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Where is Philosophy of Education in the Teacher Education Program in Australia?

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African Education and Diaspora Studies

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Preface

Africa Education and Diaspora Studies is a compilation of some outstanding papers presented at the 2019 African - Australian Education and Health Nexus at Charles Darwin University (CDU), Northern Territory, Australia. This *Book of Reading* has a story behind it, which I think is worthy of sharing with scholars and stakeholders interested in African education and its nuances. It was sometime in 2018 that a group of African scholars with shared identities across the African continent, who are also passionate about happenings back home in Africa, especially in education and health decided to come together for lunch roundtable sessions every Friday.

The Friday conversations turned out to be the foundation for more engaging intellectual exercise. From these unconventional sessions, the idea to have a colloquium to capture the two key areas of interest to the group was muted and accepted by all. The colloquium discussion aligned with the ‘Africa Agenda 2063’, an initiative for a robust policy engagement in the two sectoral areas toward an integrated, united, peaceful, sovereign, independent, confident and self-reliant continent. Moving this idea from the stage of intent into action, the group of eight distinguished scholars across six Colleges at Charles Darwin University, Australia anonymously appointed Dr. Stephen Bolaji as the lead convener for the colloquium. To actualise this dream of ours, we worked assiduously on a number of grants and were successful in one - the ‘*Rainmaker Grants*’ of twenty thousand dollars for the colloquium. The fund immensely helped to attract six African distinguished speakers across some leading universities in Africa and Australia for a three-day colloquium. The aim of the colloquium among many other issues was achieved, which was to understand the narrative of aspiration in education and health within the context of African-Australian engagement.

One other thing that we did not mention as part of the requirement for the funding was the commitment to have a publication from the papers presented at the colloquium. Thus, this book was made possible by the ‘*Rainmaker Grants*’. We had over eighty participants and close to thirty-five papers presented at the colloquium. From these papers, we have selected some to be part of this publication. The intention of having this book in the public domain is to contribute to knowledge on a number of issues in education and health in Africa. This book presents some scholarly writings from interdisciplinary perspectives. The chapters are well structured and presented in a sequential order to make it more stimulating for our readers to gain a substantial understanding of issues and perspectives in African education. Readers would get to enjoy topical issues around philosophy, African and Western education, gender, linguistics, culture, policy and diaspora discourse.

This preface would not be complete without mentioning the names of the distinguished African scholars who devoted their time and energy to ensure

the colloquium was a success, though the majority have left Charles Darwin University since the colloquium, however, their names and scholarly contribution to the colloquium papers turned chapters in a book still lingers. A big thank you to our Africa mates Kalpana Chana (South Africa), Coral Campbell (South Africa), Bopelo Boitshwarelo (Botswana), Amanda Janssen (South Africa), Victor Oguoma (Nigeria), Edwards Alademerin (Nigeria), Olabisi Kuteyi-Imonitie (Nigeria), Sulay Jalloh (Sierra Leone), Mpho Dube (Zimbabwe) and Eric Outa (Kenya). Thank you, Professors Richard Oloruntoba (University of Newcastle, Australia), Ezekiel Nwose (Charles Stuart University, Australia), Ngozi Osarenren (University of Lagos, Akoka), Greg Shaw (Charles Darwin University), Simon Moss (Charles Darwin University) and Birut Zemits (Charles Darwin University) for honouring our invitations as speakers at the 2019 colloquium.

To our presenters at the colloquium, thanks for your patience and understanding to get back to you and for sending you repeated emails to get your paper to an acceptable stage worthy of publication. Thus, we admire your understanding, tolerance, persistence, and core virtues that are rare to find in the age of the new normal. We would attribute the delay to the global disruption that ravaged the whole world between 2020-2021, and the vestiges remain though, with a ray of hope for a better tomorrow. Lastly, we thank Evelyn Aifesehi for the editorial work. Finally, we take responsibility for any oversight editorial errors that you might find in this book.

Stephen BOLAJI (Ph.D)

Adesoji ONI (Ph.D)

Stella ANYAMA (Ph.D)

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Where is Philosophy of Education in the Teacher Education Program in Australia?

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Overview

In the last decade, Australian teacher education programs have gone through a shift to accommodate the Commonwealth Government's aim of global best practices and international assessment benchmarks. Higher education service providers adapted to that agenda by tailoring programs toward government standards. These standards are reflected in a range of programs and curriculum offerings by educational institutions to prepare pre-service teachers for career teaching. An appraisal of the teacher education curriculum against the intentions of national goals sees a narrowing of teaching initiatives. These initiatives and goals are primarily restricted to specialist curriculum areas and specific professional skills. Pre-service teachers currently enter schools without adequate educational foundational knowledge and without a philosophical understanding of how to engage and develop creative minds in 21st-century teaching and learning. In this paper, we argue that the foundation of achieving creative minds is through the integration of philosophy of education within the Australian curriculum use of explicit and implicit teaching models.

Introduction

Australian teacher education programs have been designed to accommodate the Commonwealth Government's aim of global best practices and international assessment benchmarks and are tailored toward government standards (Searby & Brondyk, 2016)¹. These standards are reflected in curriculum offerings by educational institutions with intent to prepare pre-service teachers and their mentors for the workplace. The criticism of the teacher education curriculum is that the intentions of national goals sees a narrowing of teaching initiatives that are moving towards instructional, or explicit teaching and away from a holistic approach that combines explicit and implicit teaching models (Crocco

¹ Searby, L., & Brondyk, S. K. (2016). *Best practices in mentoring for teacher and leader development*: Charlotte, North Carolina : Information Age Publishing Inc.

& Costigan, 2007)². These initiatives and goals were until recently restricted to specialist curriculum areas and specific professional skills. Pre-service teachers currently enter schools without adequate educational foundational knowledge and often without a pedagogical philosophy of how to engage and develop creative minds in 21st-century teaching and learning (Howe & Wig, 2017)³.

In this chapter, we argue that the foundation of achieving creative minds is through the integration of philosophy of education to create a holistic model of explicit and implicit teaching methods. The arguments of this text will demonstrate how a range of philosophical methods can be used to bridge explicit and implicit teaching and facilitate creativity in students and pre-service teachers whilst limiting cultural stereotypes, judgments and expectations in 21st-century society; a time of increasing uncertainty for the future, and of widening ideological and political division.

21st Century Education

Education in the 21st-century has moved towards vocational studies and requires more explicit instruction from teachers in specialist curriculum areas with specific professional skills. These are instructor-based models that are teacher-focused (de Sá Ibraim & Justi, 2016)⁴. Therefore, the dominant teaching model at present is the explicit teaching model or the “I do, we do, you do” model (Harold & Keown, 2010)⁵. The explicit teaching model has foregone conclusions built into the methodology. Explicit teaching is fact-based and very specific, but with minimal room for creativity. The predominance of explicit teaching is evident in the multitude of references in the Australian curriculum (ACARA, 2018)⁶. It is therefore hard to deny that explicit teaching is a good and useful model. However, there should be room for an implicit model, which has less an emphasis on the Australian curriculum (ACARA, 2018)⁷. Implicit teaching can allow for more creative expression in students and a stronger pedagogy in pre-service teachers that unifies concepts in teaching practice (Al-Darayseh, 2014)⁸. The pedagogy as

2 Crocco, M. S., & Costigan, A. T. (2007). The Narrowing of Curriculum and Pedagogy in the Age of Accountability Urban Educators Speak Out. *Urban education (Beverly Hills, Calif.)*, 42(6), 512-535.

3 Howe, L., & Wig, A. V. (2017). Metacognition via creative writing: dynamic theories of learning support habits of the mind in 21st century classrooms. *Journal of poetry therapy*, 30(3), 139-152.

4 de Sá Ibraim, S., & Justi, R. (2016). Teachers’ knowledge in argumentation: contributions from an explicit teaching in an initial teacher education programme. *International journal of science education*, 38(12), 1996-2025.

5 Howe, L., & Wig, A. V. (2017). Metacognition via creative writing: dynamic theories of learning support habits of the mind in 21st century classrooms. *Journal of poetry therapy*, 30(3), 139-152.

6 ACARA (Producer). (2018, 20/08/2018). Australian Curriculum: Online User Guide. Retrieved from <http://www.australiancurriculum.edu.au/Static/docs/Australian%20Curriculum%20web%20site%20User%20Guide.pdf>

7 ACARA Et. Al.

8 (Al-Darayseh, 2014).

it currently stands is a clinical instructor-based model, but there is also an art to pedagogy that is eroding within the explicit teaching framework (Mlyniec, 2012)⁹. Philosophy in teaching has a long history that can be traced back to ancient Greece and beyond. Despite a philosophical legacy, knowledge of these educational foundations and philosophical studies in contemporary teaching frameworks have, in recent years, been diminishing. Therefore, the objective of this article is to promote philosophical inquiry as a lifelong journey of self-education and demonstrate why philosophical theories are intrinsic to both explicit and implicit teaching and can be unified in multi-layered pedagogical practice.

The most applicable philosophical tools to explicit teaching are critical thinking and logic. The explicit teaching model uses formal training and instruction. The objective of critical thinking is to question and to keep on questioning until one has ruled out all possibilities and only the truth of the statement remains. Philosophical systems of logic are adaptable to explicit teaching and inquiry-based learning to assist students in constructing and formalising arguments through critical thinking. The first thing to learn is that critical thinking and logically constructing an argument is not the same as being argumentative, and critical thinking is not about criticising or being choleric towards others. Formal arguments and process of elimination in pursuit of truth is historically known as the Socratic Method.

Socratic Method and Explicit Teaching

Socrates is the most influential teacher in known history. Socratic method is about questioning, which is the cornerstone of inquiry-based teaching. People are accustomed to answering and asking questions but the Socratic method, in simple terms is to question the answers. To be Socratic is to ask “Why?” and question assumptions until one can find a truth (Piro & Anderson, 2015)¹⁰. To question the answers is to engage in philosophical discourse, and an educator should be opened to questioning and being questioned by learners. This discourse is a sign of a highly engaged learner and a positive teacher-student relationship. The Socratic method has no beginning or end, the goal is to continue questioning until everything, but the truth of the statement remains. A literary interpretation of this method would be Sherlock Holmes ‘...when you have eliminated all which is impossible, then whatever remains, however improbable, must be the truth.’ (Doyle, 2001)¹¹. The Socratic method is part of everyday life to law students and philosophy majors. Socratic Method is a system that inspires critical thinking and logic. Socratic method is used in education, but is allocated to law and philosophy units within universities, but not in teacher training (Paliwala, 2010)¹². Despite the lack of inclusion, philosophy quotes do emerge in educational texts that cite the influence of Plato and Socrates, to Rousseau (Putterman, 2010)¹³. It is easy to

9 (Mlyniec, 2012)

10 (Piro & Anderson, 2015)

11 Doyle, 2001)

12 Paliwala, 2010)

13 (Putterman, 2010)

use aphorisms and inspiring quotes; it is another thing to live the life espoused by these words. Socrates is the beginning of the educational philosophy journey. This system of Socratic method is not unlike the pursuit of education, it should be a way of life, not a reference point. The basic principles can influence the way we think of teaching and our perspectives. In clinical terms, this is inductive and deductive logic.

