, thereby promoting the language. They are the heart of every community in Igboland. In some cases, they also live their unique dialects, which is different from other people's dialects in the society. This in a special way promotes the use of Igbo language (Dom-Anyanwu, 2021).

UMU ADA/ UMU- OPU (Daughters of the husband)

Umu-Ada, as the name implies, are women born in a particular town, married or unmarried. They may be married in the town in which they were born or in a different town. One important function of the Umu-Ada is that they help to settle family dispute either in their father's town or where they are married. They are seen as peace makers, custodians of peace especially between families where they are born. What their brothers cannot do to make peace reign, they can successfully do it. By so doing, they promote and maintain the culture of Igbo which language is the key and keep it growing by handing it over from generation to generation. Umu-Ada is a highly respected social class in Igbo land. The men feel happy and secure whenever the Umu-Ada are around them in any case. They are, true, the backbone of their brothers. They handle cases that their brothers cannot handle. They are fearless whenever it comes to making peace between their brothers and their wives. They are not afraid in telling the Eze (king) the truth about issues concerning the peace of the community. The Umu-Ada command respect from the brothers' wives more than their brothers. The position of the Umu-Ada in their families is first among equals. Even their brothers give them more respect because they are there for them whenever it's tough. Indeed, the love that exists between the Umu-Ada and their brothers is divine (Dom-Anyanwu, 2021).

THE ELITES

Looking at the modern world, one can see the elites as another social class we have in Igbo land. These are the educated. They look down on the less educated people, as well as the illiterates. Most of them do not in any way encourage the growth of the Igbo language. They look down on the Igbo language and as such do not allow their children to learn or speak the

Igbo language. They prefer the English language to the Igbo language. They feel ashamed speaking the language of their birth thereby throwing away their identity. They forget to know that a child who goes to school with a language of his own and is then introduced to learning in another language is bound to have problems that are worse than those of a child who is taught in his mother tongue or a child who can fluently speak his or her mother tongue. The child is taught using the mother tongue he or she knows in primary school will acquire new skills while the child taught using a foreign language would acquire little or no new skill because he or she would spend most of the learning period, learning the rudiments of the foreign language (Iwuala, 2019).

Cultural transmission is better done through the effective use of the language. the elites should try as a matter of importance and speak or communicate with their children in their languages. This will help the children know their cultures because culture and language are inseparable. Culture and language are like right and left hands. The two help each other and they work together. Not teaching the children their language is equal to selling their identity. They are completely westernized. Most of them do not give their children Igbo names. Even when they give them, they mispronounce the names by changing the names to suit the English language. In the support of Ohiri-Aniche (2002), some good examples of these names include.

- Chukwudi- Chuks
- Ngozi- NG
- Ifeoma- Ify
- Nkechi/ Nkiruka- NK

Notwithstanding, there are some elites who know the benefits of ethnic identity and are hell-bent on promoting the Igbo language and culture. People like these are seen in our schools evangelizing, teaching, and encouraging the teaching and learning of the Igbo language in all levels of formal schools. These people help in promoting the Igbo language and culture across the world.

POLITICIANS

Politicians see themselves as people of the high class in society. They are the ruling class in society. They see to the affairs of the government and the people. They have a great influence on the Igbo language because they often use the language during elections especially in their manifestos, knowing the language of the grassroots is one of their advantages. By so doing, therefore, they promote the use of the Igbo language among the leaders and their subjects. Though some of them do not encourage the learning or speaking of the Igbo language by

their children, simply because they prefer the English language and as such are ashamed of seeing their children speaking the local language before their fellow politicians from other parts of the world. They only speak the language during elections because they need the votes of people on the grass-root. They rub off their children's identities in ignorance.

They do not encourage the learning of the language in schools. They prefer to give incentives to teachers of English and French languages Igbo language teachers. Some of them promote the learning of English and French languages in secondary and tertiary institutions but will never encourage the learning of the Igbo language. This is because they see the language as being local. They forget that charity begins at home. They decided to enslave their children to belong to the western world. They ignorantly cut off their children's God-given identity.

CONCLUSION

Social class exists in our societies. The Igbo tradition has its traditional social classes which help in promoting language and culture. Westernization also came with social classes such as the elites and the politicians. Amongst the social class, it's only the elites that one can say do not fully support or promote the growth of the Igbo language. Though a few of the elites especially those teaching the Igbo language in different schools help in promoting the Igbo language as they could. Our elites are “oka mma na-ama”. They are good outside but not inside their homes. They derive joy and happiness in encouraging and promoting other languages like English and French. Some of them go to the extent of giving incentives to the English and French teachers as well as giving scholarships to the students learning English and French. But will never dream of encouraging the growth of the Igbo language. On the part of our politicians, speak the Igbo language and promote Igbo culture whenever it is time for the election.

It is therefore clear that the activities of some of the Igbo institutional social class make the international transmission model which is the basis of this study very weak in promoting Igbo language and culture. One can therefore conclude that the Igbo institutional social class affects the use of Igbo language and culture adversely and positively. This is because while some of the social class promotes the Igbo language and culture, some are not interested in promoting the use of the language because of their selfish interest and ignorance.

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LITERATURE AND YOUTH DEVELOPMENT IN SELECTED AFRICAN FEMINIST TEXTS

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Abstract

Literature educates, entertains, informs, and places young people on an equilibrium scale worldwide. Literature is the vehicle to an open mind, fast assimilation, and comprehension of people, places, things, and core and mundane foreign heritage, amongst other cogent scientific and artistic information. This research is qualitative and uses three African feminist texts as the background of this study, namely, 'So long a letter by Mariama Ba for the tenacity of purpose, discipline, friendship, tolerance, great family values, filial duties, and respect. 'I no fear Boko Haram' by Akachi Adimora-Ezeigbo for intelligence, foresight, tourism, being loquacious, the effect of insecurity and terrorism on the populace, and Alifa Rifaat's Distance view of a minaret and other stories where "An incident in the Ghobashi household" "is selected for outstanding family values, consequences of being wayward and indiscipline. Literary works are not judgmental. They present a balanced assessment of characters and situations from the writer's point of view for a pragmatic and germane assessment by the readers. This paper, therefore, posits that literary text will be of immense benefit to the young adult in every society due to its therapeutic, dynamic, time saving, speeding up time, fleet accessibility of facts and facts of diverse people, culture, wisdom accumulation and fulfillment which serves as a great panacea for youth development, due to its immeasurable qualities.

Keywords: Literature, youth development, African feminist texts

Introduction

Every writing is a sort of literature, be it art, science, commercial, or pedestrian. On the knowledge inherent in books, Ba (1989: 32) asserts:

..... the power of books. This marvelous intervention of astute human intelligence. Various signs are associated with different sounds that form the word. The juxtaposition of words from which spring idea, thought, history, science, and life, a sole instrument of interrelationships and of culture, is unparalleled in means of giving and receiving. Books

knit generations together in the same continuing effort that leads to progress. They enable you to better yourself. What society refused you, they granted.

The knowledge in books, especially literary ones can place and make anyone a great entity in words, characters, and situations. Literature has several definitions. It can be referred to as “writings in which expression and form in connection with ideas of permanent and universal interest are characteristic of essential features as poetry, novels, history biography, and essays” (<https://www.britannica.com/art/literature>); and according to Matt King, the oral lecture is a written book, considered to have creative or artistic merit or lasting values, books written on scientific subjects are examples of scientific literature (www.yourdictionary.com/literature).

Despite the immense importance of literature in the development of any youth, reading is quietly going into extinction with the growing popularity of electronic media round the clock. Because of the spontaneity of television, young people are developing a lack of interest in reading. A book is written painstakingly from many years of experience is documented in between one to three hours in film and plays. Young people consider this easy and less cumbersome in comparison to reading and putting their imagination and sensory abilities to use. When one reads, the patience, concentration, and calmness of one's environment make one reflect and give one the ability to weigh the topic, themes, subject matter, and characters' development to be able to reach a balanced conclusion. Books are complete; films are not, even when it is an adaptation of the book. An example is Chimamanda Adichie's *Half of a Yellow Sun* (2007) as most young people who first read the book described it as a masterpiece, while the film is razz.

This is just one out of many examples, the wisdom therein is that young people should read more, and not depend so much on spontaneous entertainment as literature books are germane and they give everlasting education and self-esteem. Three African feminist texts will be used as a background to this study: *So long a letter* (1980), “I no fear Boko Haram” (2013), and 'An Incident' in the Ghobashi household (1983) to discuss some of the problems young people encounter and how to solve them in the multi-cultural, religious society we live in now.

The study is qualitative, and it is supported by the liberal feminism theory, which assets women's individuality in taking actions and making choices that define them. Sotunza

(2008:12) believes that liberal feminism aims at achieving equal legal, political, and social rights for women, it strives to bring all women equally into public institutions and extend the creation of knowledge about women so that issues concerning women would no longer be ignored. Liberal feminists believe that women should make choices and take actions that will benefit and make them live peacefully with their families and society. It is an individual-based theory.

Literature and Youth Development in the selected Feminist Texts

A. Ba's *So long a letter* (1980) is an epistolary text about Ramatoulaye and the women around her and their diverse experiences in an African Muslim society. Through a letter communication and flashbacks, readers can visualize how these women metamorphosed from youth to adulthood through tolerance, tenacity, discipline, friendship, great family values, filial duties, and respect. The author herself was born in 1929 in Senegal and died in 1981 at Dakar, the capital city of Senegal after a prolonged illness. *So long a letter* won the first Noma award for publishing in Africa and has been translated into sixteen languages for better widespread. The novel opens with a received letter and a reply that became a diary of some sort. It is no longer news that young people of this generation love written communication via all sorts of social media platforms like twitter, Instagram, face book, WhatsApp, and many others as a form of diary keeping of events and experiences around them. The only difference being that most are written in abbreviation and codes that only they know. Aside this shortcoming, confiding in others takes away or allays pains, especially those you grow up with for separation and long absence from people sometimes change their attitude and character. Any young person, especially women who come across this text will learn a thing or two about the Senegalese Muslim community and their different ways of reacting to life issues. As women, marriage and the choice of a spouse should not be decided on emotion, appearance, and how eloquent men present themselves during courtship. Parental input and reason should be considered for experience is always the best teacher. One can have more clothes, but never more rags than one's parents as assets below in the following sub-topics:

Filial duties and Respect: When a husband die as recorded in this text, a woman's duty is to obey all rules in the rite of passage as seen here:

This is the moment dreaded by every Senegalese woman, the moment when she sacrifices her possessions as gifts to her family-in-law and worse still, beyond her possession she

gives up her personality, her dignity, becoming a thing in the service of the man who has married her, his grandfather, his grandmother, his father, his mother, his brother, his sister, his uncle, his aunt, his male and female cousins, his friends. Her behaviour is conditioned. (Ba, 1989, p.4).

This culture stipulates that the widow gives everything she possesses to the man's family so that she will be treated well. What a reap off, all in the name of filial duties and respect for the culture and husband's family in obeying her mother's plea for a better life. Binetou mortgaged her life and married the elderly Madou Fall because her mother wants to go to Mecca and answer Alhaja. For such frivolity, she became a young widow having lost all her youth and wallowed in sadness when reality dawned on her.'

At the age of love and regret from care, this child is dogged by sadness (Ba, 1989, p.4)

In obeying one's parents, youths should be careful about superficial gains and the objectives of the parents. If you are not careful, depending on their greed, your parents may sacrifice you on the altar of selfishness through malicious and emotional blackmail. The tenacity of purpose makes a youth assertive and focused. The growing years of the women in the text were not without some sacrifices. Traditional values of women not wanting to be educated and becoming a full-time housewife and the education of the girl-child as against the male children have been a bane through the development of women over the years but being assertive and focused brings tenacious victory.

We all agree that much dismantling was needed to introduce modernity within our tradition. Torn between the past and present we deplored "hard sweat" that will be inevitable. We counted the possible losses. But we know that nothing would be as before. We were full of nostalgia but were resolutely progressive (Ba, 1989: 18 - 19).

Success is only achieved from excellent tenacity. Tolerance is a major life tool if one must succeed. It is important to first learn how to live with people respectfully in peace and tolerate all with a discerning alacrity. Most youths these days are intolerant of themselves and short of others. Life is about tolerating each other's characters. Ramatoulaye does not like the fact that Binetou was by her side, in her home during the funeral rite of Madou Fall

but she tolerates her quietly without anyone noticing her disguise. 'The presence of the co-wife besides me irritates me' (Ba 1989:3) she also tolerated his sisters and their ridiculous vices:

I tolerated his sisters, who too often would desert their own homes to encumber my own" (Ba, 1989, p.19)

When she had to take public transport while the new wife rides in the Alfa Romeo, she was calm; 'I survived. I experienced the inadequately of public transport' (Ba, 1989: 53). Life is never on a straight latitude, it undulates, it goes up and down. There will also be tough times, but they don't last but tough people do.

Discipline is the ability to judge right and do right things always, undermining the situations one finds him/herself. It is also a performance in behavioural attitude towards people. As Sonaike (2018: 247) avers, 'performance is defined as observable or measurable behaviour in a particular situation'. No matter the situation one finds oneself in, discipline is to be performed with all might, imagine the woman who came to empathize with Ramatoulaye gossiping at the top of their voice in the house of mourning about clothes, jewellery, and henna designs. Despite the warning call from the male in the crowd, they only stop for a moment and continue. A house of mourning is a place for salient lessons and reflection because one will observe the vanity of life in such gathering and not be transformed into a gossip arena as depicted here:

In the woman's corner nothing but noise, resonant laughter, loud talk, hard slaps, strident exclamations. From time to time an exasperated manly voice rings out a warning and recalls the purpose of the gathering: a ceremony for the redemption of a soul (Ba, 1989:6).

Every place and event have an existing format/rule, hence youths should follow what is right always.

Information is key: Literature informs the mind about whatever idea you seek. Odewumi (2013:18) explains that: "African literature is as old as the African people. Literature in this context is an expression of the people's consciousness culturally and socially. The

consciousness of the various forces that influence growth, development, and ordering of society was once only heard, but can now, in addition, be ready". The text informs us about a lot of things, such as what is needed during burial rites of a male relation by women as seen in (Ba, 1989: 3); the exploitation by the extended family of the wife (Ba, 1989:4); information about the system of government practiced by the Senegalese community (Ba, 1989: 24); information about international and regional marriages and its consequences; the separation of emotion from reality as the case was with Jacqueline, the Togolese woman married to the Senegalese man, and the information about cultural practices forewarning women to be careful and to make consultations before marriage as all is not about love for marriage is deeper in some African settings, you are not only married to the man but also his family and clan.

When youths are observant and vigilant, things will be easy for them to avoid disappointment in many areas of their endeavor. Ramatoulaye was not vigilant. She would have noticed that her husband was staying away and that Binetou was transforming and should have checked, especially when Madou Fall was always offering to drop her off; "I sometimes noticed that Madou Fall was interested in the pair" (Ba, 1989: 35). When husbands start offering help to curvy girls, a wife should be suspicious.

Friendship: This is a beautiful bond, especially when it is without guile, youths should cultivate good friendships and try not to betray the trust of this bond, because it comes needy anytime, anywhere, and anyways. The friendship between Ramatoulaye and Aissatou senior was clean and sincere. The test of friendship is not when things are smooth but when things are rough and stormy. Aissatou came to the rescue when things became rough for her friend and Madou Fall could not believe it:

I shall never forget your response, you, my sister, nor my joy
and my surprise when I was called to the Fiat agency and was
told to choose a car which you had paid for in full (Ba, 1989:
53).

The lesson from this text is that there is nothing in life that is permanent, and so also is youthfulness. It is important for youths to be careful of what they do and guard against youthful exuberance so that their future will be safe, sound, and rewarding.

B. "I no fear Boko Haram" by Akachi Adimora-Ezeigbo is a poem taken from her (2013) anthology titled: 'Dancing mask'. It is an eleven-line narrative poem about the dreaded

insurgence group called Boko Haram. Boko Haram is feared throughout Nigeria because of its heartless demeanor, especially for its kidnap of over two hundred (200) Chibok school girls and most recently, over one hundred (100) Dapchi school girls in which the young girl, Leah is still held. The literary writer is a strong social visionary. When Ezeigbo published this poem: “I no fear Boko Haram”, the group has not gotten to the cities mentioned in the poem, but alas! All has come true now.

I no fear Boko Haram

Boko Haram na de talk wey full we kontri
 De oil ol' man take chop word
 De tori ol' woman take crack palm kernel
 Everybody fear Boko Haram, no be small Governor fear Boko Haram
 Emir fear Boko Haram
 Small man, big man run for Boko Haram
 Policeman nko? Abi soldier man ndem Even safe,
 Mr. President Fear Boko Haram Na only me no fear Boko Haram, lai lai.
 Make una listen, tori dey
 I go my village for the rising sun side See plenty people
 Wey run for sake of Boko Haram
 I begin shake my head: na wetin be dis
 Person run from him house like rat from burning house
 One ol' man talk say Boko Haram Na dry meat wey fill de mouth
 Feet of leather, dancing on top of broken bottle Na de ogogoro we dey shack bobo
 Na de aristo wey consume fine fine babe For television, na him dey rumble
 For radio, Boko Haram dey bubble
 Which kain wahala be dis?
 Kaaka... Gbim gbim gbim! Na bomb be dat Dum Dum Dum... Gbudum Gbudum
 Kano, Kaduna, Maiduguri dem don kpafuka Sake of Boko Haram bombing wahala
 People die like chicken for Boko Haram hand
 One ol' woman say Boko Haram be 'Echi eteka
 'Dis snake kill person at once as it dey bite am Person no go reach tomorrow before him die
 Boko hram, spider wey carry death for him mouth Mercy no dey for him heart at all
 One man for my village say Boko Haram na cross Nigeria carry dis cross because of plenty
 sin
 De blood of innocent citizen dey cries
 From time immemorial people dey kill people Blood flow for dis kontri like river
 Massacre dey nyafu-nyafu; no be small Pogrom' 66 never commot for mind Chei, na so
 blood dey flow for we kontri Dead people ghost vex well well

Na'im make death worry Naija.
 Now Boko Haram come to join hand Boko Haram no dey tire. Walahi! Kano don become
 ghost city Mubi lie flat for ground
 Kaduna dey riggle like earthworm Damaturu sef dey for coma,
 Abuja no fit sleep again
 Na wetin be dis?weytinbe dis? Wetin kontir go do? Na so everybody dey wonder.
 You see me, I no fear Boko Haram
 If I see dem with my korokoro eye sef
 I no fit run, no fit enter bush for dem. Mba nu! I go challenge them for a proper fight
 You dey laugh? Do you think say I dey joke? Oya, bring Boko Haram come meet me
 I dey kampe! I dey gidigbam gidigbam I be original mkporogwu
 I commot my village reach Akwa
 I enter one hotel, get me one room
 Everybody dey talk about Boko Haram People ask: wetin government dey do? Make
 government cage Boko Haram Make government castrate Boko Haram Show dem say
 power pass power.
 If small pikin throw him papa up Him papa ogo do go cover him eyes
 I tell dem say me I no fear Boko Haram
 I dey for hotel for Akwa dey nack sleep Dat sleep sweet me, no be small
 Even sef I dey dream one fine fine dream I dey happy for my dream, dey enjoy life.
 From yonder, I come hear one big noise I jump up, dey shake like leaf
 De security man dey shout: Boko Haram-o! I run commot for room , my feet fly like bird Me
 sef dey fly like flag, I no look back
 Na so everybody for hotel dey run
 Boko Haram don come! Boko Haram don come! Katakiti, katakiti! Na race be dat
 I reach main road before I come stop I dey breath like trailer wey climb hill
 I dey like Olympic champion wey do marathon.
 Na by dat time I come hear somebody shout:
 "make una come back! Come back!
 Na gas cylinder explode for hotel kitchen."
 Na him my mouth open wide,
 Chei, so gas cylinder sound like bomb, Na long time before I fit close my mouth. Dis Boko
 Haram, na waa-o!

Youth and insurgency: Most youths are cajoled into this militancy, especially in Nigeria
 because of hunger and unemployment. Akachi Adimora Ezeigbo is an emeritus professor at
 the Anambra State University, Awka. She has written and published various titles in all
 genres of literature and has been canonized in the literary circles with her snail sense

feminism theory. The issue of Boko Haram, like all topical issues, is on the lips of everyone yet no solutions. Written in Pidgin English, one of the popular means of communication in Nigeria, the poem presents the Nigerian populace's state of mind, expressing insecurity, fear, false alarms as superstition, insights into intelligence, and tourism.