Deductive and Inductive

The agenda of critical thinking is to develop deductive and inductive reasoning to formulate premises and conclusions. Deductive and inductive arguments are at the core of critical thinking. Deductive is about finding the truth of a statement. The conclusion must be valid and match the premise. If the premise is correct, the outcome is undoubtedly correct. Some educators do this already, but this is not taught explicitly to teachers within vocational studies and methods (Glaser, 2014)¹⁴. The above process is a system of thought developed over 2500 years. The method and skill of questioning, with the objective to find truth within the statement using inductive and deductive arguments can be incorporated into a variety of subjects to cultivate cultural change and creativity in science and the arts. Arts covers a broad spectrum of subjects that require creative expression including drama, literature and poetry. Maths also uses systems of logic, as does English and science. Physical education and health sciences can also use these systems. When students develop critical arguments, they become active listeners, because they can deconstruct an argument to find the truth and can creatively express points of view instead of reacting to what they want to be true.

Problem Solving

The critical thinking tools above are a solid foundation and should be a requirement in pre-service teacher training and incorporated within the standards and the teachers code of ethics. The skills of critical thinking like all other skills need development. A good introduction and initiation to critical thinking and deductive reasoning for students would be the knights and knaves' puzzles, where one town is full of liars, and one town is full of truth tellers (Paul, 2013)¹⁵. The objective is to determine via questioning, who of the two, is telling the truth. In these logic exercises' students learn to deconstruct and critique arguments (Walton, 2005)¹⁶. There are over 200 levels in the knights and knaves' puzzles, and countless versions of the knights and knaves in literature as well as film (Jacquette, 2014)¹⁷. These problems are adaptable to any age group, and there is unlimited potential as an educational resource within the arts and sciences as a method of creative expression and probability testing (Mellor, 2005)¹⁸.

14 (Glaser, 2014)

15 (Paul, 2013)

16 (Walton, 2005)

17 (Jacquette, 2014; Mellor, 2005)

18 (Mellor, 2005)

Explicit Teaching

From Socrates to deductive logic to problem-solving applications, the real-world skills of philosophy should be evident. The logic and critical thinking connections fit into the current curriculum and the explicit teaching model in the arts and sciences. The methodology of questioning is a specific and teachable skill that requires constant and never-ending improvement. A potential way of introducing this style of logic could be through STEAM learning. The Socratic method for example as a process of questioning assumptions and repeating the formula until one finds the truth is not unlike the problem-solving skills needed for computer coding. The problem-solving skills enhance ICT classes and extracurricular computer clubs. The critical thinking skills applied to robotics, trade and sports to test the probability of outcomes and playable strategies. STEAM learning facilitates inductive and deductive arguments, as science and math are continually testing hypothesis and validity. Critical thinking is also applicable to essay writing structures, in how the introduction and conclusion must work together. The validity of teaching the Socratic method and critical thinking can be linked to almost any classroom and remains a fundamental concept in the foundation of education.

Implicit teaching

Explicit teaching and critical thinking discussed the practical application of philosophy to structure and formulate arguments. In the explicit teaching model, the teacher is the explicit instructor with pre-determined goals and clear objectives to teach specific skillsets (Stoel, van Drie, & van Boxtel, 2017)¹⁹. The implicit teaching requires conceptual thinking and existential life skills (Hosseini & Pourghasemian, 2019)²⁰. Part of the teaching objective is to guide and humanise students through internalised and less fundamental processes towards their authentic selves (Ramezanzadeh, Adel, & Zareian, 2016)²¹. Implicit learners are often unaware of what they are learning in the moment learning happens. The evidence of long-term implicit learning include changes in behaviour and attitude over time, where students develop a stronger moral compass with positive choices (Hosseini & Pourghasemian, 2019)²². Good examples of implicit teaching include learn-through-play in early primary school children, board games in older students, sport carnival days with student jobs to complete, and student council representatives who build leadership skills through implicitly learning to look after and take responsibility for fellow students. Implicit teaching is anchored by the teacher-student relationship and modelling human decency which can inspire the person. Engaging in implicit teaching involves inherent resilience and adaptability to guide students toward their personal aspirations (Motsinger, 2018)²³.

19 Stoel, van Drie, & van Boxtel, 2017)

20 (Hosseini & Pourghasemian, 2019)

21 (Ramezanzadeh et al., 2016)

22 (Hosseini & Pourghasemian, 2019)

23 (Motsinger, 2018)

Philosophy as Guide

Implicit teaching is suited to high school as the internal process students undergo is distinct from primary school aged students. These may include behavioural and hormonal problems, such as increased anger, changing moods, and teenagers often have many defences and are often highly guarded (Motsinger, 2018)²⁴. Humanist philosophy strives to see the person in their totality, not the facticity of the representation that people project of themselves, or the labels or stigma they place upon themselves (Goffman, 2009; Sartre, 1993)²⁵. Implicit teaching combined with conceptual thinking and humanism can have a fundamental impact on the student as a multi-layered being who is still in the process of becoming (Sartre & Lévy, 1996)²⁶. Humanism in this sense is a process of constant and never-ending development, where the student is on a trajectory to the authentic self. What one does as a teacher and the impact they may, or may not have, might not come to fruition as quickly as the goals of explicit teaching, and it is difficult to make broad assessments of implicit learning via rubrics or criteria points (Birgit, Tina, Rudolf, & Alex, 2011). The changes may never be seen or even understood on the surface, but evidence can be seen in changes of social and self-awareness. These concepts might sound idealistic, but implicit methods could be incorporated into the AITSL standards to know students and how they learn. The facilitation of creativity and change requires the teacher to move beyond explicit instruction to implicit guidance. These factors are not explicitly assessable within the learning activities, but the evidence may come in other areas such as acts of kindness or generosity towards classmates and freeing themselves of judgments.

Journey to Personhood

Questioning what it means to be human and the Journey to personhood is difficult in a political climate where the division between rich and poor, as well as left and right are continually widening. These divisions are leading to increased marginalisation and uncertainty for the future. The journey to personhood can utilise several theories, the theories for this presentation are Sartrean authenticity, Nietzschean affirmations and Erving Goffman's theories on stigma. This is the external projection of the person; they might identify themselves by their job or social identity but lack the insight to see themselves beyond a simplified projected identity. Sartre refers to this as bad faith, Nietzsche refers to this as slave morality, and Erving Goffman, the lesser known of the three theorists, refers to this as dramaturgy.

The collective theory of Sartre, Nietzsche and Goffman is that people act out, project limited identities, and deny their authentic selves (Goffman, 2009; Nietzsche, 2017; Sartre, 1993). Educators should be trained to see beyond the façade students project and how they try to fit into social circles. Students,

24 (Motsinger, 2018)

25 (Goffman, 2009; Sartre, 1993)

26 (Sartre & Lévy, 1996)

and people in general often need constant reminders to make choices about the person they want to be, and that it is okay to be different. Educators also have a responsibility to engage students in scientific thought and moral decision making. Objective reason and morality can cut across gender, sexuality, politics, and cultural differences, to help create the potential for a better world. These might sound like grand and lofty ideals, but that is the point of philosophy, it is not about what is but what we want to be and what we aspire to be. Philosophy has a reputation within certain precepts such as nihilism, but nihilism is not a belief system or a cause, nihilism is a response to the state of the world. The philosopher most associated with nihilism is perhaps Friedrich Nietzsche, but Nietzsche is not as bleak as his reputation suggests, Nietzsche wants his readers to break away from the conventions they are accustomed to and argues for living the affirmative life (Nietzsche, 2009). In *Beyond Good and Evil* (Nietzsche, 1885), Nietzsche argues that we adopted a slave morality and that we have been accustomed to saying ‘no’ to ourselves and ‘yes’ to others. In Nietzsche’s view, people do not live their authentic lives and live in a state of fear; the primary fear is isolation. The goal of Nietzsche is not the *Übermensch*, as depicted in Nazi propaganda, the goal is to affirm oneself in the world. Jean-Paul Sartre has similar aims to Nietzsche, in wanting to affirm his readers to the world, but Nietzsche wanted to smash his point with a sledgehammer. Sartre has a methodology to what he calls authenticity. Sartre’s philosophy is that a person has no essence and they arrive in the world as a being without purpose (Sartre, 1966). The idea behind this theory is radical free will. That we have infinite choices that create the person we are to become, but the thought of real freedom can inspire fear in people. The reason why this is scary is that socially, people live in groups, and fear isolation from the group. These groups include religion, politics, social groups and more. The idea of freedom of the self, and to live the authentic and truthful life is not easy.

Applications to Daily Life

People walk a tightrope of labelling and judgment every day, and it is easy to fall into the traps of labelling people, and once we step into this trap, there is a risk of dehumanising the other. Once that line is crossed and dehumanising of the other begins, the self can become dehumanised. In Sartre’s thesis *Anti-Semite and the Jew* (Sartre, 1965), Sartre argues that once we start using the term Jew in a derogatory manner, we step over the line into anti-Semitism. In today’s world, we have strong censorship regarding racism in the media, but occasionally people slip up and fall into the traps, by labelling others with derogatory terms, the instigator labels themselves, once people go down that path they can lose their humanity by accepting the label upon themselves, and we cannot shift from the label. The trap for teachers is that the reality of working as a teacher is that not every student or teacher is a likeable person, students can be guarded and deliberately offensive in their presentation of the self. Taking a philosophical viewpoint within the workplace and the classroom will change the perspectives. By using these theories

to perceive a person in their totality will help see beyond the face the person projects.

Conclusion

Training pre-service teachers in the foundations of their profession may help them move beyond instruction-based teaching to develop creative minds in the 21st century. At present, the creative spark appears to be diminished, by black and white viewpoints and kneejerk responses to contentious and divisive issues. The pre-service teachers with philosophical foundations will have a better conception of themselves and others, which should by default influence the teacher-student relationship and help prepare students for the larger world as global citizens. Socratic method and critical thinking are practicable daily in the framing of our everyday questions, but to facilitate students into philosophical praxis needs reinforcement across explicit and implicit learning. Within the implicit and explicit teaching models the teacher will be an instructor and a guide, but not every teacher will be able to use these in equal measures, and different subjects require different strategies. Using implicit methods should not dominate the teaching, they should be an enhancement with the objective of using both implicit and explicit, and a range of philosophical theories and systems to facilitate each method and strengthen the pedagogy of pre-service teachers. There is a trajectory from Socrates to humanism, but critical thinking taught explicitly seems to be the ideal place to begin a pre-service teacher and students' journey to philosophy. By beginning with Socrates, people can see the lineage from classical to modern thought and can begin to comprehend the historical context even though they are only learning specific skills at the moment. Incorporating critical thinking skills of deductive and inductive arguments are imperative to arts and sciences where the students need to be formal in their skills building and extend on the activities to formulate premises and conclusions. Therefore, philosophy can facilitate explicit teaching methods by using instructor modelling as a foundation of thought. The development of thought allows for more creative expression, and this is a steppingstone to implicit learning and potentially auto-didacticism in self-directed learners.