Intelligence: Reading makes one not just enlightened but very intelligent because of the information one gets from literary texts. Any young person who comes across this poem will be fully aware of the tension the Boko Haram group has placed on the Nigerian citizenry and even the West Africa region. The group is dreaded and feared but like it happens most times, the Nigerian government only pays lip service doing plenty of talks that do not amount to anything germane as in the first eight (8) stanzas of the poem; “Boko Haram de talk whey full we kontri” (Ezeigbo, 2013: 99-101). The poem presents a travel guide warning not to visit certain states in Nigeria between the year 2013 and 2017.

Foresight: When this poem was published, Boko Haram had not reached most of the Nigerian cities mentioned in the poem. The great visionary foresight of the poet would have made a responsive government careful and plan ahead, but the government only talked, and no serious action was taken. As depicted in stanzas 3 and 6, “Kano, Kaduna, Maduguri dem don kpafuka,” Mubi lie flat for ground.....Damaturu sef dey for coma” (Ezeigbo, 2013: 99-100).

Tourism: Travelling is not only a pleasant adventure but also offers enlightenment about places and people. The poet thinking that the Eastern part of Nigeria will be peaceful decides to go for a holiday away from the Boko Haram talk, yet due to fear of the sect, an explosion of a gas cylinder in her hotel room in Oka scared all the tourists and everyone was on a hundred (100) metre race; “..... I come to hear one big noise. I jump, dey shake like leaf. De security man dey shout: Boko Haram oh! Na so everybody for hotel dey run” (Ezeigbo, 2013:101).

Travelling to other cities of one's country is good, but one must be careful. Youthful days should not just be spent watching films and going to cinemas, travelling, and discovering places to keep one abreast of situations and demystifies one's fears.

Loquaciousness: Plenty of talks exasperates one. After saying everything one knows, telling lies is next. This poem reveals to people that talk is cheap while facts are sacred. The poet boasted throughout the poem from the first stanza to the tenth of how she will defeat Boko Haram and how fearless she was, but just a blast of a gas cylinder, she was flying like a

kite that is loosed from the owner's grip. Silence is golden as compared to boasting and unprofitable conversations.

Effect of insecurity on the populace: Most countries of the world in going through troubled times and young people are cajoled into different terrorist groups all in the name of unemployment, hunger, religious hypocrisy, love for money, and lack of patriotism. Whatever excuses the youths of most countries will give, it is not enough for these senseless killings, kidnaps, and suicide bombings. They are the future and if there is no one around, who will they govern, they should learn to say no and stand up for what is right, because, in the end, war, insurgency, bombing, and other forms of disaster affect all irrespective of gender, age or race. Dialogue is always better for resolving any conflict or disagreement.

C. “An incident in the Ghobashi Household” (1983) was written by Alifa Rifaat, an Egyptian writer, who was born on 5th June 1930 and died on 1st January 1996. The text is one out of the fifteen short stories in the collection titled, 'Distant view of a minaret'. “An incident in the Ghobashi Household” is a story of a family and the difficulty a mother faces when teenage children are left with just one parent to handle while the other parent goes to work for the good of the family. It is chosen to make the youths understand that parenting and living a responsible and responsive life is a must, to avoid some unfortunate mishaps that can be avoided. Young women are always on the receiving end of an affair. It is the girl that will be pregnant, go for abortion, carry the pregnancy, give birth, lactate, nurse the baby, feel, and endure the stigma, miss a year or some of the schooling, and then live with the stigma of being branded wayward and a single parent. That Nima's mother, Zeinat took it upon herself to pretend to be the one pregnant, reflecting that Ghobashi will be happier with a legitimate son when he returns from work oversees than an illegitimate child is better for Nima, who does not even know the father of the child she is carrying. Youths will find this text intriguing in measuring qualitative family values, advice, consequences of being wayward, and indiscipline. The very strict warning in the second paragraph on the first page of the novel, “Prayer is better than sleep” (Rifaat, 1987: 23) is a wakeup call for youths to put God first in all they do and not to be a stubborn sluggard and sleep away their day in places of prayer. Helping one's parents with whatever chores or business they do without question is a sign of respect and discipline, especially when there are other siblings. Zeinat looked around her many sleeping children and picked on her eldest, Nima. As a firstborn, there are a lot of expectations, and one cannot just say 'I am a youth', one must live up to your expectations as seen in this conversation between Zeinat and Nima:

It's morning, another of the Lord's mornings. Get up, Nima- Today's market day". "Are you going to be able to carry the grain to the market, daughter, or will it be too heavy for you? Of course, mother, after all, who else is there to go? (Rifaat, 1987, p.24)

When parents give orders during informal training, they should be obeyed without questions. Although notes are not taken during informal home training, these life skills are fundamental for a good and better life later in the future. For excellent success in one's home, especially for a girl child, the youths should never forget that no matter their slightness, parents can be better in cunningness and mischief, especially if such parents are observant about their children. Zeinat watched with care how Nima was trying very hard to hide her pregnancy, forgetting that mothers are spirits, as the Yoruba maxim says, *Orisa bi iya o si*" meaning 'there is no kindred spirit like a mother.

the cunning little thing was hanging out her towel as at the time of period every month just as though nothing had happened and here, she is, in her fourth month and there is nothing showing (Rifaat, 1987, p.25)

When in deep trouble or situation, suicide is not an option nor is it a planned accident, there is always a way out of all trouble situations. Pregnancy, especially unwanted pregnancy makes many young girls contemplate killing themselves as seen here:

wouldn't it be for the best, mother, if my foot were to slip as I was filling the water jar from the canal and we'd be done with it (Rifaat, 1987, p.26)

As a young person, it is always better to consider the consequences of one's action before taking it. Committing suicide is never the solution to any immoral situation one finds oneself. It is very pertinent for maidens to be close to their mothers as one cannot underestimate the passion of a mother in the situation of having an unwanted pregnancy. Zeinat quickly comforted Nima and removed such suicidal thoughts from her mind, with promises of a better solution before the return of her father, Ghobashi from Libya:

calm down and let's find some solution before your faster returns (Rifaat, 1987, p.25).

When young people face any kind of challenge, be it health, moral, or societal, it is imperative to discuss and speak about it with them. Parents should not keep silent but always keep their children abreast of any likely solution they have in mind to help solve the problem because every mood and move is observed by the one in trouble. Parents should be kind, understanding, and calm, so as not to trigger any action that will be regretted later. After the conversation, it is observed that "Nima sat watching her finger held round the hot glass" (Rifaat, 1987: 26). To save Nima the shame from societal and religious tongue-lash, she had to send her away to Cairo with her life savings and her old maternity clothes with these words of encouragement:

get together your clothes and go straight away to the station and take a ticket to Cairo. Cairo is a big place, daughter, where you will find protection and a way to make a living till Allah bring you safely to your time (Rifaat, 1987, p.26).

Because the recommendation is not an acceptable practice in society, it must be hidden, due to the judgmental nature of the community they live, hence another precaution after the birth of the baby:

then bring it back with you at the dead of night without anyone seeing you or hearing you"(Rifaat, 1987:.26)

Youth should note that everything has time, and every season should be used for what it is meant for. Sex is not for young, unmarried couples. It is a thing to be respected and used by a husband to demonstrate his love for his wife, not a plaything to be abused and exploited for animal pleasure. Nima's impromptu departure from her comfort zone was with carefulness as there was a consideration of what her mother will tell her father when he returned, her mother says:

before you go off to the station, help me with the baskets that I can go to the market for people to see me like this. Isn't better, when he returns, for your father to find himself with a legitimate son than an illegitimate grandson?"(Rifaat, 1987, p.27).

Everything about youthfulness is special because it is a time one cannot go back to or undo whatever mistakes one has made. But if one can obey simple instructions laid down by society and parents, the path to adulthood will be simple and much will not be regretted. Many youths are not aware of their parents' daily challenges in bringing them up as meeting their domestic filial obligations, financial, and spiritual duties are not as simple as it looks. Zeinat must take care of everything in the house, she farms harvests clean, and sells them in the market. While her husband goes to Libya to work for a whole year:

Zeinat walked towards the corner where Ghobashi had stored the maize crops in sacks, he had taken his ticket from the office that had found him work in Libya and which would be bringing him back in a year's time (Rifaat, 1987, p.24).

Reading this short tale will bring to the fore what parents go through in keeping the family together and well. They toil all day and night leaving the comfort of the home, family, friends, and relatives to make sure all is well. This great sacrifice should not be repaid with entitlement syndrome, lack of respect, stubbornness, indiscipline, and disobedient and wayward behaviours that will not only land one in trouble but also cast aspersion on one's parents, especially one's mother because in most African societies, the delinquent child is the mothers.

Recommendation

Since we are all living beings, we do make mistakes, most especially during the youthful and carefree years of our lives when we feel we know it all. Parents are to serve as guides and guards, curators, mentors, religious leaders, providers, heads of the homes, and God's representatives on earth, just to mention a few. It is then appropriate for youths to obey instructions given to them by their parents because, as the Yorubas will say, 'bomode ba laso bi agba, ko le lakisa bi agba' which means 'if a young fellow has more clothes than the elders, he/she cannot have more rags than the elders'. This readily implies that youths cannot be more experienced about life than their parents as they have more experience in quantum much more than the youths. So, parents should be responsible, responsive, and disciplined while our youths should be tenacious, obedient, industrious, and never take any training given for granted.

Conclusion

Someone once said that poor people watch television while rich read books. Reading

literature texts make us able to acquire cross-cultural knowledge, rites, and customs, and increases one's capacity in general knowledge across the globe – making one an expert of some sort in many disciplines.

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IN-SERVICE TEACHERS' PERCEPTION OF ICT PREPAREDNESS: CHALLENGES AND REMEDIES TO IMPLEMENTATION OF MATHEMATICS CURRICULUM

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Abstract

The study investigated the perception of 205 purposively sampled senior secondary in-service Mathematics teachers on Information and Communication Technology (ICT) preparedness, challenges, and remedies to the implementation of the mathematics curriculum in Lagos State. It adopted the descriptive survey research design using a 19-item self-developed questionnaire with Cronbach's Alpha reliability coefficient of 0.87. Multiple-column bar charts were used to analyse the three research questions that guided the study. The result showed that more than 95% of in-service Mathematics teachers are deficient in their use of ICT tools in class due to insufficient exposure to both offline and online applications of ICT facilities during training. Consequently, there was a 95-100% lack of requisite skills for Microsoft Word, PowerPoint, Microsoft Excel, Corel draw packages, and online video conferencing for Mathematics instruction. It also found that ineffectiveness in the use of ICT gadgets could be mitigated with adequate provision of laptops and other ICT gadgets which include functional projectors, regular supply of electricity, CCTVs as well as capacity-building programs for talent exhibitions. It was recommended that the Lagos State Ministry of Education should ensure that Mathematics laboratories are adequately equipped with functional online and offline ICT gadgets in all Senior Secondary Schools; school administrators in conjunction with the Department of Curriculum should strive to re-train mathematics teachers, ensure regular supply of electricity, and provide free data for online activities. Moreover, Mathematics teachers should make it a norm to improvise ICT tools and engage in capacity building ICT programmes for self-development.

Keywords: In-service teachers', ICT preparedness, challenges and remedies, Mathematics curriculum.

Introduction

It is noted that despite the indispensable roles Information and Communication Technology (ICT) has played in unraveling the challenges militating against the implementation of Mathematics Curriculum globally, it has not been given its rightful place with respect to the implementation of Mathematics Curriculum in Lagos State (Lavonenet al, 2012). For this reason, it was echoed by Ejoh (2020), that the mathematics curriculum has been disseminated for decades without the use of ICT tools in many private and public-owned senior secondary schools across the State. This is counter-productive too, the five key objectives of education as stated in the National Policy on Education encompass the building of (i) a free and democratic society;(ii) a just and egalitarian society; (iii) a united strong, and self-reliant nation; (iv) a great and dynamic economy, and (v) a land full of bright opportunities for all citizens (FRN, 2013).

In retrospect, the third objective as stated above cannot be realistically actualized in Nigeria as a nation that cannot produce innovative, competent, efficient, and self-reliant Mathematics teachers in the use of ICT appliances (Igbokwe,2015). As cited by Amaele (in Adedeji,2018), a teacher is an individual who helps a learner acquire skills, attitudes, ideas, and knowledge for the creation of desirable changes in behaviours. Teachers being the hub around which the entire learning system revolves, desire and deserve consistent training and re-training programs year-in-year-out. If the quality of teachers' preparation is not given urgent attention, a nation like Nigeria would simply be daydreaming about becoming self-reliant in the future. For instance, schools that are deficient in computer laboratory attendants usually produce hard and soft copies of their documents in business centers, irrespective of how sensitive they appear to be (e.g. examination question papers, testimonials, and results), neither the teachers are too busy nor there are no ICT facilities, but for their gross inefficiency and incompetency in the use ICT tools.

This negative trend became more evident in the spate of COVID-19 that halted all academic activities throughout the year 2020, which inadvertently exposed institutional readiness to showcase the high level of preparedness to experiment with in-service teachers' usability of ICT tools in practical terms. While countries renowned for the utilization of ICT tools quickly switched with the speed of light from face-to-face classes to virtual platforms, the opposite was the case among many schools in Lagos State and Nigeria at large. However, some weeks into the pandemic precisely during the look-down. Lagos State government put up some online presentations for WAEC candidates.

When it became obvious that most Mathematics classes were suddenly truncated, it was indeed a massive exposé of the lack of preparedness and incompetent use of ICT tools for Mathematics instructor at all levels. It evidently implied that in-service Mathematics teachers could not cope with such a sudden transition from traditional face-to-face instruction to conventional means of disseminating Mathematics lessons precisely at the secondary level. Although, Lagos State did not completely go hibernated in efforts to provide moral and intellectual palliatives. In the heat of the pandemic, one of the interventions applied to salvage the situation was to put up some weeks of audio-visual online Mathematics lessons, anchored by some selected in-service Mathematics teachers via Lagos State Television. Apart from the fact that the measure was short-lived, students in the rest classes had little or no benefits from the exercise which was devoid of student-teacher participation and meaningful interaction.

As a matter of fact, the lesson contents were not pre-recorded in the form of software for offline application by candidates who could not afford to attend any class or unavoidably misses out. Lavonen et al (2012) considered application software as a set of instruments that enable students and teachers to accomplish their tasks more efficiently. Reflecting on this position, on one hand, hard wares such as projectors which are useful for lesson delivery; offline soft- wares are veritable and dynamic tools for the typesetting of documents, carrying out spreadsheet calculations and graphics designing were not effectively used. On the other hand, online software such as google drive, zoom, go-to-meeting, google classroom, Microsoft teams, and skype for real-time instructions and test administration were prioritized.

A major challenge to the successful use of itemised ICT tools in the implementation of the mathematics curriculum by in-service teachers is the paucity of ICT experiences as undergraduates (Otikor, 2018). Many of these in-service teachers are helpless with the situation because they were not bequeathed with requisite ICT skills for the teaching of mathematics content during their undergraduate days. For in-service teachers to successfully overcome mountain-like challenges and catch up with the educational needs of society, adequate preparation is required. Granted, some must have been drilled with ICT knowledge, such acquired skills require consistent application in practical ways. On the contrary, many in-service teachers lack desirable learning experiences to achieve success in the classroom. To meet up to expected standards and international best practices, it is necessary for competency in ICT usage to go beyond content knowledge, to the practical

application of skills. Another impediment to curriculum implementation is the deplorable state of available ICT laboratories or ill-equipped gadgets (Agommuoh & Ifeanacho, 2013). This is even more discouraging for the handful of in-service teachers who may be coerced by parents of pen pals to go extra mile for self-development on the application of ICT gadgets.

A better understanding of the components of ICT can be seen in the outline made by Otikor (2018) as broadcasting media, intelligent and transmission systems, networking, monitoring, and audio-visual units, devices, and application software that allow people, governments, non-profit making agencies and businesses to work together in the digital world. In recent years, ICT usage has become an essential part of the education sector. Teaching and learning have greatly improved due to the application of ICT. For example, students' achievement in Mathematics has been up scaled with the utilization of ICT. It has also enhanced teamwork and conceptual understanding of the basic concept of Mathematics. In this context, ICT would be seen as all the online and offline parameters used in speeding up the process of telecommunications.

However, it is not an understatement that in-service teachers cannot exhibit un-acquired ICT skills, while it is disheartening that the academic atmosphere is characterized by formidable obstacles to the implementation of the mathematics curriculum as entrenched in the national policy of education (FRN, 2013). So, to make effective use of ICT tools during teaching practice, in-service Mathematics teachers ought to be given adequate preparation to cope with any future challenges. It is against this backdrop that this study focused on in-service teachers' ICT preparedness, challenges, and remedies in disseminating the senior secondary school Mathematics curriculum.

This study has a critical and pertinent review of conventional issues on teachers' preparedness with respect to IT gadgets in Lagos State and Nigeria at large, for every senior secondary school leaver to have a minimum of credit pass in Mathematics for a smooth transition to the next academic level. Notwithstanding, the use of conventional instructional strategies for the implementation of the mathematics curriculum has not been enforced. In fact, to date, some basic Mathematics concepts are still ambiguously abstract to many students, perhaps due to many years of exposure to traditional teaching approaches. Most students in Lagos State do not graduate with the mathematics skills needed for gainful employment and economic self-reliance, possibly due to insufficient use of technology in Mathematics classes. Most schools lack an online interface for students who for health or

family reasons evaded any face-to-face contact. Besides, teachers are not ready to electronically apply ICT gadgets when teaching some complex geometric shapes that cannot be taught traditionally. Hence there is a ripple effect on students' level of preparedness for the use of ICT tools and learning outcomes in Mathematics.

Empirically, Otikor (2018) set out to determine the extent to which in-service Mathematics teachers were prepared to use ICT to enhance classroom instruction. It was discovered that the teachers were not at all, taught how to apply ICT tools during classroom instruction besides not being equipped with functional computer systems. About three years earlier, Mapolelo and Akinsola (2015) accented to the view that the memories of in-service teachers from the school years are a central factor influencing Mathematics related beliefs, and therefore wished that pre-service teachers' attitude towards Mathematics are better enhanced during training. This corroborated with the report of Ejoh (2020) who investigated the influence of technology in Mathematics classrooms on the motivation, attitude, and achievement of students who had completed SSCE. It was understood that students taught in high technology classrooms were significantly higher in motivation, attitude, and achievement scores than those in low technology classrooms. This obviously showed that technology integration in the teaching and learning of Mathematics had a positive influence on learning outcomes, bringing about positive social change as students gain more skills needed for economic self-reliance.

In another study that peered into teachers' confidence and preparedness to teach in the middle-school context after their university education, Hudson (2009) found the need for increased consideration of pedagogical approaches and the preference attached to theories and academic practices. This idea was supported by Eickelmann, Gerick, and Koop (2017), who did not just conduct comparative research to identify academic factors that either backup or hinder the use of ICT tools in secondary school mathematics classes but went further to examine the relationship between ICT usage and students' performance in Mathematics. The results showed that apart from teacher inability, academic factors played a relevant and major role in the integration of ICT into teaching and learning across the educational systems.

The report of Lavonen, et al (2012) showed the importance of clarifying the needs, constraints, and pedagogic use of ICT materials since in-service Mathematics teachers are usually in high motivation to use ICT in their teaching activities. In addition to being motivated to use modern equipment and innovative teaching methods, mentors were ready

to render necessary assistance when needed. From a slightly different line of thought, Bozkurt (2016) identified that student teachers are committed and confident in the value of ICT in Mathematics teaching and specifically discovered that poor access to facilities, limited encouragement from mentors, irregular use of ICT, lack of links in the scheme of work, and time constraint are among the barriers inhibiting the student teachers' use of ICT. This could mean that the readiness level of mentors to provide needed assistance has a lot of positive influence on teachers' effective use of ICT gadgets.

However, the Organisation for Economic Co-operation and Development (OECD, 2006, 2009) addressed some challenges with respect to ICT usability and the daily experiences of students outside the school setting. There was an incidence of negative reports of teaching practices due to poor application of curriculum guidelines; inordinate and unskillful use of ICT tools by in-service teachers, inability to showcase competence during class activities; poor support towards the educational use of technology despite the availability in schools; there are enough teaching and learning materials, especially with a focus on using ICT in science education. Notwithstanding, Eickelmann, Gerick, and Koop (2017) spotted in-depth country-specific cross-national future challenges related to the field of using technologies to enhance the teaching and learning of Mathematics.

To address the identified ICT-related challenges, Adedeji (2018) believed that the revitalization of in-service mathematics teachers through innovation is necessary. These new changes could come in form of capacity building to enhance knowledge and productivity. This is in line with what López et al (2019) reported as findings, that flipped classroom is a pedagogical innovation for achieving great potential in Mathematics. The study found that the application of flipped learning produced better learning output, motivation, skills, and an increase in graphic representation than the traditional approach. Similarly, Dahal, et al (2020) opined that virtual teaching and learning tools, innovative techniques, and methodologies are helpful for both synchronous and asynchronous pedagogical teaching and learning of Mathematics in online and distance modes of education.

It is important to note that the identified panaceas are clear evidence that when the challenges eventually emerge later, they might not be inevitable, no matter the magnitude; and that irrespective of teachers' level of ICT preparedness, availability, usability, and challenges, there could be light at the end of the tunnel.

Hence, this study specifically focused on:

1. investigating the extent to which in-service teachers are prepared to utilize ICT tools in disseminating the mathematics curriculum in Lagos State;
2. Determining key ICT-related challenges faced by in-service teachers in the course of disseminating senior secondary school Mathematics curriculum in Lagos State; and
3. Examining possible remedies to the ICT related challenges faced by in-service teachers in teaching of Mathematics in Lagos State.

To achieve these objectives, three research questions were raised to guide the study.

1. Are in-service mathematics teachers prepared to use ICT tools in the implementation of senior secondary school Mathematics curriculum in Lagos State?
2. In the cause of curriculum implementation what challenges do in-service mathematics teachers face in the use of ICT tools in Lagos State?
3. What are the likely solutions to the challenges facing in-service teachers in the use of ICT tools in disseminating the mathematics curriculum in Lagos State?

This study adopted the descriptive survey research design and purposively sampled a total of 205 in-service Mathematics teachers out of all the senior secondary schools in the six education districts in Lagos State. It concentrated only on Mathematics teachers because other subject teachers, for example, in-service computer science teachers may differ in the level of exposure and familiarity with offline and online ICT tools and instruction while receiving training. The 19-item self-developed questionnaire which has a Cronbach's Alpha reliability coefficient of 0.865 was divided into three parts A, B, and C. Part A contains seven items that elicited their responses on ICT preparedness. Part B contains five items on the challenges faced as in-service teachers, while part C contains seven proposed remedies to the ICT-related problem of implementing a Mathematics curriculum. The instrument was administered and retrieved within a duration of 30 minutes and the research questions were addressed with the aid of percentages and a multiple-column bar chart.

Results and discussion

In-service Mathematics Teacher's preparedness to the use of ICT tools

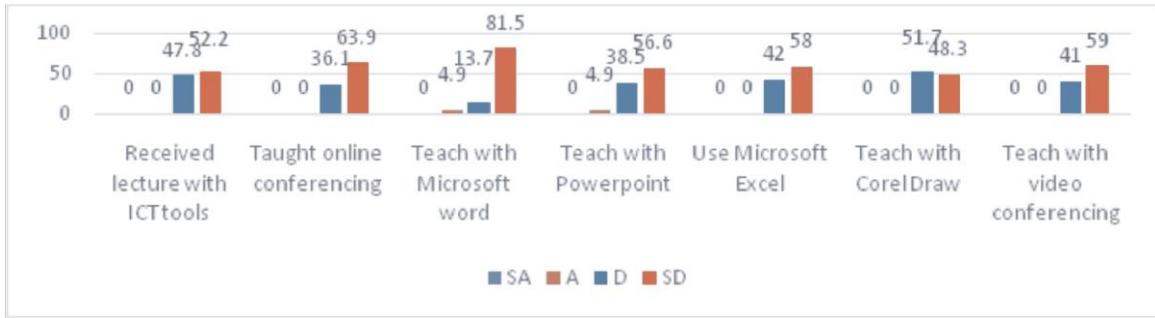


Fig 2: Challenges to the use of ICT tools in disseminating Mathematics curriculum

The output obtained in Fig 2 shows 100% agreement with all the statements in part B of the instrument, though negatively worded. About 27.8% and 72.2% of the respondents strongly and simply agreed respectively that computers are not sufficiently available in their Mathematics laboratory. Even where there are few accessible computers, 100% of them agreed that there are no projectors for lesson presentation. Besides, the schools completely lack supportive offline gadgets like recordable CDs or audio equipment that could serve as substitutes. To worsen matters, none of the respondents experienced the provision of free data, and where they manage to personally purchase data, the unstable network is usually discouraging. This agrees with the report of Bozkurt (2016) who identified that though some teachers are committed and confident in the use of ICT in the teaching and learning of Mathematics, they lack access to facilities and are not adequately encouraged by mentors. This implied that the mentors' readiness to provide needed assistance highly influences teachers' effective use of ICT gadgets. This is supported by the report of OECD (2006), which outlined the incidence of negative teaching practices due to poor application of curriculum guidelines, unskillful use of ICT tools, incompetence during class activities, and too much attention to science education facilities. What measures can be adopted to remedy the ugly and pathetic situation to catch up with the demands of the 21st-century academic tasks?

Anticipated solutions to challenges facing in-service teachers in the use of ICT tools.

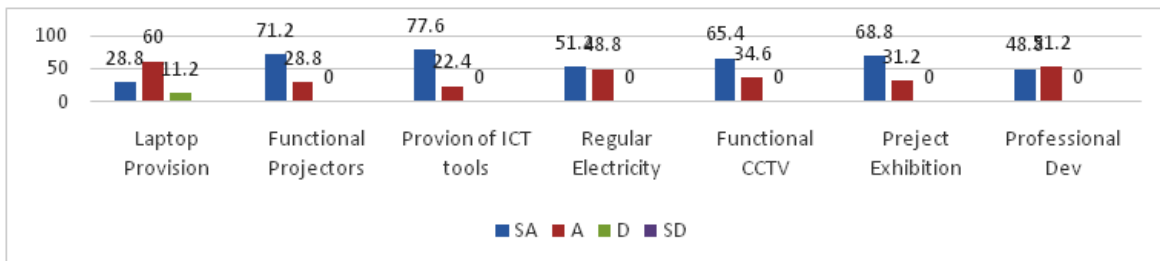


Fig 3: Remedies to Challenges facing in-service teachers in the use of ICT tools

The result in Fig 3 depicts that 11.2% believe that provision of laptop is insufficient to curb the curricula implementation problem. This is because computer systems cannot function in isolation. They cannot be used for effective class activities independent of other gadgets. That may be the reason why adequate provision of ICT tools precedes any other form of palliatives that could cushion the challenges facing the smooth implementation of Mathematics curriculum. In hierarchical order, the ICT materials that are of great importance include functional projectors, CCTVs, and laptops, while the nonconcrete materials are project exhibition programs, regular supply of electricity, and professional development programs for capacity building. This finding corroborates with that of Adedeji (2018) who believed that innovation by capacity building to enhance knowledge and productivity is the key to revitalization of in-service Mathematics teachers. In like manner, López et al (2019) agreed that a flipped classroom is a veritable tool for successful innovation for producing better learning output and instilling great potential in mathematics teachers. Dahal, et al (2020) also believed that classrooms can be flipped virtually through synchronous and asynchronous teaching strategies. However, the identified panaceas are clear evidence that when the challenges eventually emerge later, they might not be inevitable, no matter the magnitude; and that irrespective of teachers' level of ICT preparedness, availability, usability, and challenges, there could be light at the end of the tunnel.

Conclusion

The study discovered that ill-prepared in-service mathematics teachers that are incapable of applying ICT tools in disseminating the mathematics curriculum are in the majority in Lagos State. This is largely due to insufficient exposure to both offline and online use of ICT facilities while in the teacher preparatory stage. Hence there is a gross lack of requisite skills for the use of Microsoft Word, Powerpoint, Excel, Corel packages, and online video conferencing for Mathematics instruction in their various schools. Although, an insignificant number can apply Microsoft Word and PowerPoint packages. This was occasioned by a lack of computers, projectors, and free data for online presentations in most Mathematics laboratories. In-service teachers also face the battle of connectivity even where there is the availability of free or purchased data. It is strongly believed that cushioning the negative effects of ineffective use of ICT gadgets on Mathematics curriculum implementation lies in adequate provision of laptops and other essential ICT materials such as functional projectors, regular supply of electricity and CCTVs as well as capacity-building programs for talent exhibitions.

Recommendations

To align with academic best practices globally, based on the findings it was recommended that the Lagos State Ministry of Education should ensure that Mathematics laboratories are adequately equipped with functional online and offline ICT gadgets in all senior secondary schools. Also, to meet up the curricula objectives of Mathematics education, school administrators in conjunction with the department of curriculum should strive to re-train mathematics teachers, maintain the available ICT tools, ensure a regular supply of electricity, and provide free data for online activities. In addition, to assist the less privileged among teachers, the non-governmental organization should donate ICT tools and provide accessible Wi-Fi for secondary school Mathematics teachers in the State. Similarly, Mathematics teachers should be ready to make needed sacrifices by improvising ICT tools and engaging in affordable capacity-building ICT programs for self-development.

Suggestions for further studies

For the sake of future investigation, this study was delimited to the use of ICT gadgets and in-service teachers' perception of the implementation of the mathematics curriculum. It was suggested that future studies can explore intervening variables such as school levels, school type, teachers' gender, and students' learning outcomes which this study failed to capture.

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THE PLACE OF YORUBA LANGUAGE AND LITERATURE IN THE RESOLUTION OF RELIGIOUS CRISIS IN NIGERIA

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Abstract

Transformative education takes place only in a very conclusive, peaceful, and peace-loving environment. Nigeria, over the years has been noticed for series of crisis: hence this study examined the place of Yoruba language and literature in the resolution of religious crisis in the Country. Three hypotheses were formulated to enable researcher carry out the investigation. A questionnaire was used to collect required information from the subjects. The subjects consist of one hundred selected teachers from secondary schools in Badagry Local Government Area of Lagos State. It was found that Yoruba language and literature has a great role to play in the resolution of religious crisis in Nigeria. Consequently, the following recommendations were made; In-service training should be organized for Yoruba Teachers to upgrade their knowledge about the latest development in the discipline. Since all religions emphasise peace, Christians and Muslims should cherish and uphold the teachings of their own faiths. This will foster a culture of tolerance and collaboration that would enable Nigerians to coexist peacefully in any area of the country. All Yoruba teacher's associations should organize more seminars and workshops that will train the teachers more on how to teach resolution of religious crisis through their lesson. The authors and publishers should be encouraged to use the content of their text to campaign against religious violence and intolerance. Also, a course that has to do with the resolution of conflicts be introduced into the study of Yoruba as a discipline.

Key words: Conflicts, Religious Crisis, Resolution, Yoruba Language, Yoruba Literature.

Introduction

The role of language and literature in the resolution of religious crises in Nigeria is a topic of immense importance, particularly in the context of the Yoruba language and literature. Nigeria is a nation characterized by a rich tapestry of religious diversity, with Islam and Christianity being the two predominant faiths. This diversity has, at times, led to religious tensions and conflicts, with repercussions ranging from societal discord to violence. Amidst

these complexities, the Yoruba people, who primarily inhabit the southwestern region of Nigeria, have a unique linguistic and cultural heritage that holds considerable potential for mitigating religious crises.

The Yoruba language, a tonal language with a complex system of proverbs, poetry, and idiomatic expressions, serves as a conduit for dialogue and understanding among people of various religious beliefs. Yoruba literature, including oral traditions and written works, encapsulates the wisdom and values of the Yoruba culture. It offers a unique perspective that emphasizes harmony, tolerance, and coexistence.

This essay explores the pivotal role of the Yoruba language and literature in fostering religious tolerance and conflict resolution. It delves into how Yoruba language and literature act as a bridge for interfaith dialogue, a source of ancient wisdom that advocates peace, and a means of cultural exchange that can transcend religious barriers. Moreover, this study will analyze specific examples of Yoruba literary works and linguistic practices that exemplify the potential for reconciliation and understanding in a society often divided by religious differences.

The causes of conflicts among religious groups could be seen in several ways. These include ways of propagating the religious, mistrust and suspicion the followers of the various religious groups, selfishness, ignorance, and intolerance amongst the groups. Crisis has become a regular occurrence in the Northern part of Nigeria, and usually spread to other States. This have had a spillover effect to some Southern States. In this sense, the current crisis may not be unrelated to the followers of these religions departing from their teachings. Holy books like the Glorious Quran and the Holy Bible make references to their teachings, which, if followed, will result in national peace.

Through an in-depth examination of the Yoruba language and literature, we aim to shed light on how these cultural treasures can contribute to the greater peace and stability of Nigeria, offering lessons and insights that extend beyond regional boundaries. In a country where religious conflicts continue to pose significant challenges, the Yoruba language and literature stand as powerful tools for promoting unity and harmony among diverse religious communities. In this paper, causes of these crises are discussed and some suggestions are provided, which if properly implemented, would serve as remedies to religious crisis which often oxalate into ethnic crises in me nation.

Purpose of the Study

The major area that this work focuses on is to examine how Yoruba Language and literature can resolve religious crisis in Nigeria. This study aims at finding out the solution to crisis, especially religious crisis. The result of this finding will be largely useful especially in assessing the contribution of Yoruba Language and literature study to the resolution of religious crisis in Nigeria.

Research Hypothesis

The following hypotheses were tested for truth in the study:

- a. **There** is no significant relationship between the teaching of Yoruba Language/literature and the resolution of religious crisis in Nigeria.
- b. **There** is no significant relationship between the teaching of Yoruba Language/literature and the religious life of the students.
- c. **There** is no significant relationship between the Yoruba Language/literature curriculum and conflict resolution in Nigeria.

Methodology

A group of one hundred teachers were randomly selected from secondary schools in Badagry Local Government Area, Lagos State. They were chosen to represent the entire population of the study. The study employed survey research. Data was collected with carefully designed questionnaire and analysed statistically. Instrument used in this study was questionnaire. The instrument was designed in two sections. Section A sought to find out the biographical data about the respondent while section B, consists of the characteristics which are related to the statement and hypotheses. The questionnaire was administered on face-to-face basis. Responses to each of these items were analysed in tests of the hypotheses using frequency counts and percentage.

Concept of Language and Literature

Teaching Yoruba towards crisis management and resolution in school now has become an important issue because language can be used as an instrument for shaping thoughts and mind.

In the view of Bello, (2002) language has always helped man to meet certain needs-For example, language is a communicative tool that helps man to interact with his fellow beings. Language as a means of communication is an indispensable tool for effective education. It is

the greatest instrument for transmitting and maintaining the culture of any society. Effective use of an adequate language enhances learning. It is the best way of transmitting information and a key factor of giving instruction. Part of the role of language is that it serves as bedrock of people socio-economic, religious, and political experience. It is also the key instrument for shaping thought and mind.

It is obvious that language perform functions of religion because religion also shapes, the thought and mind of people who believed in it and change their socio-economic and political life and experiences.

Review of Literature on Religious Crisis in Nigeria

Nigeria, a religiously diverse nation, has unfortunately faced numerous religious conflicts throughout its history. This review examines existing literature on these crises, exploring their causes, consequences, and potential solutions, incorporating recent research and publications.

Causes of Religion Crisis in Nigeria

All concerned Nigerian residents appear to be surprised by the sudden occurrence of crises in the country. Though there are other hidden agendas, religion is the focus of the issues. One of the main causes of the issue in Nigeria is thought to be religion, which is frequently employed as a cover-up.

Religion can be defined as the acceptance of obligation towards power higher than man himself, with the belief that those higher powers are of a personal nature and not mere blink forces (Okunnade, 2006). This author opines that, accepting and believing in what is higher than human is what religion is all about and it has spiritual backing. Tiya miyu (2001), on the other hand sees religion as a culture or an institution, a means of instrument for the satisfaction of needs. Oladiti (2003) viewed religion as a system of belief about the individual place in the world, providing an order to that world as well as a means of existence within it.

Christianity: This is the belief in Christ. Christ is believed to be the son of God and the main mediator between man and God. **Islam:** This is an Arabic word which connotes submission, surrenders and obedience to the laws of Allah. Muslims are to make peace with Allah and

fellow human being. Basically, both religions preach peace and good co-existence among their adherents and people of other religion.

Nigeria appears to be experiencing a religious crisis due to a departure from both Christian and Islamic teachings. For instance, Prophet Isa (Jesus) (AS) asked all his followers to follow his example of excellence. The statement "Peace I leave with you, my peace I give unto you" can be found in John 14:27, one of Jesus' final discourses.

In the New Testament, the apostle Paul in his admonition to the Romans in The Chapter 12:9, 10 & 18 charged them.

Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Be kindly affectionate one to another with brotherly love; in honour preferring one another. If it is possible, as much as lieth in you, live peaceable with all men.

In addition to demonstrating in theory and practice the relationships that exist between Muslim and non-Muslim neighbours, the teachings of the Prophet Muhammad (SAW) also contain a Hadith that states that anyone who is such that their neighbours do not feel secure of being afflicted by his evils will not be admitted into paradise.

The afore-mentioned customs promote peaceful coexistence, which Christians and Muslims alike should support.

There wouldn't be a religious crisis if everyone throughout the world, Muslims included, and Nigerians in particular, internalised these beliefs. Most of the crisis, if not all of it, was caused by ignorance. Today's society tends to act carelessly and disregard all the previous teachings. Recent religious turmoil has been reported in, for instance, the Egyptian capital city of Dahkah, the Plateau state of Nigeria's Jos, and other locations.

As was already said, the religious problem in Nigeria is mostly the result of a lack of commitment to the principles of any religion, as all holy texts, including the Bible and the Quran, advocate for peaceful coexistence of people. "Fight for the sake of those that fight against you, but do not attack them first," the Quran explicitly says in chapter 2:190. Allah detests those who take offence.

The Quran is full of teachings In which, no doubt, a guidance to those who are pious, who fear Allah and very much abstain from all manner of sin and evil deeds which Allah has

forbidden, and performance of good deeds which He has ordained. In our view, several crises occurred in some parts of Nigeria from the initial stage as tribal and later turned to religious crisis. But the question is, were all these religious crises? If they were, were the forerunners of these crises ignorant of such teaching of the glorious Quran and The Holy Bible? One may likely say that such crises were not religious as such... and that the sponsors did it on personal interest, but the youths used as instruments were ignorant of what they were doing because they did not understand the teachings of their religion.

Aside from the above mentioned, scholars identified different dimensions where religions crisis finds its way to Nigeria societies. Some of these are as follows:

Historical and political factors: The lingering effects of colonial divide-and-rule policies, coupled with political manipulation of religious differences for personal gain, are identified as root causes by scholars like Iyayi (2023). The colonial legacy of "divide and rule" policies, coupled with political manipulation of religious differences for personal gain, are often cited as root causes of religious tension (Onwudiwe, 2010).

Socioeconomic inequalities: Poverty, unemployment, and lack of access to resources can exacerbate existing religious divisions, leading to competition and conflict (Jega, 2009; Ukiwo, 2012). Research by Jega (2023) suggests that poverty, unemployment, and unequal resource distribution exacerbate religious tensions, leading to competition and conflict.

Religious extremism and intolerance: The rise of fundamentalist groups and intolerance towards other faiths contributes to a climate of fear and suspicion, fueling violence and hostility, as argued by Ibrahim (2023). The rise of fundamentalist groups and intolerance towards other faiths contribute to a climate of fear and suspicion, fueling violence and hostility (Ostien, 2001).

Poor governance and inadequate conflict resolution mechanisms: Weak institutions, corruption, and a lack of effective conflict resolution mechanisms create an environment where grievances go unaddressed, and tensions escalate (Okello, 2012). Agbu (2022) highlight the role of weak institutions, corruption, and a lack of effective conflict resolution mechanisms in creating an environment where grievances go unaddressed, and tensions escalate.

Consequences of Religious Crisis:

Loss of life and displacement: Religious conflicts often result in significant casualties, displacement, and destruction of property, as documented by Human Rights Watch (2023)

and International Crisis Group (2023). Religious conflicts often result in significant casualties, displacement, and destruction of property (Human Rights Watch, 2018; International Crisis Group, 2019).

Economic and social development hampered: The instability and insecurity caused by religious violence hinder economic growth, discourage investment, and disrupt social cohesion (Olukoya, 2009; World Bank, 2012).

Deepening of religious divisions and mistrust: Religious conflicts create a legacy of distrust and resentment between communities, making reconciliation and peace building difficult, as noted by Okolo (2023).

Yoruba Language and Literature in Religious Crisis

The role of language and literature in the resolution of religious crises is significant. Here are some key points on how language and literature can contribute to conflict resolution in the context of religious crises:

Promoting Understanding and Empathy: Literature, including novels, poems, and essays, be it written, or verbal can offer diverse perspectives and narratives that help individuals from different religious backgrounds understand one another's experiences and viewpoints. This can foster empathy and bridge gaps in understanding. Yoruba poetry—especially the "ìluṣ" genre—is frequently employed as a vehicle for social criticism and commentary. These poems promote harmony, peace, and understanding while addressing current topics, such as religious conflicts. (Adeniyi, 2018).

Interfaith Dialogue: Yorùbàì language, through dialogue and discourse, can facilitate interfaith communication and understanding. Encouraging religious leaders and community members to engage in dialogue, both written and spoken, can help find common ground and build trust. This is in line with the assertion of Akoh, Odeh, & Igwe, (2022) which stated that, Yoruba literature provides a multitude of stories and cultural ideas pertinent to advancing peace and interfaith harmony. It encompasses oral traditions, poetry, and written works. Stories told orally, including myths, legends, and epics, frequently show varied societies living in harmony while highlighting the negative effects of bigotry and fanaticism.