Philosophy is a lifelong journey of self-education, and as Socrates said, "the only thing I know for certain is that I know nothing." Even taking this one grain of truth into the classroom or pre-service teacher training can influence the creative minds and create cultural change. The assumptions should be tested and retested in the process of elimination until there are no other options left. Continuing the journey from Socrates could take a person in various directions to many systems of thought. Different philosophers will appeal to different people. Aligning teacher standards, pre-service teacher training, and teacher-student relationships to philosophy is a big undertaking that will require some testing to identify which theories operate within the objectives and aims of creating change and developing creative minds in arts and sciences. Thus, the importance of philosophy in education models of explicit and implicit teaching is that students as people need encouragement

to express themselves creatively. If the creativity contrasts with the instructor system, the student may go unrealised in their potential to be the person they want to be. Training pre-service teachers in implicit teaching methods and conceptual thinking through philosophy will help to facilitate the person the student wants to become and can encourage positive life choices by seeing the human, not the student. As a result, the inherent nature of these strategies could invoke the students to sustain positive relationships in school and home life. What philosophy trains students in above all else is thinking outside the box and seeing behind the curtain to find the truth of the moment, whether this is a statement, a story, a piece of art or literature. Developing creative minds through the integration of philosophical education within the teacher education curriculum, if effectively implemented, has the potential to enhance and influence current pedagogical practice via a full range of teaching methods that will train teachers to be conceptual thinking guides as well as critical thinking instructors. Without a philosophical understanding to engage and develop creative minds in 21st-century, pre-service teachers could be at a disadvantage across the AITSL teacher standards critically and conceptually. Philosophy could align these standards by challenging the way pre-service teachers' critique, question and formulate hypotheses, and conceptual, humanist theories of existentialism that may strengthen teacher-student relationships to draw students towards the larger world as global citizens with multicultural and empathetic values.

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A Grounded Theory Study of Internationalisation through an Australian and a Chinese university

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Overview

Internationalisation of higher education has become a predominant theoretical topic in research and well-received strategy for governments and universities. It has been frequently defined by researchers in their respective fields of research. This research presents a participation-orientated social-interactive theory of internationalisation that explains how internationalisation in higher education aims to construct a shared social platform through committed individual participation in an interactive social process of knowledge production and reproduction in and beyond borders, within and beyond university settings, and through the cooperative facilitation of institutional and individual efforts. Three key themes were found to strongly have influence on internationalisation: asymmetrical complication of conceptualisation; cooperative social construction; and committed individual participation. The findings of this study contribute to a new perspective on internationalisation studies.

Introduction

Escalating global interconnectedness is pushing cross-boundary interaction and the transfer of technologies, resources and knowledge. Globalisation, as an incubator of high fluidity of technology, knowledge, people, values, and ideas across borders, affects every country and district with individual histories, traditions, cultures and priorities (Knight, 1997); and specifically their higher education systems. Internationalisation of higher education propelled by technology, communication, trade, finance, travel, and migration has triggered unprecedented demands and challenges in the conventional perspectives of university. Under such tremendous forces of influence, the pursuit of a world-class university (Hazelkorn, 2015; Salmi, 2009), global citizenship (Rhoads & Szelényi, 2011; Tully, 2014), educational regional hubs (Knight & Lee, 2014; Mok & Yu, 2014), international branch campuses (Lane & Kinser, 2013; Wilkins & Huisman, 2011), multinational university (Kinser & Lane, 2011), cross-border education (Ziguras & McBurnie, 2015), and transnational education (Phan, 2017; Tsiligiris &

Lawton, 2018) are all constructs inhabiting the higher education sphere. However, the traditional university grounded in a teaching-research nexus, established on a single campus, is now not so much “a dying species as a distinct minority phenomenon” (Schreuder, 2013, p. 9). Though research on internationalisation have been conducted in higher education contexts, little research has theorised internationalisation from a non-Western perspective. Dominant Western theories have failed to inform a comprehensive understanding of internationalisation with the inclusion of different social entities. This study provided an alternative perspective to study internationalisation drawing on the constructivist grounded theory from an Australian and one Chinese university.

Globalisation, Internationalisation and Higher Education

As one of the driving forces in the transformation of higher education, as well as other sectors of our life, globalisation has been influencing higher education through catalysing communication and exchange, free from the bondage of localities. Giddens (1990) defines globalisation as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (p. 64), which makes education no longer occur just within a dedicated spot, but able to traverse beyond natural limits. Evidence indicates in 2019 that 492,185 international students came to study in China (Ministry of Education, 2019) and the number of international students reached 630,247 in Australia (Department of Education of Australian Government, 2019). It is speculated that the number of international students might increase to 8 million students by 2025 across the globe (QS, 2019). With the quickened fluidity of globalisation and the internationalisation of the higher education sphere, universities receive ever-increasing pressure from internal demand for improvement and external challenges for survival. As a response to globalisation (Stromquist, 2007), internationalisation has been subjected to strong influences by global interconnectedness and increased exchanges. Government and higher education institutions pay close attention to academic exchange and also appreciate the importance of higher education exchange in terms of regional social, cultural, and political communication. Hence, there is also an increase in both inter-regional and intra-regional cooperation and exchanges in the process of internationalisation of HE in response to globalisation (Held, 2000; Knight, 2016; Neubauer, 2012; Robertson, 2008). Countries and regions are actively participating in the internationalisation process of education. The common aim is not only to promote the development of education but also to enhance global competitiveness in terms of cultural and economic factors. With such a clear target in mind, strategies for internationalisation from different countries or regions take unique yet judicious approaches, which demonstrate the regional focus of internationalisation (Australian Government, 2015b; Hong Kong SAR Government, 2014; National Development and Reform Commission et al., 2015). However, with traditional universities transformed by globalisation, internationalisation, and increasingly instrumentalist approaches being adopted to

internationalisation, there is a devaluation of the meaning of internationalisation, and a lack of innovation (Brandenburg & De Wit, 2011).

Need for the Study

The various theoretical trends of globalisation mentioned above complicate the discussion of globalisation. As contemporary definitions of globalisation draw on Anglo-European and Western origins historically, culturally, and theoretically, it is variously called westernisation (Mehmet, 2001; Ritzer, 2010), colonisation (Ray, 2004; Smith & Ward., 2000), or neo-colonisation, a context in which local traits, cultures, and ideas are not duly considered. Trends of decolonisation (Berger, 2004; Mignolo & Escobar, 2013), and de-westernisation (Waisbord & Mellado, 2014) which take account of these imbalances have now been woven into globalisation studies. The literature on internationalisation and globalisation has been predominantly Anglophone, though more voices of internationalisation are emerging from southern countries (Almeida et al., 2019; Kruss et al., 2016; Majee & Ress, 2018; Singh & Han, 2017; Zhou & Wu, 2016). Contemporary higher education around the globe has been influenced by Western Anglo-European and American traditions in terms of philosophical base, and governance structure (Altbach, 1998; Kuroda, 2016; Marginson, 2011; Yang, 2002). Though the voices of diverse internationalisation experiences are increasingly published, and many non-Anglophone countries are participating in internationalisation, Anglophone countries are still the major players of transnational higher education (Breidlid, 2013, p. 2; Liu, 2021; Wilkins, 2016). Ng (2012) states that an imbalance of power exists between universities in the Asian region and those in Western countries, and further that HEIs in the Asia-Pacific region following the practice of the Anglo-American paradigm have experienced a decline or even a loss of their cultural traditions. Through these practices, western epistemology has a significant influence on the epistemological foundations of education systems across the global South and North. Such global knowledge asymmetries raise many concerns, such as brain drain, quality, accreditation, credential recognition, commodification, competition and profile (Knight, 2012). Hence, Garson (2016) argues that there is a need to reframe internationalisation. Internationalisation has not been positioned in a truly international perspective premised on international interactions and communications between universities from distinctive contexts. Sole reliance upon the study of universities from similar social and political backgrounds is limited in scope.

Research question

How is internationalisation imagined from universities from different geopolitical backgrounds?

Methodology

This study employed constructivist grounded theory to investigate the main research question (Charmaz, 2014). Constructivist grounded theory explores

the understandings, practices, reflections and challenges in the research settings and further constructs a theory of HE internationalisation. One Australian and one Chinese university were chosen as research venues. Thirty-two individual semi-structured interviews were analysed using constructivist grounded theory methodology (Charmaz, 2014). Moreover, relevant government and university documents related to international engagements were collected.

Data collection

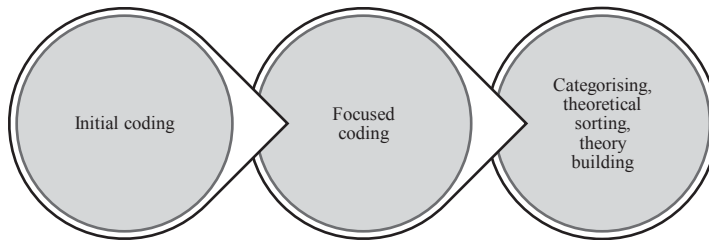
For this constructivist grounded theory research, interview and documents were considered as relevant sources of data. First, the interview is the most common source of data for grounded theory research, as grounded theory usually investigates the research questions through individual perspectives. Second, documents serve as another important source of data for this research. Apart from interviews as sources of data, grounded theory research incorporates varied data sources (Birks & Mills, 2015). Documents from the government and university levels were collected, as official documents reflect “shared definitions concerning respective topics, the power to enforce these definitions, and a frame to convince readers of their verity” (Charmaz, 2014, p. 48).

Concurrent data collection and analysis

In grounded theory research, data collection proceeds concurrently with data analysis. The researcher started data analysis from the first semi-structured interview. Once the interviews were transcribed, the coding and the analysis started. The products of analysis are concepts and are referred to either as concepts or codes (Corbin & Holt, 2011). During the analytic procedure, constant comparisons of different pieces of data were conducted to identify conceptual similarities and differences. Concepts that share a similar feature or purpose were grouped under the same conceptual heading (Corbin & Holt, 2011). All through the analytic procedures, memos, and informal analytic notes (Charmaz, 2014) were written by the researcher that theorised the relationships within and among the emerging codes and categories. The researcher delineated properties for inclusion within a specific code and theorised how codes and categories interrelated. The research conducted this process iteratively through the constant comparative method by moving back and forth in data. The researcher gradually linked initial descriptive codes into abstracted theoretical categories (Charmaz, 2014; Corbin & Strauss, 2015).

As the fundamental principle of concurrent data collection and analysis, the data analysis started with the first interview. The researcher coded the data with the help of NVivo 11, which provides the ease of storage for the codes, memos, properties, dimension, subcategories and categories. However, data analysis totally depends on the researcher’s theoretical sensitivity. As for the coding process, the researcher started from initial coding, then focused coding and finally came to the ultimate stage of categorising, theoretical sorting and theory building.

Findings



The findings presented the three major categories, *conceptualising*, *constructing* and *participating* in internationalisation were presented. The first category, conceptualising internationalisation, describes how internationalisation is conceptualised from different perspectives to achieve intended purposes. The second category, constructing internationalisation, introduces the regulatory and steering roles of government and the university in developing funding and implementing policies, guidelines, and other mechanisms to steer, enable and control internationalisation aspirations and practices. The third category, participating in internationalisation, addresses actual practices of participation and associated subcategories. These three categories with its subcategories and properties delineate the comprehensive framework of how internationalisation operates.

Conceptualising internationalisation

This refers to how internationalisation is conceived to achieve different intents or purposes and the discrete concepts that internationalisation incorporates. It presents the rudimentary notions or perceptions about what internationalisation can be in higher education contexts. Economic, diplomatic, social-cultural, and academic conceptualisations are the four subcategories combined under this category, exhibiting the different perspectives. Practitioners of internationalisation tend to conceptualise, plan, implement and evaluate internationalisation strategies out of economic considerations. Governments and universities alike value the importance of internationalisation as a financial benefit for the national economy and the growth of institutional funds. In government documents, as well as in the responses of interviewees from both universities, internationalisation was often portrayed as an industry with the capacity to bring financial benefit to the nation and university through full-fee paying international student enrolments, delivery of international programs and subsequent economic activities flowing from international student needs for employment, accommodation and social life (Australian Government, 2015b, ACT Government, 2016; Government of Western Australia, 2018; Northern Territory Government, 2013; NSW Government, 2019; Queensland Government, 2016; Tasmanian Government, 2017; Victoria State Government, 2016).

Diplomatic conceptualisation views internationalisation through diplomatic measures aiming to develop and manage the relationships between nations. A diplomatic purpose for internationalisation claims to bring countries, institutions and individuals together through political ideologies, national aid packages, newer forms of global influence such as soft power and global reform through structural change. Those influences come from historical traditions and it affects contemporary positioning in forming partnerships. According to an interviewee (Australian #10), “there are still also fundamental, ideological, political positions that nations take, and our alliances around those tend to be Western”. There are “traditional European connections we [Australia] have with the UK and Europe. So, when it comes to ideological and political positioning very often, we line up with those partners” (Australian #10). A political rationale is a common feature of diplomatic internationalisation across interviewees from both universities. A common partnering mechanism, the Memorandum of Understanding (MOU) is often used between universities and is “part of the political rationale behind it” (Australian #11). Respondents from the Chinese university had similar reflections about the political and diplomatic view of internationalisation, stating that:

“[internationalisation] is a government initiative, more like a political task to strengthen the diplomatic ties with our neighbouring countries” (Chinese #5).

Social-cultural conceptualisation tends to perceive internationalisation as a way to promote exchanges, and understanding of social and cultural factors. With the intensified mobility of people through exchanges and via contact with people from different linguistic and cultural backgrounds, mutual cultural understanding and communication become imperative in smoothing the purpose of socio-cultural engagement. Intercultural experience and competence become imperative with the social awareness of international experience as a result of the elevated social mobility between cultures. According to interviewees (Chinese #8), there are “need for talents with professional knowledge as well as cross-cultural competence” and “to cultivate students with international vision, and intercultural competence” (Chinese #13). Academic conceptualisation involves the view of employing internationalisation to achieve various academic purposes. The academic demand for educational resources to meet social needs is evident for internationalisation, especially when there is an “inadequacy of [the] education system” (Chinese #2). According to this interviewee (Chinese #2), “when the education resources cannot meet the need of social development, people will turn to different sources. This is what I think how internationalisation works”, which “truly reflects the need of students and need of society”. Internationalisation for knowledge exchange and production arises as an essential property of the academic conceptualisation of internationalisation. According to one interviewee (Australian #3), “university is about producing, generating and engaging with knowledge”. Internationalisation facilitates knowledge exchange and production. An interviewee from the Chinese university (Chinese #13) stated that “through internationalisation, we could send

more students abroad for knowledge and skills as well as cultural experience”. Internationalisation of HE encompasses reform strategies for contemporary education systems, with the introduction of international curriculum and resources, academic exchanges and cooperative agreements. As indicated by another interviewee (Chinese #11), internationalisation is “a way to reform our education system, starting from a little bit, curriculum, pedagogy, etc. then to administration and the idea of running a university”. Moreover, “internationalisation should be the openness of the education system that accepts students from different countries and cultural backgrounds” (Chinese #6).

Constructing internationalisation

Describes the construction of an ambient social environment from the national and institutional perspectives. Constructing internationalisation as a category is influenced by the conceptualisations of internationalisation and exerts an impact on the ensuring category participating in internationalisation. This category incorporates government framing internationalisation, university constructing internationalisation and institutional collaborations.

Government framing internationalisation

The subcategory of government framing internationalisation reflects strong institutional forces framing international initiatives in this study. Governments lead and promote internationalisation through properties of government initiatives, funding policies, legal framework, and community engagement. Internationalisation is substantially initiated and facilitated by the national government through government documents, strategies, plans and initiatives, which serve as the dominating national forces that steer the construction of internationalisation. Strong government initiatives for internationalisation are presented as a significant driving force for internationalisation in both China and Australia. Government funding is the most substantial rationalisation of the government initiative to internationalise. The provision of finance facilitates the operational development of government initiatives and strategies. The construction of internationalisation also necessitates a legal framework to safeguard international activities. Legal frameworks emerge as a predominant issue in which the internationalisation of HE operates in both contexts. It provides guidelines for education providers from student application, visa application, all the way through to quality assurance of education. The fourth property of government framing of internationalisation underscores the significance of community engagement for sustainable internationalisation practice. The mobility of individuals triggered by internationalisation necessitates the basic requirement for individuals to live and work in the host country. Such social engagement is affected by government policies concerning migration and employment opportunities. With all these properties, governments provide the framework within which individual universities act in their specific contexts.

University constructing internationalisation.

With government framing internationalisation in the desired direction through policy directions, funding policies, and regulations, universities execute different initiatives and strategies to construct institutional contexts of internationalisation by proposing distinctive initiatives and strategies, funding schemes, branding, and collaboration initiatives. University initiatives and strategies manifest universities' efforts to internationalisation. Corresponding to Government internationalisation initiatives, the making of university initiatives and strategy for internationalisation involves the undertakings that universities aim to achieve. It is quite significant in the aspect of the planning of international engagement. University funding, like government funding to promote internationalisation, supports the internationalisation efforts of the university. Universities utilise different government scholarships and university-funded scholarships to promote varied international engagement. In the international environment, the eminence of the international profile of the university serves as a justification of its academic standing. Hence constructing an international profile becomes another important property. An international profile projects certain appeal that can animate international engagements. Universities have been playing a significant role in the building of a profile to present an attractive institutional image to the public and international fields. To achieve an esteemed international profile, the inherent factors include "ranking and branding", "social and geographical factors", and "word of mouth". Constructing partnerships and collaboration is an important approach for enduring and sustaining internationalisation. Universities have been working actively in collaboration with other international universities in academic or research-related aspects. These partnerships and collaborations include but are not limited to degree programs, exchange programs and so on. and research collaborations, proposals from senior management, and political reasons. University plays a very important role in the academic construction that aims to provide apposite conditions to enhance international engagements.

Institutional Collaborations.

Institutional collaboration gives prominence to the consistency between government and university initiatives in the construction of internationalisation, in which they formed systematic institutional practices, yet functioning on different levels. The initiatives described in *government framing internationalisation*, and those described *university constructing internationalisation*, form collaborative alignments. It is an achievement that cannot be attained singlehandedly, as one interviewee (Australian #4) states "my view is that universities can't do this independently of the government in business". According to another interviewee (Chinese #11), "internationalisation relies upon the overall effort of the society, or at least, from the university perspective, it is the responsibility of government and university".

Participating in Internationalisation

Participating in internationalisation indicates the actual international engagements and activities taking place in and beyond the university setting as part of the internationalisation process and how individuals aspire towards international and local participation. Participating in internationalisation receives significant impact from different strategies and internationalisation initiatives coming from the category of constructing internationalisation and in which the approaches and tactics where internationalisation is practised. This category includes individual aspiration, international and local participation.

Individual aspiration

Individual aspiration reveals strong personal motivations and initiatives to achieve international engagement, which includes but not limited to personal academic motivation, professional development motivation, mobility programs, research collaborations, and degree programs. Students and staff as individuals constitute the dynamic factor, which demonstrates passionate aspiration in the participation of internationalisation through international and local participation. Interviewees expressed strong involvement in international activities and research collaborations out of personal motivation. They get involved in international engagement not only because of the government's encouragement and support for research collaboration but also their individual desire to be known academically both domestically and internationally. Interviewees identified that international engagement was primarily by "personal interest" (Australian #10, Chinese #4, 6, 9) and "opportunity that comes that I take up" (Australian #10).

International participation

International participation describes the situation when individuals depart from their local venue and engage with the academic provision in another social venue. These activities include domestic students going to international universities for part of or the whole session of their higher education, staff mobility programs, and international academic research. Student international participation is one important property of international participation. With the increase of public awareness of the importance of international learning and experience for future learning and employment, studying in international universities has become very popular. Outbound domestic students going to international universities for part of or their entire study journey is the vital factor in internationalisation. According to the findings in category two, constructing internationalisation, student mobility through different programs and funding schemes are designed to promote students with different pathways to complete their studies.

Staff international participation can take place through different activities such as mobility programs, international study or research and other academic-related travels. Their international engagement introduces international experiences into the local setting, which contributes further to the local participation described

in *local participation*. Promoting staff mobility as a way to increase staff international experience is encouraged by universities, aiming to increase the international experience and international engagement of staff. According to an interviewee (Australian #12), the university is “proactively pushing to have more international engagement”. “University is encouraging, supporting staff to do global research, collaborative research” (Australian #14), which is a theme of universities in Australia.

According to an interviewee (Chinese #9), “As an academic in the university, we are always under pressure for academic achievement and publications. Many of our colleagues go to other countries for a higher degree to lift the research power of the university”.