Counteracting Misinformation: Yoruba literature and media can be used to counteract the spread of misinformation and stereotypes that often fuel religious conflicts. Accurate and well-researched texts can provide a counter-narrative to extremist ideologies. This will go a long way in curbing religion misunderstanding and crisis in Nigeria.

Educational Initiatives: Yoruba language is a vital component of education. Introducing curricula that teach about different religions and promote religious tolerance can help reduce ignorance and prejudice, thereby contributing to conflict prevention and encourages peaceful coexistence.

Promotion of Peaceful Narratives: Yoruba literature and language can be used to create narratives that emphasize peace, coexistence, and the shared values of different religious communities. The Yoruba language itself has innate qualities that can support harmonious coexistence. Proverbs, analogies, and folktales that highlight virtues like tolerance, respect, and amicable dispute settlement are among its many literary devices. For instance, the saying "Ìfokanbale la fi ñ gbogun" (meaning "A gentle heart conquers war"). Emphasizes the importance of tolerance and comprehension in settling disputes. Furthermore, the language's innate civility and respect for authority figures promote conversation and understanding amongst people. (Ajayi, 2022). Such narratives can inspire hope and optimism.

Cultural Exchange: Yoruba language and literature also play a role in cultural exchange. Translations of religious texts and works of literature between different languages can enable people from various religious backgrounds to access and understand each other's cultural and religious heritage.

Artistic Expression: Artistic forms of expression, including literature, music, and visual arts, can be powerful tools for conveying messages of peace, harmony, and understanding. Creative works can promote a sense of shared humanity.

Conflict Analysis: Yoruba literature and language can be used to analyze and deconstruct the root causes of religious conflicts. Academic research and critical writing can help identify the underlying issues and suggest possible solutions.

Healing and Reconciliation: Personal narratives and memoirs can play a crucial role in the healing and reconciliation process. Stories of individuals who have been personally affected by religious conflicts can inspire forgiveness and reconciliation.

Legal and Policy Frameworks: Legal documents and policies related to religious freedom and conflict resolution often rely on precise language. The careful crafting of legal frameworks can be essential in promoting peaceful coexistence.

Yoruba language and literature can serve as powerful tools for promoting understanding, empathy, and reconciliation in the resolution of religious crises. They help shape narratives, educate, and foster a sense of shared humanity that is crucial in building lasting peace and harmony among diverse religious communities.

Data Analysis

Hypotheses I: There is no relationship between Yorùbá Language/Literature and the Resolution of Religious Crisis in Nigeria:

Test for hypothesis one, item 1,2,3,4, and

5 of the questionnaires was used to collect information from the respondents. The frequency of responses on the items are shown on table below:

Variable	Frequency	Percentage	
Strongly Agree	254	50.8	80.8%
Agree	150	30	
Disagree	61	12.2	19.2%
Strongly Disagree	35	7	
	500	100	

Based on the above analysis, the data in variable were summarized by merging Disagree and Strongly Disagree together in one hand and Strongly Agree and Agree together on the other hand.

It is observed that 19.2% of the respondents support the hypothesis which state that, "there is no significant relationship between Yoruba Language/literature study and resolution of

religious crisis in Nigeria." While 80.8% disagreed with the hypothesis. Consequently, the hypothesis is hereby rejected. This shows that there could significant relationship between Yoruba language/literature study and resolution of religious crisis in Nigeria.

Hypothesis II: There is no relationship between the Teaching of Yorùbá Language/Literature and the Religion of Students:

Variable	Frequency	Percentage	
Strongly Agree	123	24.6	85.4%
Agree	304	60.8	
Disagree	33	6.6	14.6%
Strongly Disagree	40	8	
	500	100	

From the above analysed data, it is observed that 85.4% of the responder felt that there is no relationship between the teaching of Yorùbá Language and Literature and the religious life of the students, while 14.6% of respondents disagrees with this. Thus, hypothesis two is hereby rejected. We can now say categorically that, there is no relationship between the teaching of Yoruba language/literature and the religion of students. It shows that, if learners are well taught on how to be tolerance of all religion around them, there will be peace in the society, and this will on the other way prevent religion crisis.

Hypothesis III: There is no relationship between the Yoruba language/literature curriculum a conflict resolution in Nigeria:

To test the third hypothesis, items 11-15 on the questionnaire we merged because the items were originally formulated from this hypothesis. The frequency response of these shown on the table below:

Variable	Frequency	Percentage	
Strongly Agree	60	12	33.6%
Agree	108	21.6	
Disagree	200	40	66.4%
Strongly Disagree	132	26.4	
	500	100	

From the above analysis, it was discovered that 33.6% of the respondent agreed with the hypothesis which says "there is no significant relationship between Yoruba Language and literature curriculum and conflict resolution in Nigeria. While on the other hand, 66.4% of the respondents disagreed with this. It was therefore concluded that the hypothesis was rejected. We can categorically say with the findings of this research that "there is significant relationship between the curriculums of Yoruba Language and literature and conflict resolution in Nigeria. If the curriculum is loaded with content that preaches that teaches unity and coexistent and well taught will the use of appropriate language and literature text/oral literature the society will be free from all kinds of crisis.

Summary and Conclusion

From the above analysis, there is relationship between Yoruba language and literature study/teaching and religious crisis in Nigeria. This implies that, Yoruba Language can be effectively used for the resolution of religious crisis in Nigeria. The study also revealed that there is quite substantial relationship between Yoruba Language and the student's religious life.

Similarly, it revealed that, there is relationship between Yoruba Language and Literature Curriculum and the resolution of religion crisis in Nigeria. This is to say if Yoruba Language and literature Curriculum is well structured to focus teaching religious tolerance, it would be quite adequate to bringing about an end to the religious crisis. It reveals that Yoruba Language and Literature teaching is capable enough to manage conflict.

Based on the above it is quite appropriate to conclude that the part played by Yoruba Language and Literature teaching in the resolution of religious crisis in Nigeria cannot be over emphasized. However, to ensure that we have a desirable society devoid of any crisis, Yoruba Language and Literature teaching should be more emphasized in our secondary school.

Recommendations

Based on above findings, it is hereby recommended that:

- workshop and seminars should be organized locally for the teachers to discuss primarily, the negative effect of all crises, how they (teacher) can use their lesson to campaign against religious crisis and teach to point out religious tolerance and its effect on society.
- similarly, government should provide more qualified teachers to teach the subject. This is because most of the teachers are not trained in the field, and this is likely to meet the methodology of Yorùbá Language and Literature teaching and its products.
- Since all religions preach peace, adherents of different faiths should cherish and uphold their respective faiths' teachings. This will foster a spirit of tolerance and collaboration that would enable Nigerians to coexist peacefully.
- There ought to be guidelines for preaching on all faiths. This would help to regulate the fervent preaching of religious professors from different backgrounds. The country's highest religious authorities ought to uphold the laws dictating how their respective faiths should be practiced.
- To improve the wellbeing of the people who comprise the country, there should be an all-out battle on the crippling issues of ignorance, poverty, and disease.
- Teaching community members and religious leaders on how to use Yoruba literature and language in peace building projects
- Creating venues and organisations specifically devoted to advancing the use of Yoruba literature and language to foster peaceful co-existence.

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NEED FOR QUALITY, EQUITABLE AND CONTEXT-BASED ON EARLY CHILDHOOD CARE AND PRE-PRIMARY EDUCATION: COUNSELLING IMPLICATIONS

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Abstract

The global challenge is changing, through the rapid growth in early childhood care and Pre-primary education, which shows that its quality affects children's development and learning. An early learning environment that offers children the possibility to engage in developmentally suitable, stimulating, language-rich activities can make amends for the risks for children from poor backgrounds by accomplishing their full developmental capability. It requires that young children to be provided care opportunities and experiences that lead to their all-around development of physical, mental, social emotional, and school readiness. The benefits of quality, equitable, and context-based extend to health and well-being, which helps instill healthy habits of eating and physical activity. It also helps to support children's outcomes later in life, including labour market participation, reduction of poverty, increased intergenerational social mobility, and social integration. The paper examined the need for quality, equitable, and context-based early childhood care, and pre-primary education. The emphasis is based on what and how to ensure quality early childhood care and pre-primary education for all, its importance, and suggested approaches. The paper explored the implications of how to increase access provisions of quality childhood care and pre-primary education. The recommendations focused on counselling techniques and skills to work harmoniously with the teachers to realize the goals.

Keywords: Quality, Early Childcare, Pre-Primary Education, and Counselling Implication

Introduction

The effects of quality early childhood care and pre-primary education on children's development and learning have been well established in that process of quality is the primary driver of children's development. It is quality, equitable, and context-based and is beneficial for children's early development and their subsequent school performance in various domains, such as language use and emerging academic skills, early literacy and numeracy, and socio-emotional skills. It extends to health and well-being, by helping instill healthy habits of eating and physical activity. In addition, it helps to support children's outcomes later in life, including labour market participation, reduction of poverty, increased intergenerational social mobility, and social integration. An early learning environment that provides young children with opportunities to engage in developmentally appropriate, stimulating, and language-rich activities and social interactions can compensate for the risks for children from disadvantaged backgrounds of falling behind or not reaching their full developmental potential.

It was emphasized in the Global education monitoring report that a great deal of evidence demonstrates the significant effects that quality, equitable, and context-based early childcare and pre-primary education can have on a child's cognitive, social, and emotional development, growth, school readiness, and future economic potential. However, not all children in Nigeria participate in any organized early childhood care and pre-primary education before the typical enrolment age for Primary one. Such education is often only available to wealthier children, and is not of consistent quality, nor does it incorporate the local knowledge of learning processes that pre-school children should be exposed to before commencement of formal schooling (UNESCO, 2017). The focus of early childcare and pre-primary education must go beyond access quality, equitable and context-based in terms of processes, stakeholder involvement and integration of local knowledge into quality programming should be included (Wadende, Oburu & Morara 2016).

Consequently, early childhood care and pre-primary schoolteachers need to understand the distinctive characteristics and natures of each child as well as be able to make comparative recommendations at any point of time. The creation of the appropriate classroom environment, amiable terms and relationships, social climate and pleasant teaching-learning methods should be created for all-encompassing development of the students for determined provision of solutions to their academic, vocational and personal social problems in nursery schools (Egbo, 2015). It can be stated that guidance and counselling

services for nursery school students are rare since they are very young, but when parents seek assistance from professional counsellors, their guidance is primarily focused upon academic, intellectual, personal, social, and cognitive development of the children.

What is quality childcare and pre-primary education?

In the opinion of Maulik & Darmstadt (2009), quality childcare and pre-primary education in terms of resource availability, organization and management of learning processes, and the extent to which the early childhood and education programmes currently offered meet children's developmental needs as well as meet the expectations and requirements of stakeholders. Quality is a competent workforce with proper and standardized qualifications, supply and retention of qualified teachers, and system capacity to train and mentor these teachers, and assuring quality across providers.

In New York by Programme guidance for early childhood development calls for “safe, stimulating and nurturing learning environments”, however, to provide access to quality childcare and pre-primary education, with access and quality considered simultaneously. While there is no single definition of neither quality or equity especially in the context of childcare and pre-primary education, at minimum quality education must meet stakeholder expectations and comprise a child-friendly and rights-based environment where children's developmental and learning needs are effectively supported. The stakeholders include care givers, communities, government agencies, civil society and non-governmental organizations but have a common interest in ensuring that all children (including the vulnerable and marginalized), from conception to age of school entry achieve their full developmental potential. Also, in New York with a human rights-based approach to education for all, focused on nurturing care and distribution of educational opportunities to all children to benefit from quality education irrespective of their gender, wealth status and ethnicity. The framework adopted multi-sectoral intervention packages that incorporate stakeholders' engagements in the provision of early learning, care giving, and child protection (UNICEF, 2007).

Emphasis on equitable quality as well as context-based childhood care and pre-primary education should thus be placed on the provision of an educational environment that is participatory, holistic, and incremental for instance builds on skills already acquired at home, relevant home learning is interrelated to institutionalized school learning, welcoming, gender-sensitive, healthy, safe and protective. The provision of equitable quality education requires integration of school preparation skills with life acquisition skills

creates room for leveraging of communal knowledge in the generation of expected learning outcomes, treats all children with respect; and actively supports children's play-based learning needs and human rights (Maulik& Darmstadt 2009).

Dirks et al (cited in UNICEF, 2018), explained that the provision of such an environment should not be proven challenging. Often when childcare and pre-primary education is offered, it is delivered like education for older children, with children spending the school day sitting still and receiving rote instruction. Children learn best through play and hands-on experiences, with guidance from a caring adult. Thus, quality must be context-based in that children must have limitless access to materials that support imaginative and free- choice play.

Importance of quality childcare and pre-primary education

Rao et al. (2014), affirmed that there is substantial evidence from low and middle-income earners that low-quality early childhood education has limited or even negative effects on children's development. D'Angiulli and Schibli (2016) opined that poor quality early childcare and education environments can elevate children's stress responses in ways that inhibit the acquisition of higher-order cognitive and social skills. In contrast according to Lisonbee, Mize, Payne, & Granger (2008), in quality programming where children can develop supportive and trusting relationships with teachers, there would be lower and better-regulated levels of stress hormones. Jones & Boufard (1997), advocated for a positive and responsive caregiver to eliminate the effects of adversity and foster young children's positive development and learning in low and middle-income earners. There is also evidence that a quality pre-primary education has a significant impact on developmental skills important to primary-level success and helps to ensure on-time enrolment in primary school. This is particularly important for the most vulnerable and excluded children.

Suggesting approaches for quality childcare and pre-primary education

Spier, Oburu, and Yoshikawa, (2018), identified scalable and sustainable approaches for quality childcare and pre-primary education models which must address the very significant and pervasive issue of insufficient human resources at a cost that is affordable for governments. This includes:

1. Training local community members usually women with a secondary school to serve as childcare and pre-primary teachers. These models reach into undeserved communities, where teachers with formal professional qualifications typically do

- not wish to work. These childcare and pre-primary teachers become much respected within their communities and serve as a community resource for child development.
2. Accelerated school readiness programmes train and incentives existing teachers or community volunteers to provide a school readiness short course during the summer months when the classrooms are otherwise empty.
 3. Process quality refers to the quality of teacher-child interactions and pedagogy, rather than infrastructure or staff formal qualifications.
 4. Investing in systems development. A comprehensive approach to quality early child development encompasses. These include attention to community and stakeholder involvement in quality improvement; workforce development systems; data systems incorporating quality formative and summative learning assessments; robust financial systems to track expenditures; and links across national level that are not simply about compliance but about quality improvement.

How to ensure quality early childcare and pre-primary for all?

Government of Colombia (2017) and Yoshikawa et al. (2018), identified and advocated on how to ensure quality early child and pre-primary for all; that there is a need to acknowledge limited attention to early childcare and pre-primary education is a real problem, with real consequences for excluded children who already face significant risks for poor educational outcomes. These are:

1. Policymakers and other stakeholders will not change the status quo without a good reason to do so. There are roles for early childhood educator specialists and other international partners to engage in information-sharing and advocacy with those who have the power to drive system level change whether they are politicians, educators, families, the public, or all the above at national levels. The ultimate purpose is to reach a critical mass of demand for quality pre-primary education, so that once established, it cannot be easily taken away when the political winds change direction.
2. Beliefs and practices that perpetuate the low status of pre-primary education and educators should be challenged, both at the level of policymakers and among parents and the public. What is required are creative solutions and innovative approaches aimed at understanding reasons for, and how to deal with, misinformation and inherent belief systems specific to the early childhood period. These approaches could include addressing belief systems that assume a lower

- status for women and children and increasing male involvement in early childhood care and education to challenge gender stereotypes.
3. Pre-primary education must become embedded in larger systems if it is to receive the oversight, funding, and other resources required to reach all children. System support for pre-primary education requires national quality standards, leadership and data systems; local level training and monitoring systems to ensure programme quality; and national governance that can effectively coordinate between the national and local levels.
 4. The nation needs substantial and long-term investment from governments and donors to address the current constraints to providing universally available, quality pre-primary education in the nation. There is a need to identify and adapt effective models that are feasible within the available or potentially available human resources, infrastructure, and material resources including within the context of low resource or marginalized communities. Adaptation should be responsive to the needs, values, and assets of children, families, communities, and educators. The process of implementing at scale requires the support of civil society organizations and researchers, along with partnerships with the public sector and policy makers. Concisely, there is a need for up-front and ongoing investment in capacity building for measurement and evaluation purposes. Additionally, there are need to invest in identification of best practices, adaptation to work at scale, and development of the necessary support systems to manage and sustain a quality pre-primary system.

Counselling Implications

For quality, equitable and context-based for childcare and pre-primary education to be achieved, it is essential for guidance and counselling services to be included in the programme. The guidance and counselling services regarding the childcare and pre-primary school children do not take place on a frequent basis. This is due to immaturity in the thinking patterns of children. It is believed that the child is young and will understand as he grows older. This abundant fact adds nevertheless, to the responsibilities of the counsellor, who is expected to be selective in his counselling strategies.

The client centered theory at the elementary school level is largely treated, the reason being, the children can barely think authoritatively for themselves. Thus, behaviour modification strategies and techniques in operant, classical, and modelling theories, observational techniques as well as play therapy techniques are entreated in counselling children. Behaviour among Pre-primary school children that are rewarded easily keep

reoccurring, while extinction also can take place in an appropriate manner. The implication is that counsellors should device operative, effectual and related techniques to eliminate completely or lead to a decline in divergent behaviour (Egbo, 2015).

Conclusion

There is a strong need for quality, equitable and context-based for childhood care and pre-primary education in Nigeria. The desire for “quick wins” among governments as well as stakeholders perpetuates a focus on access, with easily cited enrolment figures. The current focus on access alone is insufficient and heightens the risk that large investments will continually be made in programming that does not benefit children. The tendency of stakeholders focus on the next exciting innovation also leaves little funding for bringing what works to scale (Robinson & Winthrop, 2017).

Therefore, Stakeholders and partners to governments can best help country improve their children's equitable access to quality early childhood care and pre-primary by focusing on building enabling environments and capacity rather than continuing to invest directly in programming. Establishing quality, sustainable early childhood care and pre-primary education systems requires societal level changes in beliefs and practices that perpetuate the low status of early childhood care and pre-primary education and educators; longer-term investment, and a willingness to abandon quick wins in favour of longer-term gain. Children will not have quality early childcare and pre-primary education on a large scale without this shift in priorities, combined with investment in the development of strong systems to provide quality early child and pre-primary education for all.

Recommendations

The paper recommended counselling techniques and skill that are applicable to meet need of such categories of the children:

1. Observation technique characterized by watching what the child does and making an objective record of that observed (Olajide 1991).
2. Counselling skills are various methods and tools that a professional counsellor employs in the discharge of his/her duty to attain the goal of counseling which is helping individuals cope or adjust to any challenge or problem. This could be achieved due to Active listening, Affirmation, attending behaviour, Empathy, Encouragement, Focusing, Questioning, Rapport, Reinforcement, and Restatement (Akinade, 2012).

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PEACE-BUILDING AND POST-CONFLICT CO-EXISTENCE THROUGH SPORT: A CATALYST FOR NATION BUILDING

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Abstract

This study investigated the role of sport in peace-building and post-conflict co-existence. Three hypotheses were stated for the study as the sample was delimited to the six South-West states in Nigeria. 18 Local governments were selected, as 3,600 respondents were randomly selected from Lagos senatorial districts (850) while Oyo, Ogun, Ondo, Osun, and Ekiti states senatorial Districts were allotted (630) respondents respectively. A simple random sampling technique (SRST) was used for the selection of respondents from each of the Local Government Areas. A self-structured questionnaire comprising thirty items was used for data generation. The questionnaire was validated and confirmed to meet content validity as a reliability index of 0.87 was obtained using the split-half method of reliability. The biodata of respondents was collated and presented on frequency distribution tables, while items in section B were analyzed using a "t-test" statistical analysis tested at a 0.05 level of significance. The findings revealed that the three hypotheses were rejected as it concluded that sport remains one universal and legitimate tool that can be used to advance conflict transformation and peace building. It is recommended among others that sports development and peace-building process should take into consideration the specific cultural dynamics of the places where the programme is to take place and apply the most suitable sport (e.g. Football as opposed to Rugby in Nigeria) gender awareness and region in areas where this is a major issue).