Local participation

Apart from entering international contexts, HE internationalisation by increasing participation in the local context becomes indispensable. The subcategory of local participation brings international elements into local environments involving people and resources in terms of teaching, learning and research. Local participation differs from international participation in that it involves the inbound mobility of students and staff and introduces international academic practices into local HE contexts. Different to sending students through mobility programs to international contexts for the academic, social and cultural experience, student local participation gives emphasis to providing an academic, social and cultural environment in the local contexts to boost participation from both international and local students. The recruitment of international students to participate in the local university has been identified as a predominant international strategy at government and university levels; as a distinct indicator of the internationalisation of a university because it is claimed that the experience of international students promotes deep social, cultural and economic linkages (Australian Government, 2015a). Government regard inbound international students as a central platform for the internationalisation of HE. For the Australian government, onshore international students always remain the core issue in international education. The Chinese government also promotes the recruitment of onshore international students as an approach for international university engagement and cultural exchange. Internationalisation needs staff who are internationally oriented and capable of teaching, research and managing with an international perspective or experience that contributes to the local participation of internationalisation. International faculty and local staff with international experience are the contributing factors of staff local participation. According to an interviewee (Chinese #2), “the university needs international experts to bring in international expertise, perspectives and thinking. It is the same as sending our lectures overseas. We want them to bring international views and expertise into classrooms and research”.

Staff with international experience greatly contribute to the local participation, as they play a pivotal role in internationalisation through their experience of international

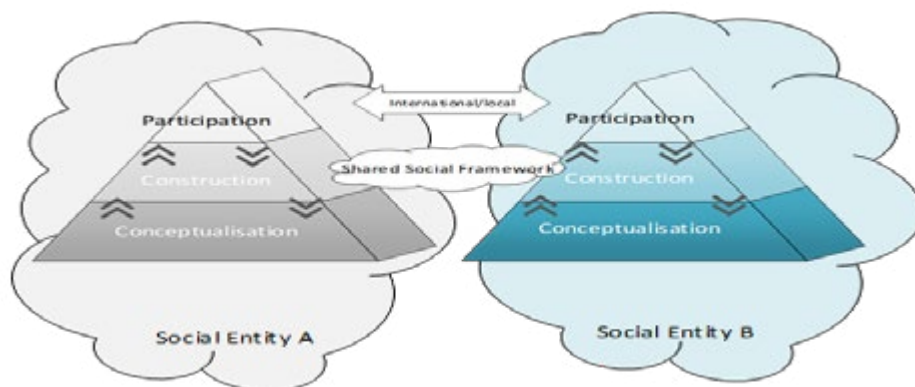
academic mobility and international engagements. An interviewee (Australian #9) suggested that “manpower, having qualified academic staff probably is the biggest factor” in internationalisation. Similarly, in the Chinese university, the need for staff with international experience is highlighted by interviewees. Interviewees acknowledged the importance of international experience in teaching, research, international collaboration, and internationalisation of the university in general. International staff create a high sense of cultural diversity. Such diversity of international staff was exemplified by one interviewee (Australian #12), “we have a very diverse staff. I got staff members from Lebanon, Malaysia, India, China, Germany, Greece, UK, and Australia”. One interviewee (Chinese #9) confirmed that “staff with international academic experience is definitely an advantage in the horizon and knowledge scope,” which is “greatly beneficial to student learning” and “academic research”.

A theory: Participation-orientated social-interactive theory of internationalisation

This study achieved a participation-orientated social-interactive theory of internationalisation aiming to build an imaginary. According to the new theory, HE internationalisation aims to

construct a shared social platform through the voluntary participation in an interactive social process of knowledge production and reproduction in and beyond borders, within and beyond university settings, through the cooperative facilitation of institutional and individual efforts.

According to the new theory, internationalisation occurs between social entities, aiming to construct a shared social platform that promotes participation. This theory integrates the three major categories of *conceptualising, constructing and participating* in internationalisation and their properties and manifests in an internationalisation imaginary with three respective phases, *conceptualisation, construction, and participation*. Each of the three-layer pyramids of conceptualisation, construction and participation indicates a particular internationalisation cycle in its designated social entity. This participation-orientated social-interactive theory of internationalisation claims that internationalisation results from the engagement between different social entities. In the three-phase framework conceptualisation, construction and participation in different institutions is connected through key features of the new theory. These key features serve as the bonding agents that cement the entire theoretical framework.



Key Feature One: Knowledge Production and Reproduction

Knowledge production and reproduction is the first key feature of the new theory and works against the neo-liberal perspective of profit generation and hegemonic power (Bamberger et al., 2019) and the dynamics and driving force of changes (Chen, 2016). From conceptualising internationalisation, knowledge as the altruistic purpose is the inherent base of four different subcategories namely, economic, diplomatic, cultural and academic conceptualisation. In the construction phase, the initiatives and strategies from government and university are directed towards the construction of a social and academic environment that is conducive to knowledge production and reproduction. As for participating in internationalisation, individual aspirations and academic pursuits in international contexts promote the mobility of individuals and contribute to knowledge production and reproduction in a local or international context. Knowledge production marks the core advantage of the university in knowledge creation, with a supportive institutional culture as the facilitator, with prestigious talents in teaching and research positions as the sustainable basis, with substantial funding as the material support, and with research production as the most significant indicator. The knowledge has gone beyond the conventional perception of traditional academic knowledge but the knowledge that “is produced in-use, linked to the functional imperatives of the world of work” (Olssen & Peters, 2005, p. 330). Knowledge production and reproduction are achieved through the mobility of individuals and their dedicated participation. Individuals engage internationally not simply for acquiring knowledge, but also so that their learning could be reproduced. Through the mobility program, staff or students can get specific knowledge in their academic sphere. However, the value of their knowledge can only be realised through reproductions in the form of lectures, research publications, migration and employment. The reproduction of the knowledge acquired in international engagement in local or international contexts is what keeps internationalisation sustainable.

Key Feature Two: Dissolved National Boundaries

The second key feature of the new theory is presented in the fact that internationalisation has dissolved the physical national boundaries and occurs both within and beyond the university settings. Conceptualising internationalisation prescribes the internationalisation of HE as occurring between different social entities. From the economic conceptualisation, there is the export and import of international education with full-fee-paying students as the core. The diplomatic conceptualisation clearly marked that HE internationalisation has already gone from the university setting through political exchanges and soft power influences. Moreover, the social-cultural and academic conceptualisation have also demonstrated intense cross-border features in internationalisation. The second construction phase distinctively shows HE internationalisation as a multi-layered perspective consisting of both government and university. The whole social construct has been involved in HE internationalisation. From government legal frameworks, migration and employment policies, internationalisation of HE has become part of the community building that affects the long-term social construct. The participation phase is manifested by international and local participation, which is characterised by outward mobility and local academic activities. The student and staff mobility across borders and across university settings makes participation in a different academic environment possible.

Key Feature Three: Interactive Social Process

Interactive social process, as the third key feature, indicates that with HE internationalisation extending beyond geopolitical borders and the physical setting of universities, it has already become a social negotiation process between societies. Though, HE internationalisation is visualised differently by various social entities, the nature of internationalisation itself requires mediation of the conceivable intent and purposes in international contexts. The construction phase highlighted the institutional initiatives and strategies used to construct a social platform through an interactive process. Government and university dedicate organisational efforts to create a channel through which societies interact with funding, policies, legal frameworks, migration and employment, and academic environments. The participation phase features interaction through local and international participation in the form of mobility across different social entities. With individuals participating in the internationalisation process, their interactions in different social and academic environments mark the social communication that is institutionally initiated but individually boosted. The new theory holds that the internationalisation process extends between different social entities but is not limited to a single institution. The theory is grounded on Hudzik's external frames of reference (Hudzik, 2015). The new theory claims that internationalisation does not occur in confined institutions but extends to external counterparts. The conceptualisation of internationalisation is based upon the historical past of each venue, upon which contemporary internationalisation practice is based. The geopolitical, social and economic influences in one social entity thwart

internationalisation between social entities, as different social entities have their own internationalisation processes. Yet, the social-interactive feature of this new theory captures facts that internationalisation does not occur in solitude but rather is an inter-institutional, inter-system process. Different social entities serve as the referencing points for the others in their respective contexts.

This theory views internationalisation as an interactive process occurring between different social entities. The singularity of the cyclical process of Knight fails to explicate the sophistication of internationalisation as it does not simply occur in one social context but in multiple contexts. Though, Hudzik's comprehensive internationalisation sees the social changing forces, it only sees them from a single institutional perspective. With internationalisation occurring between countries, countries become each other's referencing point. Each country and university have its own local traditions and foreign influences affecting HE internationalisation. The participation phase functions as a bonding phase that conjoins internationalisation processes with/in other social contexts, which makes HE internationalisation become an activity of engagement among and between different societies. The participation-orientated social-interactive theory of internationalisation acknowledges the different practices between countries and differs from previous internationalisation studies, where the focus has been from a single institutional perspective. It requires the mutual efforts of international communities to function. With the cooperative effort from social entities, the local interacts with the international and eventually localises the international.

Key Feature Four: Cooperative Facilitation

The construction of this shared social platform to facilitate individual participation necessitates cooperative facilitation from institutional and individual efforts. Sustainable internationalisation of HE occurs with joint effort from institutional and individual levels, manifested through the constructing and participating in internationalisation respectively. The institutional and the individual levels maintain a symbiosis with institutional policies in promoting individual participation. Individual international engagements mobilise the process of internationalisation by personal development and the institutional by overall development. Governments and universities construct social and policy frameworks to facilitate the internationalisation of HE. From the second category of the findings, constructing internationalisation, it can be seen that governments, universities, and individuals have their distinctive initiatives. There are national policies to promote international engagement, such as funding of programs, immigration policies, and so on. There are university policies for the promotion of internationalisation, recruitment of prestigious intellectuals, international student support. Institutional internationalisation builds a common environment that facilitates participation by individuals. Individuals who aspire to engage in international activities by which they can enrich and promote their academic profile demonstrate a different way from the institutional way of making internationalisation. Individuals demonstrate strong aspirations and motivations

for participation in internationalisation. Yet, such individual international aspiration operates within an institutional framework.

Key Feature Five: Shared social platform

The fifth key feature is the result of internationalisation as an interactive social process towards a *shared social platform* rather than as a solitary organisational objective. The heterogeneous social and educational contexts necessitate a shared social platform for the mediation and translations required to achieve a purpose and to build mechanisms that promote participation. As the new theory acknowledges that internationalisation occurs between social entities, the new theory constructs a shared social framework between social entities. This generates interaction between different government initiatives and university strategies with the expectation to promote individual participation. Such a shared social framework corresponds with the provision of an environment (Coelen, 2016), but extends the provision of an environment to an inter-social level. The shared social framework constitutes the collective of institutional initiatives, strategies, funding, legal framework, and social engagements.

Key Feature Six: Individual Participation

Upon the shared social framework, individual participation is the sixth feature in this new theory. Instead of focusing primarily on the institutional perspective, the newly derived theory acknowledges the importance of individual participation in the process, which Knight's successive modifications fail to discern (Knight, 1994, 1997, 2004). Participation in the internationalisation of HE as an interactive social process shifts the focus of internationalisation from the institutional perspective to the individual perspective. Individuals as a vibrant force in institutions are the dynamic factor in internationalisation. Through their international and local participation in international or domestic venues, individuals become the linking factors with their study, researching, migrations and work. Individual participation deviates from the predominant concept of internationalisation abroad and internationalisation at home (Beelen & Jones, 2015; Knight, 2008), as being two different approaches. It marks the importance of participation in the internationalisation of HE processes. However, internationalisation abroad and at home do not comprise the total of internationalisation but are merely two related initiatives utilised to achieve curriculum internationalisation and/or mobility. Neither captures the dynamic interaction of internationalisation as a force between nations and the significance of internationalisation beyond institutional settings. Instead of focusing solely upon mobilities, individual participation draws on knowledge production and reproduction to highlight the importance of knowledge in internationalisation process. In Coelen's learner-centred internationalisation, the final aim of the provision of an environment for students is to achieve high learning outcomes (Coelen, 2016). However, the learning outcomes truly reflect a limited aspect of the importance of academic values. This participative approach takes knowledge as the core of the internationalisation initiative. The leading

argument is that HE internationalisation builds national prosperity through the mobility of people and resources which brings welfare to the nation through participation in exchange that concentrates on knowledge development.

With individuals moving across different social entities, the participation-orientated social-interactive theory of internationalisation sees that it is necessary and imperative for a common pathway or platform that individuals can engage both academically and socially. The existence of different academic and social structures between social entities makes it hard for individuals to relocate from one venue to another. Hence, different social entities need to build academic and social passages that can assist mobility between different social entities, which is the utmost goal of the participation-orientated social-interactive theory of internationalisation.

Conclusion

Internationalisation is theorised as a process to build an internationalisation imaginary conceptualised according to respective social, political, historical and educational contexts. The participation-orientated social-interactive theory of internationalisation shifts the perspectives from economic, diplomatic to knowledge based social interaction. The theory is positioned across social entities with distinctive social and cultural backgrounds, which holds more credibility in the course of internationalisation.

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Parental Stressors and Psychological Wellbeing of Parents of Children with Special Needs: Implications for Counselling

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Overview

Parenting stress constitutes a major challenge not only to the parents, children, and families but also to counsellors, special educators, and society at large. It is worrisome that parents of children with special needs tend to be experiencing higher stressors which may affect their mental health. This study examined parental stressors, types of special needs, and psychological wellbeing of parents of children with special needs in Lagos State, Nigeria. Two research hypotheses guided this study, and a descriptive survey research design was used in the study. Three hundred parents of children with special needs were sampled using a stratified sampling technique (150 mothers and 150 fathers) from fifteen (15) public and private Special Education Needs Schools (SENS) in Lagos State, Nigeria. A 30-item researcher-made questionnaire titled Parental Stress and Psychological Wellbeing Questionnaire (PSPWQ) was used for data collection. The questionnaire has a reliability coefficient of 0.74. The data collected were analysed using two-way Analysis of Variance (ANOVA) and Fisher's Least Square Method statistical tools at 0.05 level of significance. Among the analysed results, the study showed that fathers have significantly higher psychological wellbeing than mothers. Other results are well captured in the findings. The implications for counselling were equally discussed based on these findings. The study recommends among others counselling interventions and programs that can reduce parental stress, particularly child-related stressors and promote effective social support to help parents of children with special needs cope with their parental stress.

Keywords: Parental stressors, children, special needs, degree of needs, psychological wellbeing, counselling intervention

Introduction

Parents all over the world experience one stress or the other as they try to manage the challenges of running their homes and caring for their children (Ranta, Sharma, and Gupta, 2015; Deckard, Chen and Mallah, 2013; Deater-Deckard, 2008; Emerson 2003). Parenting is all actions relating to the raising of children (APA, 2022), constituting a collective activity and interventions of parents and others outside the nuclear family (Clermont-Mathieu and Nicolas, 2015). Thus, it requires the parental deployment of personal skills and knowledge in protecting, nourishing, guiding and providing for the children. The unique skills, knowledge and capacities of parents in managing their thoughts and emotions when faced with stressors contribute to their parenting stress level (Duncan, et al. 2009). Parenting stress can be seen as the distress parents feel when it seems that they cannot cope with the demands of parenting or the resources for meeting the demands (Holly, Fenley, Kritikos, Merson, Abidin, & Langer, 2019). Parental stress is the pressure that parents experience due to child rearing, socio-cultural and environmental factors, everyday life challenges and responsibilities such as child illness, sleep deprivation, socio-economic factors, single parenting, separation, unemployment, marital decomposition, family income and disease severity, poverty as well as the cumulative daily hassles of childrearing (Cronin, Becher, Christians and Debb, 2015; Duncan, et al. 2009; Lee, Chen, Wang, and Chen, 2007). It can also be seen as the pressure parents experience in their interactions with their children (Abidin, 1990). The experiences may be in form of guilt, depression and anxiety among others (Baker, McIntyre, Blacher, Crnic, Edelbrock and Low, 2003, Emerson 2003) which can lead to aversive psychological and physiological reactions such as the feeling of inadequacy, defensiveness and guilt that can affect psychological wellbeing. There is a difference in the level of parenting stress among parents of able children and children with special needs (Wang, Michaels and Day, 2011).

Characteristics of parents, children and their relationship can also lead to parenting stress (Misri, Kendrick, Oberlander, Norris, Tomfohr, Zhang, & Grunau, 2010), especially when it concerns children with special needs (Cronin et al, 2015) because the stress in managing children with disability depends on the type and/or severity of the disability, age, and visibility of the disability (Gallagher and Whiteley, 2012). Children with special needs are children that have been diagnosed with developmental, physical, sensory and behavioural problems such as Sensory impairment [low Vision/Blindness and Hearing Loss/Deafness], Behavioural disorders [attention deficit hyperactivity disorder (ADHD) and Conduct disorder], Developmental disorders [Down Syndrome and Autism Spectrum Disorder (ASD)]. Children with special needs (CSN) are children who have a variety of health, developmental, behavioural and neurological problems (Spratt, Saylor and Macias, 2007). Having a child with special needs may affect the normal development and daily functioning of the child, parents and the family because of the level of care the child might need based on the prevalent symptoms, treatment modalities and available resources (Hidangmayum and Khadi, 2012; Gupta, 2007).

Other social factors such as attitudes in society toward disability and availability of services to children with disability also form part of parental stressor (Gallagher and Whiteley, 2012). Parents of children with developmental disabilities, especially Autism Spectrum Disorders (ASDs), are vulnerable to high levels of parental stress (Estes, Munson, Dawson, Koehler, Zhou and Abbott, 2009). Parenting stress levels are higher in parents of children with special needs (Wang and Jong 2004). The way the family functions in response to the child's disability affects levels of stress experienced by parents (Abbeduto, Seltzer, Shattuck, Krauss, Orsmond, and Murphy, 2004) which include but are not limited to special health care demands, financial demands, continuous monitoring and accompanying of the child coupled with constant supervision which interfere with parents' daily activities. Parents and family characteristics such as social, economic, personality traits, past experiences, age, education, career, income level, perceptions about disability and beliefs about the ability to affect the development of a child contribute to parental stressors (Gallagher and Whiteley, 2012). Parents of children with disability experience distinctive kinds of stresses and feelings of crisis due to the challenges of dealing with behavioural, developmental, and intellectual challenges of their child (Mount and Dillon, 2014). Gender characteristics can also influence the level of parental stress (Crnic & Low, 2002). Different levels of stress experienced by mothers and fathers of children with special needs may be explained by gender roles connected to work and child rearing (Gray, 2003). The psychological wellbeing of parents of children with special needs is important because of the high correlation between parental mental health and children's outcome.

This explains the rationale for this study which was premised on the ongoing concern for the psychological wellbeing of parents of children with special needs based on their parental stressors which tend to make them frustrated, helpless, psycho-socially maladjusted and may affect their mental health. Consequences of parental stressors among parents of children with special needs such as the high correlation between parental mental health and children's outcome, loss of social status and family pressures affect their mental health (Mount and Dillon, 2014). Therefore, the study was designed to understand how parental stressors and types of special needs could influence psychological wellbeing of parents of children with special needs.

Statement of the problem

The psychological wellbeing of parents has been on the decline, and trend has been on the increase in recent time due to the economic downturn all over the world occasioned by COVID-19 pandemic (APA, 2022). Parental stressors seem to be negatively impacting due to the high cost of living, security challenges and child upbringing among others. Parents of children with special needs are not exempted from this problem. This is because children with special have more behavioural, intellectual and developmental problems, which may trigger more parenting stress (Langer, 2019). The level of care the child might need with the prevalent symptoms, treatment modalities and available resources which might

add to the parental stressors and may affect their psychological wellbeing. Many of the parents of children with special needs are experiencing mental health issues due to the tasks of childcare, training, rehabilitation, treatment and teaching among others (Deckard, Chen and Mallah, 2013). Counsellors, special educators and other concerned stakeholders are worried based on the influence the decline in psychological wellbeing may have on the parents, children and the society at large. More importantly, previous studies have shown a high correlation between parental mental health and children's outcome (Ranta, Sharma, and Gupta, 2015; APA, 2022). In Nigeria, there is a dearth of studies on parental stressors that take gender and types of special needs on the psychological wellbeing of parents of children with special needs into consideration. A few studies in this area centred on the effects of those challenges of children with special needs on the diagnosed children. Thus, the need to investigate these parental stressors, types of special needs and psychological wellbeing of parents of children with special needs in Nigeria became necessary.

Significance of the study

The study is significant because it deepens understanding of the underlying nuances between parental stressors, types of special needs and psychological wellbeing of parents of children with special needs. The findings revealed meaningful evidence for the validation of the mental health of parents of children with special needs. Moreover, the significant path from parental stressors through types of special needs to the psychological well-being of parents of children with special needs sheds further light on the complex interrelationships among these variables. This study made a substantial contribution to the existing body of literature on parental stressors, types of special needs and psychological wellbeing of parents of children with special needs and to understanding the issues affecting this population thereby removing them from obscurity, validating their experiences and the need for counsellors and special educators to work with this population. It is likely that mental health improvement programs and training on coping abilities may help the functioning of couples if provided by supporting services to parents of children with special needs.

Purpose of the Study

The study investigated the parental **stressors, types of special needs and psychological wellbeing of parents of children with special needs** in Lagos State, Nigeria. Specifically, the study among other things seeks to examine if there is any gender difference in parental stressors on the psychological wellbeing of parents of children with special needs. It is the aim of the study to know if there is any difference in the psychological wellbeing of parents of children with special needs due to the categories of special needs of their children.

Research Hypotheses

The following hypotheses guided the study:

1. Gender difference in parental stressors does not significantly influence psychological wellbeing.
2. There is no significant difference in the psychological wellbeing of parents of children with special needs due to their categories of special needs and types.