Keywords: Peacebuilding, Sport, Post co-existence, Dynamics, Conflicts, Nation Building

Introduction

One basic fact of human existence is the inevitability of conflict in its social relations; human social relations are inherently conflict-generating. Even at the less complex level of interpersonal relations between two individuals, for instance, relations have not been free

from occasional frayed nerves, conflicts, and oftentimes violent expressions of discontent. Indeed, the world over, it is also a notorious fact that social relations between and among groups even in more homogenous societies divergence of interests make the process of nation-building a difficult enterprise. Somalia, in the Horn of Africa, for instance, presents a classic example of a homogenous society in terms of its ethnic make-up. Yet the country's history is a tale of strife that for long rendered it a failed state, which she has barely managed to heave out from. In more complex heterogeneous societies, therefore, the national integration project and efforts at achieving national stability and cohesion have proved more problematic. Thus, for statesmen and political leaders in heterogeneous societies, the process of nation-building has become even more herculean following the explosion of identities and intense demand for greater stakes by sub-national groups witnessed across the globe since the end of the Cold War. Religious and sub-group identities-based agitations are on the ascendant and have become a major threat to national integration and cohesion (Alozieuwa & Demiroglu, 2015).

The period we are in Nigeria is a unique time in its history as a nation. The country has in recent times, witnessed an imprecated magnitude of violence that indeed, has shaken the unity of Nigeria. In recent years, especially since the enthronement of the democratic system of governance, in 1999, the spate of violent conflict and proliferation of ethno-religious crises have threatened the security situation in Nigeria. In the wake of Nigeria's return to democratic rule in 1999, joy, hope, and an optimistic future were what every Nigerian looked forward to. This optimism was predicated on the fact that democracy would heal the injury inflicted on Nigerians by the long military administration. In other words, it was the belief that democracy would guarantee freedom, liberty, and equality, and above all enhance the security of lives and property. Regrettably, this hope and optimism seem to be a mirage as the nation with its democratic rule is threatened by security challenges. The violent attacks by the various ethnic violent groups have been responsible for the death of many individuals and the destruction of property in the country. The major flashpoints of the violent conflict in Nigeria involve the ethnic militias groups in the Niger Delta, an ethnic-religious crisis in the plateau state, sectional conflicts (Biafran agitation, oduduwa people's congress), and the recent phenomenon of Boko Haram and the herdsmen-farmers clash in some Northern states. The unrestrained attacks on individuals and institutions of the Government suggest that there is virtually a lack of peace in the country. Through, considerable effort to end the violent conflicts has been made, but the achievement of the desired peace seems far from realization, hence the basis of this study (Okoro & Bariledum, 2019)

In contemporary Nigeria's security challenges, peace has been identified as the only ingredient that could promote unity, non-violence, economic growth, and human development. Peace is not a static concept, and therefore, does not mean the total absence of conflict but an absence of all forms of violence. Therefore Kahn (2017) averred that peace is the presence of justice, and love and not merely the absence of tension. Peace means structural integration. It is stable, true, sustainable, optimistic, and preventive. It involves the fair distribution of power and resources, it is devoid of all forms of discrimination, inequality, and violence. It is built on cooperation, harmony, tolerance, and mutual respect. It also involved improved human understanding through communication, peace education, international cooperation, and dispute resolution (Okoro & Bariledum, 2019).

War and armed conflicts greatly affect children, adolescents, and particularly girls and women who are vulnerable through displacement, interrupted loss of family and community connections, and combat recruitment. Sustainable peace is an inevitable connection to achieving development objectives. Peace is more than the absence of war or the maintenance of order through force. Peacebuilding requires the dedication to non-violence means for the resolution of conflict and strengthening of the capacity at the national and international levels to develop programs and policies to foster peace-building and non-violent conflict resolution. Furthermore, the change in behavior in a community will occur only when children, youth, and adults in the community undertake positive action to create and maintain their commitment to peaceful means of conflict resolution.

It is obvious that grassroots programmes are needed in areas of conflict and post-war situations. Strong grass-root programmes can have a large impact on creating stability and peace in these areas. There is no better grass-root activity than sport and play that can reach a large group within the targeted population and which is strongly motivating and stimulating for children and youth. It is therefore strange that this tool is not optimally used as an intervention in the conflict and post conflict situations (Eleso, Lajide, Adesanya and Asikhia, 2014). Some governments of nations are still down prioritizing activity for youth and children and many have never even funded sport and play programmes. Governments are today scaling up the cost of military intervention and anti-terror activities, while it is obvious that conflicts or post conflict locations with lack of activities for children and youth become a recruitment ground for anti-social behavior or to terrorist organizations, such as Boko Haram and Islamic State for West Africa Province (ISWAP).

Sport and play activities facilitate positive social environments for individuals, communities, and nations to pursue their individual, community and national level peace and reconciliation goals. This is achieved through community education and local capacity building, by working with national policymakers and international agencies to use sport and policy modules as tools for peace-building and conflict resolution. Sport, according to Eleso, Lajide and Adegbamigbe (2012) cuts across barriers that divide societies, making it a powerful tool to support conflict prevention and peace-building efforts, both symbolically, on the global level and very practically within communities. Sport brings individuals and communities together highlighting commonalities and bridging cultural and ethnic divides.

Also, Eleso, Lajide, Adesanya and Asikhia, (2014) opined that sport is an effective element in community base initiatives that aim to create sustainable peace. Sport is an international language, its ability to cross cultures enables sport relative activities to bridge social and ethnic divides (Rao, 2010). The idea of using sport to advance peace endeavors is nevertheless not a new concept. According to Cordenas (2012) the first documented use of sport to conciliate in times of conflict dates to the 9th century B.C in ancient Greece with an Olympic Truce (Ekecheiria) intended to stop war between the Peloponnesian City States during the celebration of Olympic Games.

Today, more than a hundred years after the introduction of the modern Olympic Games, the International Olympic Committee (IOC) is part of a worldwide movement composed of governments, United Nation Agencies, the private sector, and International and National non-governmental organizations NGOs which has become increasingly supportive to the idea that sport is indeed a valuable means to address issues such as social justice and equality. Sport and policy have proven to be extremely therapeutic in helping children overcome trauma (Eleso, Adesanya, Sunmonu, & Joyi, 2017). Although, given that many children have had interrupted schooling or no formal education due to conflict and war, sport and play are also important tools for children cognitive, social and emotional development. It has also been seen that the inclusion of these activities has stimulated more stability leading to economic growth.

The practice of sport is fundamental and holistic to the development of children, youth, and the adult. It is basic to fostering reconciliation, peaceful co-existence, and national development. As it is the case, promoting justice, equity and peace through sport is expedient to underscore sport-based contributions to peacebuilding and post conflict co-existence. Sport and other participatory strategies can be used to entrench peace and

reduction of all forms of violence and instability as contained in the Sustainable Development Goals (SDGs). The potential links between sport, peace-building and co-existence cannot be underestimated. Sport brings people together at all levels in a way that cut across boundaries and breaks down barriers thereby making the playing arena a free, simple and apolitical venue for initiating and promoting contact between opposing groups.

Consequently, sport is an ideal tool for engaging and initiating social dialogue and closing gaps thereby bringing to the fore similarities between people and erasing feelings of dislike. According to Rao, (2010) sport programmes serve as a positive and productive activity for refugees and internally displaced persons, easing many of the problems they face including violence, limited access to education and broken family structures. Sport is used as a bridge between refugees and host communities, providing an opportunity for the communities to engage in positive activities. According to Eleso, Adesanya, Sunmonu and Joyi, (2017) truce can be established among communities and nations which find themselves on the path of war through sport. Sport teaches the value of peace and how to manage defeat and victory, hence the need to review the role of sport as catalyst for nation building through peace-building and post conflict co-existence.

Statement of the problem

Globally, underdeveloped, developing, and developed nations are often confronted with one degree of conflict or the other depending on the circumstances surrounding the nature or causes of such conflicts between or among nations. These concerned warring nations are most times subjected to breakdown of co-operation, fall out in strict adherence to rules and regulations, lack of respect and regard for others, slow pace of growth and underdevelopment among others. Peace is often a borderline they never considered as a viable tool even in times of emergencies except for rare occasions. One unifying activity that all nations engage in is sporting activities. It has been reviewed that involvement in sport is fundamental and holistic to the development of children, youth, adult, and nations in general. With the interplay of sport as a catalyst for nation building, warring nations have come to terms as it is often perceived as a "generic tool" for promoting peace-building and post conflict co-existence because of the intrigues surrounding sporting activities. Upon this backdrop, this paper seeks to review the importance of sport as catalyst for nation building through peace-building and post conflict co-existence.

Purpose of the study

The study is designed to achieve the following objectives:

- To identify the role of sport in promoting co-operation and peace-building
- To justify how sport promote compliance and adherence to rules and regulations especially during peace-building and post conflict situations
- To assess how sport engender fair play and respect among others especially during peace-building and post conflict co-existence.

Research Hypotheses

- Sport will not have significant difference on promotion of cooperation among warring people during peace-building and post conflict co-existence.
- Sport will not have significant difference on the promotion of adherence to rule and regulations in peace-building and post-conflict situations.
- Sport will not have significant difference on promotion of fair play and respect for others during peace-building and post conflict co-existence.

Methodology

The study was delimited to the six South-West States in Nigeria. Each of the South-West states is composed of three Senatorial Districts. Respondents were drawn from each of the three senatorial districts in the South-West States represented by one Local Government each. In all, a total of eighteen (18) Local government Areas were selected for the study. Four thousand respondents were randomly selected from the Local government Areas as follows; Lagos senatorial districts (850) respondents representing 21.25%, while Oyo, Ogun, Ondo, Osun, and Ekiti States senatorial Districts were allotted (630) respondents each representing (15.75%) respectively. Lagos state was allotted higher number of respondents due to its status as the Economic hub of Nigeria and densely populated when compared to other states in the region. The respondents comprised of male and female residents of the eighteen local government Areas. Simple Random Sampling Technique (SRST) was used for the selection of the respondents from each of the local government Area. The age range of the respondents were between 20 – 60 years while the academic status ranged from undergraduate, graduate, and post-graduate students. The respondents were teachers, office workers, medical personnel, and business managers.

A self-structured questionnaire comprising of two sections A and B was used for the collection of data. Section “A” of the questionnaire focused on personal data of the respondents while section “B” elicited responses from the subjects based on statements drawn from the variables contained in the hypotheses on which the respondents were

required to state their opinion. The questionnaire was validated and confirmed to meet content validity and a reliability index of 0.87 was obtained using split-half method of reliability. The questionnaire was administered by the researchers with five research assistants each. The research assistants were trained on the processes and procedures for the study. The study areas were mapped out and allocated to each of the researchers with five assistants. Data was collected within ten working days from the respondents. All administered questionnaires were retrieved accordingly. The biodata of respondents was collated and presented on frequency distribution tables, while items in section B were analyzed using "student t-test" (t-test) statistical analysis tested at 0.05 level of significance.

Presentation and interpretation of results

Table 1:

Variables	N	Mean	SD	DF	P	t-cal.	Sig.	Remark
Relevance of sport	3600	6.45	0.58	3598	0.05	6.43	0.31	Not significant
Promotion of Cooperation	3600	6.20	0.67					

Ho 1: t-test showing difference between relevance of sport and promotion of co-operation. Results on table 1 shows that 3598 respondents were captured in the study while the relevance of sport and promotion of co-operation during peace-building and post conflict recorded variations in mean and standard deviation values respectively. At 0.05, the t-calculated value of 6.43 was obtained at 0.31 sig. value; it shows no significance. Hence, the null hypothesis is rejected while the alternative hypothesis which states that use of sport has significant difference on promotion of cooperation among warring people especially during peace-building and post conflict co-existence is retained.

This result implies that sport is indeed an important factor to be considered while promoting co-operation during peace-building process and post conflict dispensation. This finding conforms with the findings of Eleso, (1990) who postulated that sport promotes co-operation among athletes especially in team activities such as football where players of the same team passed the ball from one person to another before goal(s) can be scored. This value can be integrated among warring people in a bid to promote peace because co-operation precedes peace initiatives. Also, in relation to similar studies, Eleso, Lajide,

Sunmonu and Joyi, (2017) alluded that full embracement of sport serves as a compelling force for the building of a peaceful and better world where mankind can live peacefully.

Table 2:

Ho 2: t-test analysis showing difference between relevance of sport and promotion of adherence to rules and regulations

Variables	N	Mean	SD	DF	P	t-cal.	Sig.	Remark
Relevance of Sports	3600	6.45	0.58	3598	0.05	6.99	0.50	Not significant
Promotion of adherence to rules and Regulations	3600	7.36	0.92					

From table 2 above, it revealed that 3598 respondents were captured in the study while the contribution of sport towards promotion of adherence to rules and regulations during peace-building and post conflict recorded variations in mean and standard deviation values respectively. At 0.05, the t-calculated value of 6.99 was obtained at 0.50 sig. value; it shows no significance. Hence, the null hypothesis is rejected while the alternative hypothesis which states that sport will have significant difference on the promotion of adherence to rule and regulations in peace-building and post-conflict situation is retained.

From the result on hypothesis two, it reveals that sport have significant difference on promotion of adherence to rules and regulations among warring people especially during peace-building and post conflict co-existence. This result implies that sport could promote adherence to rules and regulations among sportsmen and women. This finding is in consonance with that of Cardenas, (2012), Eleso, et al, (2017) and Rao, (2010) who stated that sport programmes promote social integration and foster tolerance among a heterogeneous group of people. In post conflict environments in particular, sport can reduce tension and generate productive dialogue especially in obeying rules and regulations, cease fire negotiation and reduction of crimes in the area among others. However, sport activities are governed by existing rules and regulation which all participants must obey or stand a chance of being sanctioned. In the same vein, rules and regulations are set during peace building process which all parties to the conflict must observe and adhere to for peaceful co-existence in post conflict situation.

Table 3:

Ho 3: t-test analysis showing significance between sport and promotion of fair play and respect for others during peace-building and post conflict co-existence

Variables	N	Mean	SD	DF	P	t-cal.	Sig.	Remark
Relevance of Sports	3600	6.45	0.58	3598	0.05	5.34	0.74	Not significant
Promotion of fair play and respect for Others	3600	7.90	0.85					

Findings on table 3 shows that 3598 respondents were captured in the study while the contribution of sport towards promotion of fair play and respect for others during peacebuilding and post conflict recorded variations in mean and standard deviation values respectively. At 0.05, the t-calculated value of 5.34 was obtained at 0.74 sig. value; it shows no significance. Hence, the null hypothesis is rejected while the alternative hypothesis which states that sport have significant difference on promotion of fair play and respect for others especially during peacebuilding and post conflict co-existence is retained.

Results on hypothesis three reveals that sport have significant difference on promotion of fair play and respect for others during peacebuilding and post conflict co-existence. This result implies that sport could promote fair play and respect especially among warring communities. This finding supports that of Eleso, Lajide, Adesanya, and Asikhia, (2014); Galtung, (1998) that the holistic process of peacebuilding includes, reconstruction of peoples and places after violence, reconciliation of parties in conflict and resolution of animosities. One sensitive principle of sport organization/bodies is the display and reminder of fair play and respect for each other especially during sporting activities. For example, the slogan of Federation Internationale de Football (FIFA) "My game is fair play", is always displayed at the venues of every football competition organized under the auspices of FIFA to promote fair play and respect for each other among player and from players to officials and vice-versa" (FIFA 2009). It follows therefore that for a lasting peace to be achieved these three key processes must be built on the foundation of fair play and respect for all the parties to the conflict.

Conclusion

From the outcome of this study, it can be affirmed that sport remains one universal and legitimate tool that can be used to advance conflict resolution and peacebuilding. Due to its cross-cultural potentials, sport have a unique element to break through barriers of all kinds, hence it is a major component for social intervention. Team sport such as Football, Volleyball, Handball etc, force participants to interact during play. This contributes in no small measure to building relationships on and outside the field of play.

Recommendations

- Sport development and peace-building process should take into consideration the specific cultural dynamics of the places where the program is to take place and apply the most suitable sport (e.g.Football as oppose to Rugby in Nigeria, gender awareness and region in areas where this is a major issue)
- Football's main contribution to conflict resolution is its universality; it crosses frontier in spring and motivating children to be like their favorite footballers. Footballers must therefore be aware of their influential roles, when need be, to support peace initiatives and related humanitarian causes. For example, Didier Drogba played crucial role in promoting dialogue in the then divided Ivory Coast national team.
- Although, sport could address many of the factors included in conflict resolution processes, this should not be taken as a comprehensive and holistic peace-building strategy and should not be propagated as a panacea to cure the world's most pressing issues; sport alone cannot create any significant social change.
- Sport for development and peace intervention should be regarded as one more component of a complex multi-dimensional process to building sustainable peace.

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EFFECT OF ASSERTIVENESS TRAINING ON TEENAGE MOTHERHOOD IN LAGOS STATE, NIGERIA

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Abstract

Teenage pregnancy is a global problem with adverse consequences. This phenomenon becomes necessary to find ways and strategies to curb the problem. This study, therefore, examined the effect of assertiveness training in reducing the frequency of teenage motherhood in Nigeria. Two hundred and forty female Secondary School Students were randomly selected from six Education District in Lagos State. The study adopted a pre-test, post-test control quasi-experimental design; a simple random sampling technique was utilized to gather the participants for the study. The participants were randomly assigned to experimental and control groups. The training programme for the experimental group lasted eight weeks. Adolescence Personal Data Inventory (APDI) ($r=0.77$) with a five-point Likert scale response was used to gather data from the participants. The two hypotheses formulated in the study were analyzed with an analysis of covariance at a 0.05 level of significance. It was found that the assertiveness training programme is an effective technique that could be used for female students to prevent them from being victims of teenage motherhood. It is therefore recommended that parents, teachers, and counsellors should be skillful in the use of assertiveness training to help female adolescents.

KEYWORDS: Assertiveness training, adolescent, and Teenage Motherhood

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Introduction

Teenage pregnancy has become a global issue, a global challenge, and an enormous social problem in large cities and rural areas. Globally, teenage pregnancy occurs in countries with low, middle, and high income but is likely prominent in under-developed settlements, as a

result of lack of education, unemployment, and poverty (UNICEF, 2013). Darroch, Wong, Bankole, and Ashford (2016) and United Nations Population Fund (UNFPA), (2015) informed that about 12 million young girls between 15 and 19 years deliver babies on yearly basis. The National Population Commission (2013) disclosed that Kastina State in Nigeria had the highest proportion of teenage pregnancy and motherhood in Nigeria, with the state accounting for 65% of teenage pregnancy and while Edo State recorded the least percentage of 2.9%. It also revealed that teenage pregnancy varies markedly in the Northern and Southern zones of Nigeria, as well as urban and rural areas. And that, it is the cause of 50,000 deaths of teenage girls every year. Kiani, Ghazanfarpour and Saeidi (2019) and UNICEF (2013) contended that pregnancies among teenagers may result in diverse explanations in both developed and developing countries listing the contributory factors premised on the customs and traditions that could lead to early marriage and teenage sexual activities which sometimes are caused by alcohol and drugs; lack of formal education and information about reproductive sexual healthiness; peer pressures to engage in sexual activeness; inappropriate usage of contraceptives; poverty; sexual exploitation and abuse resulting to rape; low self-worth; low educational desires and goals, being exposed to violence and family conflict at home. Furthermore, the World Health Organization (WHO), (2007) highlighted factors that contribute to teenage pregnancy including pressure from society for girls to get married and have children early (amounting to 39% prior to 18 years of age and 12% prior age 15), which especially occur in the least developed countries. Other factors are limited educational and employment prospects and teenage girls not having adequate information and delusions on where to find contraceptive methods and how to apply them. The development of sexual interest which has been dominant during the latency years and before adolescence coupled with the high proportion of fertility, results in indiscriminate sexual practice to pregnancy (Lapite, 2007).

The attending implications are multifaceted as they affect both the psychological and sociological well-being of the teenager, her child, and other members of the family. For instance, a teenage mother is likely to stop going to school, have no or low academic qualifications, be unemployed or low-paid, live in poor housing situations, grieve arising from depression, and all of these may result in committing suicide or living on welfare. The kid of the teen mother is more likely to be subjected to live in abject poverty, live with a mother without a father or father figure, do less work at school, become tangled in criminal activities, engage in drug abuse and alcohol or in the end become a teenage parent (UNICEF, 2013; National Population Commission NPC, 2013). Psychologically, teenage mothers are affected by low self-concept especially those from low-income and poor educational

backgrounds are likely to experience daily interpersonal relationships which may result in isolation, marginalization, and rejection from significant people and society (Adeleke, Adeyemi, 2008; Sang, 2015). Viewed from the sociological point, Meade, Kershaw, and Ickovics (2008) reported the intergenerational possibility of female children of teenage mothers getting pregnant before the appropriate time and reported that female children of teenage mothers are 66% more possible becoming teen mothers, and exposing themselves to other risk factors. To handle sexual advances from their male counterparts, teenage girls need to be assertive in their thoughts and actions. Assertiveness is considered a component of the individual personality (extrovert) dimension and linked to self-esteem.

Assertiveness Training and Reduction of Teenage Pregnancy

Assertiveness training programme according to Stake, Deville, and Pennel (1983) and Murray (2009) is a training programme in enhancing social skills which have been shown to have positive benefits on adolescents' self-esteem, modify adolescents' aggressive behavior, and improved the effectiveness of adolescents' assertiveness level (Cecen-Erogul & Zengel, 2009). Agbakwuru and Ugwueze (2011) in their study on the effects of assertiveness training on resilience among early adolescents found that assertiveness training exhibited more improvement in the resilience of the girls than the boys, though both were affected by the training. Kashani and Bayat (2010) investigated the effects of social skills training on assertiveness and self-esteem increase of 9-11 years female students reported that the tester's assertiveness and self-esteem amount increased at the end of the treatment programme. Also, Akbari, Mohaxnadi, and Sadeghi (2012) examined the effect of assertiveness training methods on self-esteem and general self-efficacy of female students and found group assertiveness training to be effective on self-esteem and general self-efficacy. However, the results of the study showed the greater significance of assertiveness on general self-efficacy compared to self-esteem.

Tannous (2015) studied the effectiveness of assertiveness training in improving self-esteem among a sample of students with low emotional behavioral traits. The result came out that there were statistically significant differences in self-esteem among members of the study group due to gender, as well as a lack of statistically significant difference among the members of the sample in self-esteem due to the interaction between the group and gender. The study of Mahmoud and Hamid (2013) reported significant improvement in mean score in assertiveness, thus revealing significantly higher post-test scores of the study participants, and also the correlation between assertiveness score and other variables were significantly

higher. Widman, Golin, Kamke, Burnette, and Prinstein's (2018) study on assertiveness training and sexual behavior of adolescents disclosed that the girls in the experimental group were more assertive in their behavioural tasks, intention to talk freely about health issues, knowledge about HIV and other sexually transmitted diseases (STDs), safer sex and attitude as compared with the control condition. Similar results were obtained from Jekabulari and Santha's (2019) study. Nadim, (2010) who studied the effects of a group assertiveness training programme on non-assertive passive and aggressive adolescents with visual impairment, ranging from 16 to 20 years of age from mixed gender revealed a significantly greater improvement compared to the control group. However, Sert (2003) also investigated the impact of assertiveness training on the assertiveness and self-esteem level of 5th Grade children and reported that there were no concrete significant differences between the two groups based on assertiveness scores. In order to investigate the consequence of assertiveness training on the self-esteem level of children, analysis of Covariance (ANCOVA) was used and there were no significant differences found in self-esteem scores between the two groups though the training seemed to have contributed positively to the children's self-esteem as perceived by the teachers.

Theoretical Framework

This study is hinged on the Rational Emotive Therapy (RET) of Albert Ellis. Ellis' RET is an action-based theory that focuses on assisting individuals to deal with illogical feelings or opinions and acquire how to achieve and control their thoughts, emotions, and behaviours in a more acceptable, improved, and genuine way.

Statement of the Problem

Pregnancy among adolescents is a global predicament with adverse consequences. In Nigeria and sub-Saharan Africa, it has been reported that at least 50% of womenfolk give birth before attaining the age of 20 years. Often, teenage mothers do not complete their education because of the stigma attached to early pregnancies. The friends of the teenage mothers ostracize them, and they become lonely. Teenage motherhood can as well result in ill-health, poverty, and even death of the child-mother and lasting health problems if the situation is not properly handled. The impact is also felt on the family of the adolescent mothers and these factors have emotional, psychological, and sociological factors on the teenage mothers. Based on the Millennium Development Goals (MDGs), it becomes imperative to further advance approaches and interventions aimed at reducing the problems of teenage pregnancy. The question, therefore, is could assertiveness training help reduce the ratio and consequences of teenage pregnancy on adolescent students?

Purpose of the study

The purpose of the study was to examine if an assertiveness training programme can reduce the frequency of teenage motherhood among female adolescents in Lagos State, Nigeria.

Research Questions

- i. Will there be any difference in the score of participants treated with assertiveness training and the control group in both pre-test and post-test in their level of understanding of measures used for reduction of teenage motherhood?
- ii. Is there any significant difference between the level of assertiveness among the treatment groups as a measure for the reduction of teenage pregnancy?

Research Hypotheses

- i. There is no significant difference in the score of participants treated with assertiveness training and the control group in both pre-test and post-test in their level of understanding of measures used on the reduction of teenage motherhood.
- ii. There is no significant difference between the levels of assertiveness among the treatment groups? as a measure for the reduction of teenage pregnancies

Significance of the Study

The importance of this study is multifaceted to all and sundry in society, especially to teenage girl. First, it will equip adolescent girls with the right value and attitudes toward pre-marital sex. Furthermore, the study will assist female adolescent students to have a high level of concentration and focus on their academic pursuits. This attitude will prevent them from being derailed from their set goals and dreams in life.

The result of the study will certainly make parents aware of the dangers of teenage motherhood and sensitize them on how to assist female adolescents to develop high moral standards and sexual discipline. Moreover, the study will be a great benefit to society by reducing the prevalence of school drop-out and street children. Likewise, it will go a long way to reducing the mortality rate and assisting the health workers to know where and how to channel their health programme as far as adolescent reproductive health is concerned.

Methodology

Design: A quasi-experimental design was adopted in this study. This design was used to estimate of the impact of teenage motherhood on female students. The design was specifically used because it allowed the researchers to control the assignment to the treatment condition but using some criteria other than random assignment. Also, in this case,

the researcher does not have control over the assignment to the treatment condition.

Population and Sample: The population for the study comprised female students in Lagos State secondary schools. The age ranged from 14 to 17 years and they were from the different socio-economic backgrounds and ethnic groups in Nigeria. A sample size of two hundred forty (240) female secondary school students was randomly selected from six educational districts in Lagos State for the study.

Instrumentation: The instrument used for the study was the Adolescent Personal Data Inventory (APDI and Assertiveness Training Skill) of Akinboye (1997) having a five-point Likert response format. That is, the respondents were expected to indicate 0,1,2,3,4 and 5 as responses on the spaces provided after every item or circle items most descriptive of the client, we rerated 4 and 5, while items least descriptive of the client we rerated 1 and 2. The coefficient alpha was $r=0.75$. For the study, the APDI was subjected to test re- test reliability; and the alpha split-half coefficient was 0.77. This showed that the validity of the instrument was relatively high.

Assertiveness Training Sessions:

The assertiveness training comprised ten sessions, they are listed below:

Session one: This involved visitation and familiarization with the school.

Session two: It comprised a general introduction, administration of pre-test, and establishment of rapport.

Session three: Described the meaning of assertiveness and its benefits to the participants.

Session four: Discussed 5 methods of assertiveness training.

Session five: It described the steps involved in administering assertiveness training.

Session six: Participants were taken through the likely problems with assertiveness training

Session seven: Participants were taken through building assertive beliefs in relation to pre-marital sex and its consequences.

Session eight: Involved assisting the participants to develop assertive beliefs.

Session nine: Involved revision and post-test administration.

Session ten: Involved winding down and demobilizing participants.

Data Gathering: The researchers with their three research assistants collected the pre-test information from the respondents through the administration of APDI to determine the initial level of assertiveness. Also, after the training session, the same instruments were administered to the respondents as a post-test.

Data Analyses: The participants' scores in pre-test and post-test were analyzed utilizing the analysis of covariance (ANCOVA) and t-test to determine the effects of the variables under study.

Results

Hypothesis One

There is no significant difference in the score of participants treated with assertiveness training and the control group in both pre-test and post-test in their level of understanding of measures used for the reduction of teenage motherhood.

In testing this hypothesis, the data collected were analyzed using t-test statistics and the result is presented in table 1 below:

Table 1: Summary of analysis of t-test on treated group and control group in pre-test and post-test.

Groups	N	Mean	SD	df	t	Sig.	Decision
Pre-test (treatment)	120	96.92	11.45	238	-1.332	0.798	not significant
(Control)	120	98.9	11.91				(0.05 level of significance)
Post-test (Treatment)	120	97.88	8.54	238	15.198	0.00	significant
(control)	120	84.06	5.14				(0.05 level of significance)

Table 1 above reveals that for the pre-test the t-value of -1.332 is not significant at a 0.05 level of significance. The result indicates that the treatment group does not differ significantly from the control group in their pre-test scores on APDL. Also, the result above reveals that the post-test value of 15.198 is significant at a 0.05 level of significance. The result demonstrates that there is a significant difference in the post test scores of treatment and control groups.

Hence hypothesis 1 which states that there is no significant difference in the score of participants treated with assertiveness training and the control group in both pre-test and post-test in their level of understanding of measures used for the reduction of teenage motherhood is not accepted. It, therefore, reveals that the assertiveness training programme, has a significant effect on the post-test scores of treatment groups.

Hypothesis Two

There is no significant difference between the levels of assertiveness among the treatment groups as a measure for the reduction of teenage pregnancy.

In testing this research hypothesis, the data gathered were subjected to analysis of covariance and the result is presented in the table below.

Table 2: Summary of ANCOVA on level of assertiveness among the treatment groups in the i pre-test and post-test scores?

Source	Variables	Type iii sum of squares	DF	Mean square	F	Sig	Decision
Corrected Model	Pre-test	11410.188	5	2282.04	25.062	0.00	Significant
	Post-test	1986166.204	1	1986166.204	2.19	0.00	
Intercept	Pre-test	2300845.853	1	2300845.838	2.53	0.00	Significant
	Post-test	1986166.204	1	1986166.204	2.19	0.00	
Educational District	Pre-test	11410.187	5	2282.037	25.06	0.00	Significant
	Post-test	2150.421	5	430.084	4.76	0.00	
Error	Pre-test	21306.975	234	91.055			
	Post-test	21134.375	234	90.318			
Total	Pre-test	2333563.000	240				
	Post-test	2009451.000	240				
Corrected Total	Pre-test	32717.163	239				
	Post-test	23284.796	239				

From table 2 above, the F value 25.06 (pre-test) and 4.76 (post-test) is significant at a 0.05 level of significance. The result reveals that there is a significant difference between the level of assertiveness among the treatment group in the six educational districts, hence the null hypothesis which states that there is no significant difference between the levels of assertiveness among the treatment groups as a measure for the reduction of teenage pregnancy is not accepted. This shows that the treatment group in the six educational districts differ significantly. The Scheffe post-hoc analysis was conducted to indicate the direction of the difference and the result is presented in table 3 below:

Table 3: Scheffe post hoc Analysis

Educational Districts	N	Subset	
		1	2
2	40	84.88	90.58
4	40	90.57	90.73
5	40	90.73	92.68
3	40		92.85
6	40		94.13
1	40		
Sig		0.186	0.732

Table 3 reveals that educational districts 2, 4, and 5 fall into the first subset with a mean of 84.58 (District 2), 90.57 (District 4), and 90.73 (District 5). However, the difference in this subset is not significant (0.186); educational Districts 4,5,3,6 and 1 fall into the second subset with mean 90.58 (District 4); 90.73; 92.68 (District 3) 92.85 (District 6); and 94.13 (District 1). Also, the difference is not significant (0.732).

Discussion of Findings

The objective of the study was to examine if an assertiveness training programme can reduce the incidence of teenage motherhood among female adolescents. The results from

the study revealed that there is no significant difference between the treatment and control group in the pre-test score on APDI. In addition, it also discovered that there is a significant effect of the assertiveness training programme on the post-test score of the treatment group. This indicates that with proper mentoring, monitoring, and guidance of female adolescents by significant people in their lives, the frequency of teenage motherhood may be reduced. This could be achieved by focusing on the fundamental causes of teenage motherhood such as social pressures, poverty, and gender inequality. The finding of this study is consistent with Agbakwuru and Ugwueze (2011), Tannous (2015), Mahmoud and Hamid (2013), and Sadeghi (2012). The findings of the studies mentioned above all supported the result of this study that assertiveness training was found to show a highly significant effect on the experimental group more than on the control group. A significant difference was found between the levels of assertiveness among the treatment group in the six educational districts. The finding supports Tannous' (2015) submission from his study that assertiveness training improves the self-esteem of a sample of students with low emotional-behaviour traits, with a statistically significant difference among the self-esteem sample members as a fallout of interaction between the group and gender. Furthermore, Sert (2003) also found that there were significant differences between the control and experimental groups based on assertiveness scores. However, the result from the analysis of variance shows no significant difference in self-esteem scores between the two groups.

Conclusion

This study showed positive effects of the assertiveness training on the assertive characteristics of the participants over the period of intervention. Evidence abounds in this research that assertiveness training has proven to be effective in reducing the frequency of pregnancy among teenage mothers. To allow for enhanced capacity and sustainability, further studies could be carried out to determine the practicability of such attitudinal change in and out of interventionist sessions.

Recommendations

Based on the findings of this research, below are the recommendations made:

1. Assertiveness training should be offered to female students in public secondary schools through the school counselling services unit.
2. Assertiveness training manual should be developed through the State Ministry of Education and circulated to the Educational Districts.
3. School counsellors should be further trained on Assertiveness training skills to be able to help adolescent girls through training to assert themselves without being rude or abusive.

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**IMPACT OF BIOLOGY PRACTICAL ON ACADEMIC PERFORMANCE
OF SENIOR SECONDARY SCHOOL STUDENTS IN BIOLOGY
(A CASE STUDY OF BADAGRY LGA) LAGOS STATE**

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Abstract

There has been consistent decline in the performance of students in public examinations conducted by the West African Examination Council (WAEC) and the National Examination Council (NECO) in sciences across the country over the years and this has become a great concern for all stakeholders in education without positive result. Various studies have been conducted, but only few directed their study on the practical learning of Biology. The fundamental purpose of this study is therefore targeted at the impact of Biology practical on the academic performance of students in senior secondary schools using Badagry L.G.A of Lagos State, Nigeria as a case study. The study adopted true experimental research design, while simple random sampling was used to select a sample population of 100 participants (50 students from each school) with each school divided equally into two groups of experimental and control groups. The biology achievement test was administered to the participants at the inception of the study (pre-test) and the final achievement test was administered at the end of the lesson for the both groups from the 2 selected public senior secondary schools. The data collected from the respondents was analysed using descriptive statistics tools and one-way Analysis of Variance (ANOVA) statistical method of analysis to analyse the two hypotheses tested. From the data analysed, the study submits that practical method of teaching biology has significant impact on the academic achievement of the students; there is no significant gender-based difference in the academic achievement of senior secondary students that was taught biology using practical method of teaching and the one taught using traditional method of teaching. The study concludes that biology practical activities significantly impact on academic performance of students in senior secondary within the study area. The study recommends that government at all levels should ensure a consistent support to Biology teachers in ensuring effective delivery of Biology practicals. The researcher recommended that parents and guardians should be lightened

on how the practical activities influence the academic performance of the students.

Keywords: Biology practical, academic performance, senior secondary school, students

Introduction

Education is largely an act or experience that produces a developmental, creative, and decisive effect on the mind, personality of physical ability of an individual/learner. It is the process by which society deliberately transmit and diffuse its accumulated knowledge, skills, and value from one age to another (Samba, Eriba and Sesugh, 2011). Agogo (2009) submits that education is a concept which undergoes a process in which students are instructed and taught to acquire or learn specific knowledge, skills, or ability that can be applied to real life situation upon completion. Therefore, it has become necessary to divide learners into different learning styles.

The learning modalities that are probably the most common include.

- i. Visual: Learning that is based on observation and seeing what is been learned.
- ii. Auditory: Learning based on listening to instructions or information regarding the subject matter.
- iii. Kinaesthetic: Learning based on hands-on work and engaging in activities (Watts, 2013).

The implication is that depending on the preferred mode of learning, different teaching techniques have different levels of effectiveness and efficiency. A consequence of this learning theory stated above is that effective teaching should present a variety of teaching methods which cover all three learning modalities so that different students have equal opportunities to learn in a way that is effective for them. This becomes more crucial when one considers the teaching of science subjects. Science teaching entails training the students to develop scientific processes, skills, acquire the subject knowledge contents and develop scientific attributes and ethics. Implicitly, teachers need to provide a learning atmosphere that will assist students to establish a sound knowledge base and skill set on which they will be able to build as they are exposed to different life teaching and experiences.

This implies that teaching must go beyond the traditional method of teaching where teachers use chalk and write in the board without actual impart of knowledge and it must involve the totality of the students; the instructions must be prepared in such a way that at any one-time students learning must make use of more than two senses. To touch and feel, to smell, to hear, to see and/ or even to taste. Such academic activities require all hands of both teacher and learners to be on deck.

Hence, there can be no better place for such to be carried out other than the laboratory. Ill-equipped laboratories will be better than an ordinary classroom, thus the need to look close at the laboratories. Laboratories go side by side with equipment, however, in the event where there is no material/equipment, improvised materials become very handy. For this study, the research was delimited to Biology and its laboratory.

The importance of Biology cannot be over-emphasised. As a field of science, biology helps us understand the living world and the ways its many species (including humans) function, evolve, and interact. Advances in medicine, agriculture, biotechnology, and many other areas of biology have brought improvements in the quality of life.

The study of Biology connects us to the world we are living in and reminds us of our interconnectedness with all other life forms. It develops awareness of the significance of Biology through the study of distinctive ecosystems around us. It provides opportunities to learn about the processes of all living things. What students learn in Biology is not abstract, but what is directly relevant to our species and environment (West African Examination Report (WAEC) Report, 2019).

By studying Biology, students learn to make more informed decisions about their own health and about significant biological issues such as genetically modified foods, the use of antibiotics, and the eradication of invasive species. Biology can also help students to recognise the importance of life and the need to potentially contribute to its future. Biology plays key role in industrialization and other sectors of the economy. It is a practical subject which equip students with concepts and skills that are useful in solving the day-to-day problems of life. The study of biology aims at providing the learner with necessary knowledge with which to control or change the environment for the benefit of an individual, family or community.

The study of Biology in senior secondary schools can equip students with the useful knowledge that will enable them to face the challenges of life before and after graduation (Sarojini, 2015). Fortunately, as important as Biology is, the poor performance of students in biology examinations has become worrisome (WAEC, 2018) and the demand of candidates into various fields of science discipline in Nigeria tertiary institutions are on the high side (National Universities Commission (NUC) Report, 2017). Oluwole (2010), declared that only a little about 50% of secondary school leavers pass SSCE biology at credit level. Hence, the major objective of teaching Biology in schools is to ensure that students acquire

skills of science that will help them attain to any level of education in natural Science.

It is a practical subject which equips students with concepts and skills that are useful in solving the day-to-day problems of life. But Biology curriculum contains a lot of abstract concepts like-reproduction, respiration, osmo-regulation, evolution, and genetics etc. These concepts which are practically inclined cause frequent problems in conceptual instruction in Biology practical lessons which resulted into academic failure and under-performance (Watts, 2013; Nwogu, 2015).

The WAEC Chief Examiners' Report of 2019 while elaborating the candidates' weaknesses indicates that some of the candidates had difficulties in understanding some of the questions and its concepts, thus answers provided in some cases had nothing to do with the question under consideration (WAEC Report, 2019). It appeared some candidates did not understand the questions, thence, they were answering wrongly. Practical activities are the life wire of biology, its removal from biology teaching is damaging to understanding of the actual biological concepts. Despite the important of taking biology learning from the realm of theory to practical, schools seem to have a setback due to lack of adequate and well-equipped Biology laboratory as well as the case of students not attending practical lessons until when external examination is about to start (Nworgu, 2015).

Therefore, there is urgent need for innovations in our method of instruction which will be based on learners-centred learning approach that encourages students to set up work and observe the concepts in Biology lessons on their own and form their own meaning through practical activities in the laboratory. Students tend to understand better when they have practical experiences and are involved in experiments; they tend to understand better and come to develop interest in biology as a subject (Watts, 2013). It is against this background that this study intends to examine the problems of Biology practicals and its effects on secondary school students' academic performance in Biology.

Statement of the Problem

Science and technology constitute the basis of advancement in nearly all fields of human endeavours. Obiekwe (2018) reported that all is not well with science instruction in Nigeria secondary schools and noted that science teachers laid extreme emphases on content and the use of chalk and talk method, neglecting the practical activity method which enhances teaching and learning. This negligence and shying away attitude from activity-oriented method of teaching has led to abstraction which made the students less active and more prone to memorization learning thereby leading to poor performance. It is based on these

problems that the Federal Government of Nigeria (FRN) is emphasising "the teaching and learning of science process principles which involves practical lessons that is capable of leading to fundamental and applied research in science at all levels of education" (FRN 2013, pp 34-35).