Research Methodology

The study used a descriptive research design approach. The target population was all parents of children with special needs in Lagos State, Nigeria. Lagos State was chosen for the study because it is the commercial nerve of the country and hosts many industries, companies and government parastatals coupled with a good number of universities and other higher institutions of learning. These attractions make it highly populated because people from different parts of the country go there to work, school or both. Again, it has the highest Special Education Needs Schools (SENS) in Nigeria which make parents of children with special needs accessible. Three hundred (300) parents (father/mother or both) of children with special needs were sampled from fifteen (15) Special Education Needs Schools (SENS) using a stratified sampling technique (150 mothers and 150 fathers). The stratification was based on gender, Types of special needs (sensory impairment, behavioural and developmental disorders) and forms (Sensory impairment [low Vision/Blindness and Hearing Loss/Deafness], Behavioural disorders - attention deficit hyperactivity disorder (ADHD) and Conduct disorder], Developmental disorders [Down Syndrome and Autism Spectrum Disorder (ASD)]). Twenty-five (25) mothers and twenty-five (25) fathers were selected from each of the fifteen (15) Special Education Needs Schools (SENS) used for this study. Again, having a child between 3-12 years old with one of the above-mentioned special needs is also criteria for inclusion. The emergent sample is represented in Table 1 below.

Table 1: Sample characteristics of parent respondents.

Variables	Forms				Total
	Form A		Form B		
	Female	Male	Female	Male	
Sensory Impairment	25	25	25	25	100
Behavioural Disorders	25	25	25	25	100
Developmental Disorders	25	25	25	25	100
Total	75	75	75	75	300

Research Instrument

A 30-item researcher-made questionnaire titled Parental Stress and Psychological Wellbeing Questionnaire (PSPWQ) was used for data collection. The instrument was adapted from Parental Stress Index (PSI) revised by Abidin, Flens and Austin (2006). The instrument has three sections (Sections A, B and C). Section A focused on personal information with respect to the type of special needs of their children, types and forms exhibited, age of children, marital status and gender. Section B comprised 20 items measuring parental stress divided into four parts made up of five items eliciting information on parenting stress, parent-child dysfunctional interaction, difficult child, and role conflict. Section C comprised 10 items that measure parental psychological wellbeing. Response to each item is placed on a 4-point Likert type scale ranging from strongly agree to strongly disagree. The sum of all the responses in each comprises the participants rating on the variable.

A pilot study was carried out using test-retest method to establish the reliability of the instrument. Thirty parents of children with special needs had the instrument administered to them twice given a two-week interval. The result showed a calculated correlation coefficient r-value of 0.68 for parenting stress and a calculated r-value of 0.72 for psychological wellbeing as well as an overall calculated r-value of 0.61. These coefficient values were accepted as reasonably high given the complexity in human behaviour being measured hence appropriate for use in this study. The data collected were analysed using two-way Analysis of Variance (ANOVA) and Fishers Least Square Method statistical tools at 0.05 level of significance.

Results

Hypothesis one stated that gender difference in parental stressors does not significantly influence psychological wellbeing of parents of children with special needs. The result of the analysis is presented in table 2 below.

Table 2: Two-way ANOVA of influence of gender difference in parental stressors on the psychological wellbeing of parents of children with special needs.

Stressors	Gender	N	\bar{X}	SD
High	Female	65	54.63	3.19
	Male	47	56.25	5.28
Moderate	Female	52	56.97	2.47
	Male	55	57.22	4.37
Low	Female	33	57.69	5.13
	Male	48	58.46	4.32

Sources of Variation	Sum of Squares	Degrees of Freedom	Mean of Squares	F-ratio
Gender	106.45	1	106.45	3.22
Stressors	289.56	2	144.78	4.38*
Gender/ Stressors	62.48	1	62.48	1.89
Within groups	9752.70	295	33.06	
Total	10211.19	299		

*Significant at 0.05; df=1, 2 and 295; critical f=3.86 and 3.05 respectively.

Table 2 shows that a calculated f-value of 3.22 resulted as the difference in psychological wellbeing of parents due to gender. This calculated f-value is significant since it is greater than the critical f-value of 3.05 given 1 and 295 degrees of freedom at 0.05 level of significance. This means that fathers have significantly higher psychological wellbeing than mothers. Table 2 also indicates that a calculated f-value of 4.38 resulted as the difference in the psychological wellbeing of parents due to stressors. This calculated f-value is significant since it is greater than the critical f-value of 3.86 given 2 and 295 degrees of freedom at 0.05 level of significance.

Further analysis of data using Fischer’s least square method to do a pair wise comparison of the group means (x) so as to establish the trend of the difference was done. The comparison shows that parents who experienced high parental stress significantly have lower psychological wellbeing than those who experienced moderate parental stress (t=2.33; df=217; critical t=1.98; p<0.05). Similarly, parents who experienced high parental stress significantly have lower psychological wellbeing than those who experienced low parental stress (t=3.42; df=191; critical t=1.98; p<0.05). Again, parents who experienced moderate parental stress significantly are similar in psychological wellbeing as compared to those who experienced low parental stress (t=1.27; df=186; critical t=1.98; p<0.05).

It is also observed in table 2 that a calculated f-value of 1.89 resulted as the difference in psychological wellbeing due to interaction between gender and stressors among parents. This calculated f-value of 1.89 is not significant since it is less than the critical f-value of 3.06 given 1 and 295 degrees of freedom at 0.05 level of significance. Hypothesis two in the null form stated that there is no significant difference in the psychological wellbeing of parents due to special need type and forms. Two-way analysis of variance was used for data analysis and the result is presented in table 3 below.

Table 3: Two-way ANOVA on types of special needs, forms and psychological wellbeing of parents.

Types of Special Needs	Forms	N	\bar{X}	SD
Sensory Impairment	Low Vision and	50	59.88	3.62
	Blindness	50	60.45	2.19
Behavioural Disorders	Hearing Loss and Deafness			
	ADHD	50	57.24	1.99
	Conduct disorder	50	58.35	4.06
Developmental Disorders	Down Syndrome	50	56.73	5.44
	ASD	50	55.89	4.36

Sources of Variation	Sum of Squares	Degrees of Freedom	Mean of Squares	F-ratio
Types of Special Needs	234.78	2	117.39	3.53*
Forms	101.25	1	101.25	3.05
Types of Special Needs/ Forms	69.36	1	69.36	2.09
Within Groups	9805.80	295	33.24	
Total	10211.19	299		

*Significant at 0.05; df= 2 and 295; critical f= 3.04.

Table 3 shows that a calculated f-value of 3.53 resulted as the difference in the psychological wellbeing of parents due to the special needs type of the children. This calculated f-value of 3.53 is significant since it is higher than the critical f-value of 3.04 given 2 and 295 degrees of freedom at 0.05 level of significance. Further analysis of data using Fischer’s least square method wherein pairwise comparison of the group means (\bar{x}) was done to determine the trend of the difference observed. The comparison shows that parents of children with sensory impairment have significantly higher psychological wellbeing than those of children with behavioural disorders (t=2.88; df=198; critical t=1.98; p<0.05). Similarly, parents of children with sensory impairment have significantly higher psychological wellbeing than those of children with developmental disorders (t=4.70; df=198; critical t=1.98; p<0.05). However, parents of children with behavioural disorders do not significantly differ in their psychological wellbeing than those of children with developmental disorders (t=1.82; df=198; critical t=1.98; p<0.05).

Table 3 also shows an insignificant calculated f-value of 3.05 as the difference in parents’ psychological wellbeing due to forms of special needs (f=3.05; df=1 and 195; critical f-value=3.86; p>0.05). Similarly, table 3 shows an insignificant calculated f-value of 2.09 as the difference in parents psychological wellbeing

due to interaction between special need type and forms of special needs ($f=2.09$; $df=1$ and 295 ; critical $F=3.86$; $P > 0,05$).

Discussion of Findings

The first hypothesis which states that gender difference in parental stressors does not significantly influence psychological wellbeing was rejected. The findings showed that there is a significant difference in psychological wellbeing of parents due to gender. This means that fathers have significantly higher psychological wellbeing than mothers. The reason for the significant influence might be that mothers assume higher levels of responsibility for the child's care than the fathers, thus, mothers of children with special needs are at increased risk of psychological trauma. The finding is in line with the finding of previous studies who found that child's disability affects the whole family and that there is considerable evidence that mothers experience a greater impact than fathers by their child's disability (Hastings et al., 2005; Oelofsen and Richardson, 2006; Gray, 2003). This finding is contrary to the finding of Nadeem, Choudhary, Parveen and Javaid, (2016) who found that fathers experience more parental stress than mothers.

The study further revealed that parents of children with sensory impairment demonstrate high psychological wellbeing than parents of children with developmental and behaviour disorders and no difference in the psychological wellbeing of parents of children with behaviour and developmental disorders. Parents of children with sensory impairment may demonstrate high psychological wellbeing because the impact of sensory impairment is limited to their children and homes while children with behavioural and developmental disorders may constitute challenges to themselves, families, and environment. Some adverse behaviour disorders may be injurious not only to the family but to others in the environment and this may put a lot of stressors on the parents thereby impacting negatively on their psychological wellbeing. However, this is not to conclude that parents of children with sensory disorders do not suffer stress but may not be equal to the parents of children with behaviour disorders whose impact may be inimical to the society as well as their families. The finding corroborates Misri et al. (2010) who noted that characteristics of parents, children and their relationship can also lead to parenting stress. The finding is also in line with the finding of Hidangmayum and Khadi (2012) who stated that having a child with special needs may affect the normal development and daily functioning of the child, parents and the family because of the level of care the child might need based on the prevalent symptoms, treatment modalities and available resources. This is because the nature of each child in the family may influence the level of stress that may be involved in parenting. Different children call for different approaches, commitments and concerns most importantly the case of children with behaviour disorders.

Conclusion

This study is on parental stressors, types of special needs and psychological wellbeing of parents of children with special needs: Implications for counselling. The results revealed that parental stressors significantly differ in psychological wellbeing due to gender and that father has high psychological wellbeing than mothers of children with special needs. The results further revealed that parents of children with sensory impairment demonstrate high psychological wellbeing than parents of children with developmental and behavioural disorders. The study has informed understanding of the parental stressors based on the types of special needs experienced by the parents of children with special needs which influence their psychological wellbeing and makes it imperative for counsellors to work with the population.

Recommendation and counselling implications

Parents and children with special needs need social support and mental health therapies because of the enormous challenges and social outcasts based on societal attitudes toward disability. In view of this counsellors must be ready to offer help and provide counselling services in form of seminars and adequate information on ways to help themselves and their children with special needs. Children with behaviour and developmental disorders need constant counselling and therapeutic sessions from counsellors so as reduce the impact of their behaviours on their parents and the society at large. Counsellors must be ready to render services beyond school organised programs to homes to help parents understand their needs and how to cope with their children.