A lot has been done to improve science teaching in secondary schools in Nigeria. Despite all these attempts, students continue to perform poorly in science of which Biology is one. This situation has created the need for more effective method. It then becomes necessary to explore the efficacy of alternative method of redressing this situation. Studies have been carried out on different instructional strategies and skills (Ude, 2011; Self-instructional Strategies, Opuh, 2014; Computer-based Instructional Strategies, Sarojinii, 2015 and Obiekwe, 2018, Constructivism), but there is little empirical evidence so far on impact of Biology practical activities on students' academic performance. Therefore, the problem this study posed as a question is; will the use of practical activities in teaching and learning of biology enhance students' academic performance in Biology?

Objectives of the Study

The primary aim of this study is to examine the effects of Biology practical on secondary school students' academic performance in Biology in some selected senior secondary schools in Badagry Local Government Area of Lagos State.

- i. To assess the significant difference in academic achievement between students that learnt biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test; and
- ii. To investigate the impact of gender-based difference on academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test.

Research Questions

The following questions guided the study:

1. Is there any significant difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test?
2. Is there any significant gender-based difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test?

Research Hypothesis

Three hypotheses were formulated, based on the research questions:

1. There is no significant difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test.
2. There is no significant gender-based difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test.

Literature Review

To date, many studies have been conducted on the importance of laboratory work while teaching science. Currently, science educators and teachers agree that laboratory work is indispensable to the understanding of science (Cardak, 2010; Tan, 2011; Ottander & Grelsson, 2014). The main purpose of laboratory work in science education is to provide students with conceptual and theoretical knowledge to help them learn scientific concepts, and through scientific methods, to understand the nature of science. Laboratory work also gives the students the opportunity to experience science by using scientific research procedures. To achieve meaningful learning, scientific theories and their application methods should be experienced by students. Moreover, laboratory work should encourage the development of analytical and critical thinking skills and encourage interest in science (Ottander & Grelsson, 2014).

Teaching and learning of science have over the years tried to mimic what "real" scientists do. The processes of science, the scientific method, the inquiry process, the content of science and the habits of scientists are all re-contextualized in the science curriculum for schools in many parts of the world (Ling & Towndrow, 2011). In mimicking the real scientist, the rationale for using Biology practical as a form of instruction is sometimes forgotten. Some teachers and students place great emphasis on obtaining the correctness of the answers leaving the mastery of process skills to chance (Goh & Chia, 2018). In such cases, the range of investigations is narrowed and is dominated by the perceived demands of assessed course work. However, the major barrier to improving the quality and variety of practical activity is the constraints felt by teachers in terms of two interrelated factors: time and the demands of the national assessment frameworks. This may force teachers to use demonstration experiments rather than student experiments and sometimes teachers end up in applying 'drill and practice' to train students to pass examinations (Lunetta, Hofstein, & Clough, 2017). Reports emphasize that teaching science with the help of Biology practical makes Biology to be more enjoyable and stimulating to students than teaching the same subject matter only through lecture (Hofstein, 2014). Students have a lot to benefit from Biology practical

which may include increasing students' interest and abilities in the subject as well as their achievement in Biology (Pavesic, 2010).

The study was guided by the constructivist theory as postulated by John Dewey who noted that humans generate knowledge and meaning from their experiences (Dewey, 1938 & Bruner, 1960). The theory describes learning as an active, internal process of constructing new understandings. It says that people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences. The learner must play an active role in taking on new knowledge (Millar, 2014). They must make sense of the experiences of the biology class and use it to construct meaning. This is the constructivist view of learning.

The constructivist model suggests that learners construct their ideas and understanding based on series of personal experiences. Learning science at school level is not discovery or construction of ideas that are new and unknown to learners rather it is making what others already know your own (Millar, 2014). Experiences given during Biology practical can provide such opportunities for Biology students. For example, Barton (2004) suggests that, after an illustrative Biology practical, students are offered explanations, models, and analogies from the teacher to help them in their efforts to construct their own understanding of what they have experienced. The primary criterion which a practical activity should satisfy is that of being an effective means of communicating the ideas it is intended to convey. This study is asking how this happens in school Biology practical and how effectively this augment other forms of communication (verbal, pictorial, symbolic) that teachers might use. According to Hofstein and Lunetta (2013), a constructivist model currently serves as a theoretical organizer for many science educators who are trying to understand cognition in science.

According to Miha (2016), constructivism provides a perspective on teaching and learning science in classrooms, with a view to improving the effectiveness of science teaching in enhancing students' learning. Solomon (2017) argued that, according to constructivism the most important thing in science teaching and learning is providing students with learning environment that promotes their understanding of science by co-constructing and negotiating ideas through meaningful peer and teacher interactions. This study identifies nature, quality, and frequency of Biology practical as major parts of learning environment which influence construction of Biology knowledge in secondary school students. The core view of constructivists on learning science suggests that students construct their knowledge

strongly influenced by social environments, such as whether the school is single gender or mixed gender in nature. Therefore, constructivists acknowledge social dimension of learning such as the classroom and learning community whereby students make meaning of the world through both personal and social processes (Driver 2009; Kearney, 2014). Miha (2016) emphasised that learning activities means two things: student-centred, teaching-and laboratory-centred teaching.

The centre of instructional activities are the students themselves, so teacher-centred teaching does little good in students' learning processes. Activities such as performance of experiments (class experiments) and discussion about the results with peers can help students to build understandings. The nature, quality, and frequency of the laboratory-centred teaching (Biology practical) are crucial in constructing new knowledge and concepts by students. During these laboratory activities, students have opportunities to learn the procedure and skills that are facilitating conceptual changes that may lead to increased performance in Biology.

Meaningful learning in the laboratory would occur if students were given sufficient time and opportunities for interaction and reflection. Also, Tobin (2010) and Ikeobi (1990), report that meaningful learning is possible from a given laboratory experiments if the students are given ample opportunities to operate equipment and materials that help them to construct their knowledge of phenomena and related scientific concepts. This categorization implies differing social and cultural learning environments. Individual learners' interactions with their peers is important to each learner's active construction process.

Methodology

In this study, true experimental design was used, to observe record, analyse, interpret, and describe the problems of teaching practical Biology and its effects on student's learning experience. The population for this study consists of students 100 participants (students) from two (2) selected public senior secondary schools in Badagry Local; Government Area of Lagos State, Nigeria. A random sampling technique was used in selecting 100 students of senior classes (science group) were divided into two equivalent groups based on pre-test scores using matched random sampling technique. One group was regarded as experimental and other as control group. For collecting data, the pre-test/post-test was constructed after a thorough review of the techniques of test contraction.

The main research instrument that was used for data gathering in this study was

Achievement test in form of questions was assigned for both experimental and control groups. This is Biology concept test which was developed by researcher to diagnose students' level of understanding of Biology. This test included 20 multiple-choice questions. Each question has only one correct answer and three distracters. These questions were prepared considering five categories namely, Human Reproductive system, Respiratory system, Human Digestive system, Cell and its functions and Nervous system. Test re-test reliability technique was adopted in which the researcher administered the instrument to the respondents at different times to check for the consistency in their response to the items. The data were analysed using one-way Analysis of Variance (ANOVA) at 0.05 level of significance. This method of analysis helps to find out whether the differences between groups of data are statistically significant. It works by analysing the levels of variance within the groups through samples taken from each of them.

Data Analysis: Results Presentation and Interpretation

Personal Data

Table 1: Percentage Sex Distribution of Respondents (n=100)

Sex	Number of Respondents	Percentage {%
Male	50	50
Female	50	50
Total	100	100

The table above shows that 50% of the respondents are males; the remaining 50% are females. This show that female and male respondents are of the same percentage proportion.

Table 2: Percentage Age Distribution of Respondents (n=100)

Age	Number of Respondents	Percentage {%
13 – 15	50	50
16 – 18	25	25
19 – Above	25	25
Total	100	100

The table above reveals that 25% of the respondents were between the ages of 19 years - above, while 25% of the respondents were between the ages of 16 - 18 years and 50% were between the ages of 13 - 15 years. This shows that the respondent's ages between 13 - 15 years are more than the remaining age groups.

Table 3: Percentage Class Distribution of Respondents (n=100)

Class	Number of the Respondents	Percentage {%
Senior Secondary School Two (S.S.S. 2)	100	100
<i>Total</i>	100	100

The table 3 above shows that only students from senior secondary school Two (S.S.S 2) were chosen, because the SS.1 students were just new in the system of Junior Secondary education. It is worthy of note that S.S.S. 3 students were preparing for their external examination and therefore were not readily available for the administration of the Achievement test at time of this research.

Table 4: Percentage School Distribution of Respondents (n=100)

S/N	Name of School	Control	Experimental	TOTAL
1.	Badagry Grammar School, Badagry	25	25	50
2.	Ibereko Senior Secondary School, Ibereko-Badagry	25	25	50
	<i>Total</i>	50	50	100

Table 4 reveals that within the study area in Badagry Local Government Area of Lagos State, two public senior secondary schools; Badagry Grammar School, Badagry and Ibereko Senior Secondary School, Ibereko-Badagry were selected for the research study from senior secondary school (S.S.S. 2) class only in two classes per school totalling 100 respondents all being students

Research Hypothesis I

There is no significant difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test.

Group	n	Mean	Sd
Control	50	19.77	1.68
Experimental	50	23.06	1.96

Using a Onaway ANOVA with $\alpha = 0.01$ for the test.

Solution

$$\text{Var}_1 = 1.68^2 = 2.8224$$

$$\text{Var}_2 = 1.96^2 = 3.8416$$

$$\text{MS}_{\text{error}} = \frac{2.8224 \times 3.8416}{2}$$

$$= 3.332 \text{ (Average within-group variance)}$$

Calculating the remaining error (or within) terms for the ANOVA table:

$$\text{df}_{\text{error}} = 100 - 2 = 98$$

$$\text{SS}_{\text{error}} = (3.332)(100 - 2) = 326.536$$

Intermediate steps in calculating the variance of the sample means:

$$\begin{aligned} \text{Grand mean } (X_{\text{grand}}) &= \frac{19.77 \times 50 + 23.06 \times 50}{100} \\ &= 21.42 \end{aligned}$$

Group Mean	Grand Mean	Deviations	SQ Deviations
19.77	21.42	1.65	2.72
23.06	21.42	1.63	2.66

$$\text{Sum of squares } (\text{SS}_{\text{means}}) = 5.38$$

$$\begin{aligned} \text{Var}_{\text{means}} &= \frac{5.38}{2 - 1} \\ &= 5.38 \end{aligned}$$

$$\text{MS}_{\text{between}} = (5.38)(50) = 269$$

Calculating the remaining *between* (or *group*) terms of the ANOVA table:

$$df_{\text{groups}} = 2 - 1 = 1$$

$$SS_{\text{group}} = (269)(2 - 1) = 269$$

Test Statistic and Critical Value

$$\frac{SS_{\text{group}}}{MS_{\text{error}}}$$

$$F = \frac{269}{3.332}$$

$$= 80.73$$

$$F_{\text{critical}}(1.48) = 7.314$$

Decision: Reject H_0

Table 5: ANOVA Table

Source	SS	df	MS	F
Group	269	1	269	7.314
Error	326.536	2	3.332	
Total	595.536			

Table 6: ANOVA Table With Remarks

Source	SS	DF	Level of Sig.	MS	F(cal)	F (table)	Remark
Group	269	1	.01	269	80.73	7.314	H ₀ Rejected
Error	326.536	2		3.332			
<i>Total</i>	595.536						

The table above shows that the F calculated (80.73) was higher than F table which is 7.314, hence the null hypothesis which states that "there is no significant difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test in Badagry Local Government Area of Lagos State" was rejected. The alternate hypothesis which states that there is significant difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test in Badagry Local Government Area of Lagos State was accepted. The Experimental Group got a higher grade than Control group, because they have been subjected to practical method of learning. Control group was only exposed to traditional method of instructional learning.

Hypothesis Two

There is no significant gender-based difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test

Groups	n	mean	sd
Male	50	22.50	1.91
Female	50	19.06	1.63

Using a one-way ANOVA with $\alpha=0.01$ for the test.

Solution

$$\text{Var}_1 = 1.91^2 = 3.6481$$

$$\text{Var}_2 = 1.63^2 = 2.6569$$

$$\text{MS}_{\text{error}} = \frac{3.6481 + 2.6569}{2}$$

$$= 3.153 \text{ (Average within-group variance)}$$

Calculating the remaining error (or within) terms for the ANOVA table:

$$\text{df}_{\text{error}} = 100 - 2 = 98$$

$$\text{SS}_{\text{error}} = (3.153)(100 - 2)$$

$$= 308.945$$

Intermediate steps in calculating the variance of the sample means:

$$\begin{aligned} \text{Grand mean } (\bar{x}_{\text{grand}}) &= \frac{22.5 + 19.06}{2} \\ &= 20.78 \end{aligned}$$

group mean	grand mean	deviations	sq deviations
22.50	20.78	1.72	2.96
19.06	20.78	1.72	2.96

Sum of squares (SS_{means})=5.92

$$\begin{aligned} \text{Var}_{\text{means}} &= \frac{5.92}{2-1} \\ &= 5.92 \end{aligned}$$

$$MS_{\text{between}} = (5.92)(50) = 296$$

Calculating the remaining *between* (or *group*) terms of the ANOVA table:

$$df_{\text{groups}} = 2 - 1 = 1$$

$$SS_{\text{group}} = (296)(1) = 296$$

Test statistic and critical value

$$\frac{SS_{\text{group}}}{MS_{\text{error}}}$$

$$F = \frac{296}{3.153}$$

$$= 93.88$$

$$= 93.88$$

$$F_{\text{critical}}(1,48) = 7.314$$

Decision: Reject H_0

Table 7: ANOVA Table

source	SS	df	MS	F
group	296	1	296	7.314
error	308.945	2	3.153	
total	604.536			

Table 8: ANOVA Table With remarks

Source	SS	DF	Level of Sig.	MS	F(cal)	F (table)	Remark
Group	296	1	.01	296	93.88	7.314	H ₀ Rejected
Error	308.945	2		3.153			
Total	604.536						

Decision Rule

The table above shows that the calculated F (93.88) is greater than the F table, which is 7.314, hence the null hypothesis which states that "there is no significant gender-based difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test" was rejected. Therefore, the alternate hypothesis which states that there is significant gender-based difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test was accepted.

Discussion of Findings

Hypothesis One

Based on the result obtained from the hypothesis one, the hypothesis which states that there is no significant difference in academic achievement between students that learnt Practical Biology using practical method of teaching and those that were taught using traditional method of teaching as measured by achievement test was rejected.

The result obtained using Analysis of Variance (ANOVA) statistical method of analysis shown in table 6 where calculated F (80.73) is greater than the Ftable, which is 7.314, hence

the null hypothesis was rejected. This agrees with the study of (Aburime, 2017) who said that because problem solving is a cognitive learning strategy which one of the skills developed when being taught in practical terms, it therefore behoves on student that engage in practical method of learning instruction to have the capability of performing excellently in practical Biology class.

Moreover, this study agrees with the findings of (Aina, 2012), which submits that Biology curriculum from National Education and Research Development Commission, (NERDC, 2014) has endeared teachers to embrace use of practical biology in attempting to solve difficult concepts in Biology, hence continuous use of biology practical within the study area. This curriculum ensures there is enough practical lesson for students per week and make sure that there is qualified Biology teachers and assistants to ensure practical biology activities.

Hypothesis Two

From the data analysed in Hypothesis I, the researcher was able to find out through Table 9 that "there is significant gender-based difference in academic achievement between students that learnt Biology using practical method of teaching and those using traditional method of teaching as measured by Achievement test. The result obtained using Analysis of Variance (ANOVA) statistical method of analysis shown in table 9 where calculated F (93.88) is greater than the F table, which is 7.314 at 0.05 level of significance, hence the null hypothesis was rejected. This is harmony with the submission of Burke (2016) that says using practical method of teaching aims at assisting students discover their own learning styles as they participate directly in teaching and learning situations.

In a bid to achieve all the above-mentioned purposes of using practical method of teaching in practical Biology, the classroom teacher must consider that persistent stereotypes around the relative ability of girls and boys in school have a direct impact on the type of subjects that students pursue. Research shows that 'when a teacher creates bias in the classroom, the students will, in turn, accept or create bias in their own literacy experiences.

Conclusion

From the discussion so far, the following conclusion were drawn from study as follow:

1. Biology practical activities significantly impact on academic performance of students in senior secondary within the study area.

2. Students taught using practical method of Biology perform better than the students taught using traditional method of teaching.
3. Gender-based difference does not significantly affect academic achievement of students in Biology.

Recommendations

From the findings of this study, the following recommendations were made:

1. There is a need to equip Biology laboratory better for more practical works that will promote academic performance among students in Biology.
2. There is a need to encourage students with better an up-to-date technology in Biology practical to provide children with lots of opportunities for learning.
3. Government at all levels should ensure a consistent support to Biology teachers in ensuring effective delivery of biology practical.
4. Biology teachers should be motivated and exposed to more training that would expose them to the societal core values as well as boost their teaching effectiveness in practical work for positive learner's academic performance;
5. Parents and guardians should be enlightened on how the practical activities influence the academic performance of the students.
6. School authority should be more pro-active in the use of practical method of teaching biology by committing their funds and support for its realization and efficiency.

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POPULAR CULTURE: TRENDING SLANGS AMONG STUDENT YOUTHS IN LAGOS STATE TERTIARY INSTITUTIONS

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Abstract

Nigerian youths have constantly evolved new ideas, ideologies, and conventions specifically with the emergence of globalisation and digitalisation. Exposure to media objects and technology are undeniably potent influences and sources of popular culture among youths. The emergence of popular culture derived from music, film, internet, social media, entertainment, language, cuisine, politics, and fashion have evolved slangs which are broadly accepted as norm within the youth's age range. These slangs have peculiar traits and features which make them trend for a season before they outlive their importance as a coded means of communication among them. These aspects of popular culture among Nigerian youths are the focus of this survey. The method involved the use of online questionnaire as the major instrument of this research to reach wider respondents in tertiary institutions in Lagos state. The sample was taken from a population between the ages of 16-30 to be further broken into age ranges. It examined the concept of popular slangs, emergence of slangs from single words, syllables, phrases already in use or newly created words and acceptability among youths. It equally searched for sources, acceptability, and contextual meanings of slangs among student youths. In addition, it classified, categorized, and deciphered slangs with emphasis on some features which make them outstanding. The study made recommendations and suggestions for inclusion of some of these slangs in lexicons and dictionary as accepted modes of communication nationally and internationally.

Key Words: Popular Culture, Slangs, Media, Youths, social media

Introduction

The word 'popular culture' cannot be defined outside the context of culture because both are

intrinsically interwoven. So, in order to have an understanding of popular culture, the take-off point must be from culture. Culture has generally been defined as a set of practices that represents the total way of life of a people inherent in their cuisine, dresses, language, beliefs, values, norms, music, dance, ideologies and so on. However, diverse opinions exist in terms of attempting a holistic definition of culture. Variegated postulations have been geared towards culture “based on languages; economy, religion, policies, social institutions, class values, status, attitudes, manners, customs, material items and education which subsequently influences managerial values,” (Kanungo, 2006). To Lebron (2013; p.127), culture is summed up as “the unique characteristic of a social group, the values and norms shared by its members set it apart from other social groups and is influenced by conscious, beliefs”. There is no right or wrong culture. No culture is superior to another, they are only different, and these differences are culturally rooted and entrenched biologically, genetically, psychologically and sociologically. Despite areas of culture differences in language diversity, ethics and recruiting, Lebron (2013; p.129) identifies globalisation as bringing “a borderless world dominated by stateless corporations where many different cultures, values and practices are accepted.

Apparently, technology is main propellant for globalisation. As the world shrinks and become smaller in size due to technological advances, the need for effective communication is also on the increase. To overcome political, religious and geographical hurdles of cross-cultural integration in a modern world, language plays a vital role. Language is an element of culture that is socially transmitted. Language is 'the systematic, conventional use of sounds, signs or written symbols in a human society for communication and self-expression' (Mahadu& Jafari, 2012, p.230).

Communication here refers to the medium adopted and employed in ways that reflect their value and what they do. In a nutshell language shapes culture because language and culture are two sides of the same coin. Language allows for communication, expression of ideas, feelings, thoughts, behaviours etc. Language finds expressions in various media like art, poems, artefacts, music, dance and so on.

It is from all these expressive modes of language that slang is derived. Slang relies heavily on borrowing from other languages. Like all languages, slang is “patterned and rule governed, the unauthorized nature of these changes to grammatical constructions successfully ruffles the feathers of grammarians, language prescriptivists and other self-nominated guardians of linguistics standards” (Roth Gordon, 2020; p.5). Slang formation

sometimes relies on words already in existence but used in a new context or entirely new words formed from lexicons and altered to have meanings that would be coded and limited to a group of people. An outstanding attribute of slangs is their propensity to circulate rapidly. Speakers quickly “create inter textual chains and social connections through the linguistics processes of decontextualisation and recontextualisation” (Roth Gordon, Haris & Zamera 2022; p.6). These words and phrases spread quickly than regular words and are termed to go 'viral' (a term used in social media), meaning having a widespread. There is a bonding effect in slangs where users share face to face interactions within a small circle. It has further extended to online communities, sharing identities by using specific words and phrased to strategically align with people they have never met. Slangs have also become popular in promotion of goods of services through social media campaigns seeking to acquire large audience.

Meaning of Popular Culture

Popular culture or “Pop culture” is a general term used to encapsulate traditions and material culture of a people. These will include music, arts, fashion, songs, dance, media that serve as sources of existence consumed by most of a people in a particular society. The term was coined in 19th century following the movement of rural dwellers to urban areas in search of livelihood, being “a culture that is left over of the high culture” (Storey, 2012, p.6). This marked the beginning of industrial revolution which created the middle class. Immigrants from suburbs created their own culture in contrast to “official culture” to share with co-workers. Gradually popular culture began to merge with media culture, consumer culture, mass culture etc created for mass consumption specifically in marketing promotion and sales of goods after the end of World War II. In present day popular culture is a niche created by users to embrace a variety of what people like or what is popular to them. Today, it embraces a variety of social media forms which has given it a twist in meaning and context. There is a wide range of definitions and meanings of popular culture. “Popular culture is the culture which is left over after we have decided what is high culture. Popular culture is the culture which originates from the people. It is the culture of the people for the people” (Storey, 2001, p.7). He further posits popular culture in six (6) conceptual meanings summed up as follows.

- i) A widely favoured or well-liked culture by many people without reservations
- ii) Class distinction from what is identified as 'high culture' and 'pop culture' which is considered inferior

- iii) Commercialization of objects produced for mass consumption devoid of discrimination but used as a tool for suppression of oppression of the masses.
- iv) Negotiated to partially impose by dominant classes and partly resisted by subordinate classes who decide what to accept or reject.
- v) Folk culture that is general or created from a people rather than imposed on them.
- vi) Fusion of authenticity and commercialization in post-modern world where users may alter, embrace or reject manufactured content and create their own.

All of Storey's conceptual definitions of pop culture keeps evolving and adapting to new context and complexities. A major outstanding feature however that remains consistent in the meanings proffered by Storey and the evolvement of popular culture is that popular culture is simply what people like, what they want and what they adopt as norm within their own space. By implication popular culture thrives on mass appeal and acceptance, now highly influenced by mass media. The ever-influencing presence of mass media brought a new twist to popular culture. "Cultural products that constitute popular culture can be found in numerous genres and artefacts like popular music, films, TV programmes, video games, clothes, modes of transport, prints, cyber culture, internet memes, advertising, brand names and symbols, leisure, foods, entertainment, sports, slangs, verbal repartee and fads" (Ibe, 2019, p. 185) Popular culture has transited beyond being a set of practices, beliefs and object broadly shared in a social system to a reference print in building and strengthening ties, interactions and communication among people who share the same interests. To buttress, "Popular culture is determined by the interactions between people in their everyday activities: styles of dress, the use of slang, greeting rituals and the foods that people eat" (Delaney, 2015 in Ibe, 2019, p. 182).

Meaning of Slangs

The term "slang" reflects the dynamics of the language and is therefore obscure and ambiguous just as much as its origin. Important to note is the fact that slangs emerge from language. "Particular languages are associated historically with particular cultures; the language provide the key to the associated cultures... the language themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded" (Mahadi and Jafari, 2012, p. 234). Burdova (2009, p.8) expound that:

Slang words and expressions are characterized by a high degree of informality, familiarity, vocabulary richness. They are realized by a specific group of people whose members relate to some particular link, such as territory (Californian), age (teenagers), subculture (students), and mainly occur in the spoken form of the language." (Burdova,

2009, p.8).

With time new words and new meaning emerge for self-expression in creative ways. Slangs are informal words used for communication and understood among a group of people who can decode the contextual meaning of the word or phrase in use. Slangs could be abusive, friendly, funny or even secretive especially among its users. Over time slangs have evolved rapidly from many sources. Among these sources, the internet has been accorded the highest influential media for slangs. Exposure to the internet is a major wave of technology for inspiring new slangs and making them popular and widely known within a matter of days. Slang is referred to as the 'vocabulary of low or disreputable people' (blog.gymglish.com) particularly of low education, economic and social status. Francis Grose, a lexicographer was the first to recognize slang in 1785. It was a type of language used by scoundrels to confuse a person or group of people.

According to Fasola (2012, p.4) “slang is included in non-standard language as the sort of words and expressions which anyone might use in conversation or a letter, but which is not used in a speech or formal essay”. However, some slangs have crept into language in form of abbreviations and acronyms and has become acceptable in oral or written language. Slangs have short life span, so it soon goes of extinction and becomes old fashioned. Slang allows for creative change of language that will eventually fade after brief popularity but creates a unique means of communication. Use of slang by young adults has increased tremendously in the internet age. This can be attributed to increasing exposure to pop music, writing, dance, entertainment news and fashion and social media. Youths use slangs for communication more to establish consent to trending cultures they are exposed to in the society. It has formed a kind of acceptability and identity within their kind to attain a height of conformity with trending slangs among their peers.

Objectives of the Study

This research sets out to interrogate the use of slangs as popular culture among youths in Lagos State tertiary institution. This will cover Colleges of Education, and Universities. It will examine how conversant youths in these tertiary institutions are with some slangs used, their sources and how they make meanings out of them.

Research Questions

Three research questions were raised for this study. Specifically, the developed questions are:

RQ1: Do youths in tertiary institutions use slangs in their conversations?

RQ2: Are student youths aware of the sources of the used slangs?

RQ3: Do youths understand the contextual meaning of slangs that they use?

Scope of the Study

The research is delimited to the student youths in Lagos state tertiary institutions, that is, Lagos State University, (LASU) and Lagos State University of Education, (LASUED). It focuses on the uses of slangs among these groups of student youths. The reason for this is that the selected slangs of these periods appeared to be more embedded with cultural practices that help the students' youths communicate effectively, which this study aimed at examining.

Theoretical Framework

This study espouses Cultural Theory as its theoretical framework. The theory is found as a branch within the disciplines of Anthropology and Semiotics, but it is often used in the media communication research. The study promotes the examination of ways in which people use symbols and signs to create meanings and make sense of the world around them. In this regard, people's perceptions are shaped by their cultural values and beliefs. Equally, the formations of group identities based on the cultural theories maintain that slang and other forms of vernacular language can be used to create and reinforce group identities. These within the context of this study have been identified as discussed concerning the use of slangs by an identified group of students in tertiary institutions as a group of people in consonance within their cultural context. Thus, this theory becomes relevant for this study.

Methodology

The study adopted mixed method, that is, quantitative and qualitative research approaches that use the following instruments: Questionnaire and Content analysis. The study aims at gathering information and generating data on Popular Culture: Trending Slangs among Student Youths in Lagos State Tertiary Institution.

Population of Study

The one-hundred and sixty-two (162) student youths selected at the time of this investigation form the population for this study. This cuts within the age ranges of the 16 -30 years student youths.

Instrument and Instrumentation

The instruments for data collection include Questionnaire and Content Analysis designed to elicit data from the research respondents. Respondents chose from a range of options and provided short answers to research questions raised. An online questionnaire was

developed as instrument for the research. The instrument was in two sections. The first section addresses personal information of respondents such as, age, type of ender and tertiary institution, while the second section consists of ten items meant to provide answers to research questions raised for the research. Questionnaires were designed on Google form and distributed electronically on students WhatsApp platforms through a link. Respondents were required to choose from options and provide short answers in writing. Also, the content of the music extracted from the selected music were analysed based on the opinions of the respondents about them.

Result of Findings

A total of one hundred and sixty-two respondents from universities, that is, LASU and LASUED in Lagos State, took part in the research. A further break down from bio-data section reveals that 66 males, 94 females and 2 undecideds took part in the research. This suggests that female engage in the use of slangs more than male student youths. Also, the age range of respondents reveals as follow:

16-20 = 62

21-25 = 80

26-30 = 20

Youths that fall within the age range of 21-25 were more actively involved in the study than other age classification.

RQ1: Do youths in tertiary institutions use slangs in their conversations?

In answering this question, the under listed items provided answers to this query:

i.) Are you conversant with popular slangs trending among youths?

In consonance with the question, 75.9% of the student youths' respondents are conversant with trending slangs among youths; 9.9% are not, while 14.2% are not sure.

ii.) Do you use slangs during conversations with older generations?

As a follow up to the question, 70.4% do not use slangs when conversing with older generations, 15.4% do, while 14.2% do not.

iii.) Do you use slangs at home with your siblings and friends?

In response to the 71% do use slangs at home with siblings and friends while 29% do not

RQ2: Are youths aware of the sources of slangs?

i.) Where do you normally pick your slangs from?

A variety of responses show that sources of slangs are many but majorities are linked to social media. "Contemporary popular culture's manifestations are not confined to a single

medium; rather, they traverse and interconnect a wide range of media selections” (Ibe, 2019, p. 188). These sources include music, friends, streets, mass media (Television and radio), social media (Facebook, Twitter, Instagram, Whatsapp, You Tube Snapchat, etc.

RQ3: Do youths understand the contextual meaning of slangs?

i.) Do your fellow youths understand the context in which you use slangs?
85.2% understand the meanings of slangs used, 9.9% are uncertain while 4.9% do not.

ii.) Which of the mentioned slangs do you use regularly?

From the list of slangs given by respondents, some slangs do cut across and are commonly in use. Such as, Omoo, as in, wahalawahala, you go collect, e choke, o por, kop or ke, ma fo, japa, sapa, chop breakfast, dey play, guy and others. This shows that these are currently trending slangs among youths going by their popularity.

iii.) Do you feel comfortable using slangs during conversations?

74.1% are comfortable while 25.9% are not. This is an indication that majority of youths are at ease using slangs in conversations.

iv.) Do you wish older generation converse in slangs with you?

44 (29%) respondents do not mind using slangs with their older generation, 71 (43.8% do not wish to and 47 (27.2%) are indifferent. Answer provided reveal that majority of respondents do not wish to communicate in slangs with their parents. Reasons for this may not be farfetched given generational gap and hidden meanings in slangs among users which will expose some of their acts to their parents.

Discussion of Findings

Result of findings attest to the fact that students are actively involved in the use of slangs in LASU and LASUED, the Lagos State tertiary institutions. Also, they were able to identify main sources of slangs to be social media (facebook, youtube, Instagram, twitter, Tik tok, etc). The sources of their slangs include their friends, street, music, television, movies, comedy skits, novels, and games. Outstanding among the sources of slang is music. Musicians especially of 'Pop' music have contributed immensely to the emergence of much slang. This care derived from the lyrics of their songs which popular among youths. This is apart from other popular cultures that come from them such as language and dance steps. A list of some popular musicians with a sample each of slangs that emanated from their music are listed from 2013-2023.

Table 1: Showing the Musicians, identified Slang, Album, and year of productions.

No.	Musician	Slang	Album	Year
1.	Olamide	Duro Soke	Baddest guy ever liveth	2013
2.	Olamide	Goons Mi	Street OT	2014
3.	Ycee	Jagaban	Condo	2015
4.	Kizz Daniel	Wo ju o	New Era	2016
5.	2Face Idibia	No Shaking	Grass 2 Grace	2017
6.	Idowest& Davido	Ji ma sun	Ji ma sun (Single)	2018
7.	Naira Marley	Ma fo	Ma fo	2019
8.	Zlatan	Gbe body E	Zanku	2019
9.	Rexxie&Mohbad	Ko Po Ke	Ko po Ke	2020
10.	Davido	E Choke	E choke	2021
11.	Burna Boy	Chop Breakfast	Last last	2022
12.	Shallipopi	Evian Dey	Elom musk	2023

These words became generally accepted and remain in vogue if their music is trending. Some of these slangs go into oblivion as soon as these music fades or gains less popularity and new ones come up. This accounts for the short life span of some slangs while some may live longer. There is certainly no end in view to more emerging slangs as long as musicians keep producing slangs. This is a major source and exponent of popular culture imbibed mostly by youths in their daily interactions.

Some slangs were also coined from words or phrases used by individuals, important personalities while some cannot be traced to an author, but they became popular. A few examples are,

Soro Soke: Became popular during the END SARS protest in Lagos when Lagos State Governor Babajide Sanwoolu addressed the protesters but was rudely interrupted with a shout of “Soro Soke Were”. It was later shortened to “Soro Soke” meaning “Speak Up” This later became an #tag throughout the protest and beyond.

Lori Iro: This was drawn from the words of an early morning preacher, meaning, “It's all a lie” in one of the streets in Lagos which became popular in 2022. He painted a picture of many scenarios built on falsehood.

Let the poor breathe: This phrase was taken from one of the speeches of President Bola

Ahamed Tinubu, made during one of campaigns. It was an appeal he made on behalf of the masses that they deserve a right to live well. The emphasis and stress laid on these words “th” by the current Nigeria President, Asiwaju Bola Ahmed Tinubu was a point of attraction that made it popular.

Knack: This word is originally a pidgin word that means to hit but has now been widely accepted and used to mean to “get laid” and is commonly used among youths.

Idan: This is a Yoruba word that literarily means to do something magical, captivating, or outstanding. Recently, this referred to a happening individual who is smart, street wise and can see opportunities and catch in on them to make extra cash or do something extra ordinary. This slang became popular in 2023 during the Hilda Baci cooking feat to make Guinness world record.

Aza: This is a slang that refers to account details. The origin of this word is not known but it is accepted among youths especially as it carries the promise of sending money to bank account.

Furthermore, respondents were able to list some of these slangs and their contextual meanings. These are samples of slangs gathered from the research presented in a tabular form.

Table 2: Showing the Selected Slangs, Sources, and Contextual meanings.

S/N	SLANGS	SOURCES	CONTEXTUAL MEANINGS
1.	O Por Gan (OPG)	Pop music	It's really good
2.	Ko Por Ke (KPK)	Pop music	Undisputedly good
3.	Scope	Street & lexicon	Lie or deceive
4.	O tizeh	Pop music	It's okay, good or happening
5.	E choke	Social media	Surprise
6.	Tuale	Street	Respectful greeting
7.	Mafo	Pop music	Don't doubt it
8.	Sapa	Social media	Poor or hungry
9.	Japa	Social media	Relocate
10.	You dey whine me?	Comedy skit on social media	Are you deceiving me
11.	Soro Soke	Streets during END SARS protest	Not interested, speak up
12.	O ma loud gan	Social media	It will be outstanding

13.	Gbe body e	Pop music	Move
14.	Serve/chop breakfast	Social media	Jilt a lover
15.	O ma Lit gan	Social media	Very good or outstanding
16.	Iyanu ma sele	Movie	Hopeful
17.	Wahala Wahala	Pop music	Trouble
18.	Wotowoto	Social media	Unpleasant
19.	Figo	Street (area boys)	#500
20.	Ko lo far	Street	It's not much
21.	Konji	Social media	Sexual desire
22.	How far	Street	Greeting
23.	We mueve	Social media	Get over something
24.	On point	Social media	Exactly
25.	Wetin dey sup	Social media	How are you
26.	Who dey breathe	Pop music	Oppression/ threat
27.	Nothing dey happen	Street	Assured
28.	Omo Iya mi	Street	My friend
29.	Show	Street	Let's meet
30.	My gee	Street	My friend
31.	Aw far	Street	What's happening
32.	Laba	Social media	Sleep
33.	Abeg shift	Social media	Leave me
34.	E shock you	Social media	Are you surprised
35.	O lule	Politics	Failure
36.	Vawulence	Social media	Trouble/ violence
37.	Aje	Social media	Swearing
38.	You wan collect?	Social media	A Threat
39.	Bugga	Music	Show off
40.	Gbeera	Music	Move or take action
41.	Wake up, wake up	Music	Be at alert
42.	Emi lokan	Politics	It's my turn
43.	E sope	Social media	Pretending not to hear
44.	Woo se	Social media	Consider it
45.	I will woose you	Pidgin (Street)	I will beat you
46.	Dey play	Street	Not serious
47.	Dry	Social media	Having no effect/ not interesting
48.	Sharp sharp	Social media	Fast
49.	Goobe	Pop music	Trouble
50.	As in	Street	To emphasize

The findings of the research reveal that youths derive their slangs from pop music, social media, mass media, phrases in Yoruba language, people's mistakes, pidgin and so on. It also establishes the fact that some slangs have the same meaning and can be used interchangeably.

Classification of Slangs

Slangs that indicate chaos or trouble

i) Wotowoto (ii) Vawulence (iii) Wahala Wahala (iv) Gobe

Slangs for greeting

i) How far? (ii) What's up? (iii) Wetindey sup? (iv) Tuale.

Slangs for something new or pleasant

i) O tizeh (ii) O porgan (OPG) (iii) Lit (iv) Ko po ke (KPK)

Slangs for surprise

i) E choke (ii) E shock you

Slangs for lies or deceit

i) Se you dey whine me ni? (ii) You dey scope me?

Slangs for intimidation

i) Who dey breathe? (ii) I go woose you (iii) Soro soke (iv) You wan collect? Iv. Who dey flex?

Slangs for Confidence and assurance

i) Iyanu ma sele (ii) Nothing dey happen (iii) On G (On Point)

Slangs for friendship

i) Omo Iya mi (ii) My gee (iii) Guy (iv) Omoo

Features of slangs used by youths

Some outstanding features were identified in the slangs in use by youths and will be discussed.

Use of indigenous language in slangs

A major discovery from this research shows that some of these slangs are coined out of Yoruba language or a combination of Yoruba and English words or phrases. This may be

attributed to ethnic affiliation, location and people in Lagos as a Yoruba speaking state. One of the factors that may be responsible for the popular use of Yoruba in slangs may not be far from the fact that these institutions in Lagos state are domiciled in Yoruba land. Obviously, the society where youths stay determines the language of slangs in use. This is coupled with the fact that musicians now mix indigenous languages in their music which is a major source of popular culture. Examples of slangs in Yoruba language include.

i) O lule (ii) Gbeera (iii) Soro soke (iv) Omo Iya mi (v) Emi lokan (vi) Woo se e

New words

Some slangs are totally coined from lexicons thereby making them new words used within a context, such as

- i) Sapa (poor, lack or want)
- ii) Figo (#500)
- iii) Tuale (respectful greeting)
- iv) O tizeh (state of being good)

Use of Pidgin

It was also discovered that youths are vast with pidgin in slangs. This is more noticeable in slangs used as questions. For example

- i) E shock you? (ii) Nothing deyshele (iii) You wan collect? (iv) You dey whine me ni?
- v) Wetindey sup?

Language mix

Some slangs that have a mix of Yoruba and English words such as

- i) Ko lo far (ii) Gbe body e (iii) Dry, (iv) Lamba, (v). Lit

Single word slangs

- i). Dry (ii). Lit (iii). Lamba, (iv). Tuale (v). Show (vi). Aje (vii). Scope (vii). Sapa, (ix). Yahoo
- x). Konji

Conclusion

Every society has its own culture shared among different sub-groups distinctively. This one strand is the basis of this research which is an indicator that today's youths are progenitors of popular culture. For youths, popular culture is socially acquired knowledge that gives them a sense of belonging and identification among their peers. Most importantly, the intricate meaning of slang is synonymous to them and are not hidden from them. Adults who are outside their age range may find it difficult to understand or make meanings out of these

slangs but this does not reduce from the fact that slangs have come to stay as long as generations of youths exist. Most youths prefer to communicate in slangs within their circle as a common and shared tradition. This is mainly because it encompasses a wide range of communication for their specific group; allowing a certain level of understanding for socially transmitted knowledge, conveyed, distributed, and commonly interpreted. Social media have also played significant roles in making slangs popular among youths especially when it comes from celebrities, important personalities, or even social media influencers. Slangs as popular culture is precise and possess peculiarities that dictate its popularity among end users within the scope of readily available words and expressions for bonding.

Recommendations

This study revealed that a lot of slangs emerge constantly as popular culture among youths. This is an area begging for positive exploration from grammarians, lexicographers, and language scholars as a symbol of communication without bias of prejudices. There is need to embrace slangs as the language of youths and language of the “present” and acknowledge that it has come to stay instead of building walls of prejudices and apathy towards it. It is high time a lexicon for this creativity and ingenuity among youths is developed for records. By so doing, future generations could refer to them, recycle some slangs while creating new ones that would become relevant in their time. Some may even be finally accepted in larger circles giving it wider coverage and accepted as a mode of communication.

It is also very crucial that older generations who fall outside the scope of this study acquaint themselves with slangs and make attempts to learn and understand the contextual meanings of slangs. This could be a means to bridge generational gap, improve effective communication and enhance relationship with youths especially in tertiary institutions.

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