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Academics in Public Universities: Economic Implications of Institutional Empowerment Variables

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Overview

Covid-19 has brought different dimensions to the University system in terms of service delivery with a significant effect on the job commitment of academics. Technology is now seen as the new normal across the globe. There is debate among stakeholders on the ability of academics to cope with the use of technology even with the presence of empowerment variables in the ivory towers. This study therefore investigated the relationship between institutional empowerment variables and job commitment of academics in a society 5.0. The study was guided by three research questions and three hypotheses. The study used the descriptive survey research design with a total population of 4,120 academics in public Universities in Lagos State and a sample of 364 participants who were selected using the multistage sampling approach. The data was collected through a self-designed and validated questionnaire on a 4-point modified Likert-type scale with reliability determined using the Cronbach alpha technique and a reliability coefficient of .87 proved the instrument was reliable. The data collected was analysed using descriptive and inferential statistics. Descriptive statistics was used to analyse the demographic statistics of participants while inferential statistics such as Pearson Product-Moment correlation statistics was used to test the hypotheses at .05 level of significance. The findings revealed that all the explanatory variables significantly relate to job commitment of academics. It was therefore recommended that adequate autonomy should be granted to academics to enhance their job commitment in this technological driven society.

Introduction

The Covid-19 virus has spread to nearly every country of the world with an increasing number of cases and death appearing as one of the greatest health challenges facing the world. The enforcement of restrictions of movement and closure of businesses to curb the spread of the virus has led to the loss of jobs and other sources of income, posed threat to effective job performance and commitment

of employees. In the same vein, Loayza and Pennings (2020) explained that government policies put in place across the world to control COVID-19 caused massive demand and supply shock. This has led to significant trade disruptions, drops in commodity prices, and the tightening of financial conditions in many countries. These effects have already led to large increases in unemployment and continue to threaten the survival of many homes and firms worldwide. Education sector seems to be the worst hit by the virus because it brought about a new normal for academics in the discharge of their duties and a threat to their job commitment in the nation's ivory towers. It appears that the need to meet the needs of the immediate family is putting pressure on academics to source for other sources of income and which is affecting the level of commitment to the job. Covid-19 has brought about changes in the way school handles the entire activities with heavy reliance on technology. As a result of the pandemic, the world is now dominated by technology which helps to ensure easy and accurate discharge of services proving as an effective means of building employee job commitment. Job commitment represents the attitude towards the work, and it relates to the employee's feeling towards the institution; the more employees are satisfied with their work, the more they are dedicated or committed to the institution. Chen and Aryee (2007) affirmed that commitment is a bond between an employee and the institution. Similarly, Mowday, Steers and Porter (as cited in Babulal & Mrinalini, 2017) explained that job commitment is a solid confidence in and acknowledgment of the foundation's destinations and qualities; an eagerness to apply significant exertion for the organization; and a powerful urge to keep up participation in the establishment. Several studies had made concerted effort to resolve issues around job commitment by making attempt to identify factors that either relate or influence job commitment in organizations. Researchers (Estigoy & Sulasula, 2020; Alabi, 2021) have identified factors like job satisfaction, relationship in the organization, employee work-life balance, empowerment among others as predictors of employee commitment in organizations. This study investigated the role of institutional empowerment variables in addressing job commitment of academics in Society 5.0 in Lagos State Public Universities.

The concept of empowerment in the workplace has become a major theme in most organizations today. It has spurred debate among scholars who assert that empowerment increases organizational performance. An empowered employee experiences feelings of self-control over the job, is aware of the job to be performed, account for personal work output, and receive a fair reward based on individual and collective performance (Mohammed, 2008). Hage and Lorensen (2010) explained that empowerment is a process used to energize employees to appropriately accomplish the goals for social and individual change. Solomon (as cited in Organizational commitment or employee loyalty is the degree to which an employee identifies with the organization and wants to continue participating actively in it, Job autonomy is a degree or level of freedom and discretion allowed to an employee over his or her job (Hackman & Oldham, 1976). Autonomy is the degree to which a person has the freedom to decide how to perform his or her

tasks. It increases motivation at work, but it also has other benefits. Obviously, giving employees' autonomy at work is a great way to train them on the job and a key to individual commitment as well as company success, because autonomous employees are free to choose how to do their jobs and therefore can be more committed. Hackman and Oldham (1976 as cited in Shalini & Ira, 2013) explained that job autonomy is the degree to which the job provides substantial freedom, independence and discretion to the employee in determining the procedures to be used in carrying it. Job with high degree of autonomy creates a sense of responsibility and greater job satisfaction in the employee(s). Chu (2006) examined the relationship between autonomy and well-being among Chinese in the United States and found a significant relationship between autonomy and commitment. Shalini and Ira (2013) conducted a study on the effect of job autonomy upon the organizational commitment of employees at different hierarchical level and found a significant relationship between autonomy and job commitment. The researchers concluded that if employees are given more job autonomy their job commitment will also be high.

According to Arabi (2000 as cited in Gholamreza, Ali, & Hamid, 2011), job security is the feeling of having a proper job and the assurance of its continuance in future as well as the absence of threatening factors. Job security induces employee commitment in any work situation. In other words, employees who perceive threat of job security may become less committed to the organization they are working for and may decide to quit the job. Gholamreza, Ali, and Hamid (2011) conducted a study on the impact of job security on employees' commitment and job satisfaction in Qom municipalities and found a significant relationship between job security and job commitment. Researchers (Khan, Nawaz, Aleem & Hamed, 2012; Abdullah & Ramay 2012; Davy, Kinicki & Scheck, 1997; Lambert, 1991; Iverson, 1996) found that job security significantly relates to job commitment. Similarly, Guest (2004) found that there was a significant relationship between job security and job commitment. However, Rosenblatt and Ruvio (1996 as cited in Akpan, 2013) established that there was no significant relationship between job security and job commitment of employees. From the foregoing, we can inquire whether job empowerment variables significantly relate to job commitment. Will any of the indices of job empowerment (autonomy, job security and job responsibility significantly relate to job commitment) relate to job commitment among academics in tertiary institutions. This study therefore investigated the economic implications of institutional empowerment variables in explaining job commitment among academics in public Universities in Lagos State, Nigeria.

Statement of Problem

The process of empowering the workforce means allowing employees to participate in decision-making, ensuring job autonomy and responsibility, job security, designing their jobs so they have greater freedom so that they can set meaningful and challenging goals as well as allowing effective communication link between the employer and the employee. It is obvious that when employees

are adequately empowered, it will boost their level of satisfaction, commitment, and overall job performance. It has been observed that the level of job commitment of employees in modern times requiring the use of technology at work is reducing. It is widely known and believed that employees must have a good knowledge of technology to be successful in modern organizations. Several employees have been forced to undertake training in technology because of the need to remain relevant at work. Similarly, some organizations continue to provide training backed with compensation for the employees to ensure they remain committed to the job. The education system is obviously not left behind in the use of technology in instruction technology in school is now a requirement for most schools if the graduates are to be relevant in the world of work with the skills and ability to compete favorably with their counterparts in other parts of the world.

This poses a serious challenge to academics because of the sudden nature of Covid-19 that exposed the inability of academics to effectively apply technology in instructional delivery process. This problem was noticed at all levels of the school system. Denoting that the entire education sector requires urgent attention to cope in this Society 5.0, the low level of job commitment of employees is noticed through the skipping of classes, poor quality of instructional delivery among others. Unless this trend is quickly corrected, the institutions will witness low level of satisfaction and interest in lessons, poor level of engagement of learners, poor performance of learners, inability of graduates to compete with counterparts, increased level of criminal activities, high rate of unemployment, loss of interest in education and waste of resources devoted to education. It is widely acknowledged that educational institution is well thought-out as a service industry playing key role in developing smart, well-educated with human assets who would provide impetus to the future generation. Therefore, the most important performers are academicians who are responsible to construct future human capital needed by the country. Academic staffs that are dedicated to developing teaching and education techniques, building research and innovation are the main factors in order to turn any country into leading education hub. In view of the fact that committed employees are institution's supreme assets. Therefore, identifying factors that can help boost job commitment of an individual is important. This study therefore sought to determine whether the empowerment variables significantly relate to job commitment of employees as well as assess the economic implications of job commitment in Public Universities in Lagos State, Nigeria.

Rationale

The main purpose of this study is to investigate Job empowerment factors and job commitment in public Universities in Lagos State. Specifically, the study sought to:

1. examine the relationship between job autonomy and employee job commitment.
2. determine whether job security relates to job commitment.
3. explore whether job responsibility and job commitment are related.

Research Hypotheses

The following hypotheses guided the study.

1. There is no significant relationship between Job autonomy and job commitment.
2. Job security do not significantly relate to job commitment.
3. Job responsibility and job commitment are not significantly related.

Methodology

The study used descriptive survey design of the correlational method to determine the relationship between job empowerment factors and job commitment at the University of Lagos. The population of this study was all the 2,423 academic staff in Public Universities in Lagos State. The minimum sample size for this study was determined using Taro Yamane’s sample size formula. Thus, 343 participants were considered sufficient to participate in this study. The sample was divided into two strata (Science and Non-Science Faculties). However, proportionate sampling technique was used to select respondents from each faculty. The simple random sampling technique was used to select the actual participants of the study in each department in the selected Faculties. A self-designed and validated instrument was used for data collection. The instrument was designed based on the stated research hypotheses on a 4-point modified Likert-type scale and was self-administered on the participants. Pearson Product-Moment Correlation statistics was used to test the stated hypotheses at .05 level of significance using the Statistical Package for Social Sciences Version 23 (SPSS).

Results

Test of Hypotheses

Hypothesis One: Job autonomy is not significantly related to job commitment.

Table 1: Job Autonomy and Job Commitment

Variables	Mean	SD	N	df	r	P	Rmk	Decision
Job Autonomy	17.80	8.62	343	341	.65	.002	Sig	Reject Ho1
Job Commitment	9.93	4.58						
P>.05								

Information on Table 1 shows that there was a moderate, positive and significant relationship between job autonomy and employee job commitment among academics in Public Universities in Lagos State ($r(343) = .65; df=341; p<.05$). Thus, the null hypothesis which stated that job autonomy is not significantly related to employee job commitment was rejected. Therefore, there is a significant relationship between job autonomy and employee job commitment among academics in Public Universities in Lagos State.

Hypothesis Two: Job security and employee job commitment are not significantly related.

Table 2: Job Security and Job Commitment

Variables	Mean	SD	N	df	r	p	Rmk	Decision
Job Security	13.94	6.37						
			343	341	.74	.001	Sig	Reject Ho2
Job Commitment	9.93	4.58						
p>0.05								

Information on Table 2 shows that there was a strong, positive and significant relationship between job security and employee job commitment among academics in Public Universities in Lagos State ($r(343)=.74$; $df=341$; $p<.05$). Thus, the null hypothesis which stated that job security is not significantly related to employee job commitment was rejected. Therefore, there is a significant relationship between job security and employee job commitment among academics in Public Universities in Lagos State.

Hypothesis Three: There is no significant relationship between job responsibility and employee job commitment.

Table 3: Job Responsibility and Job Commitment

Variable	Mean	SD	N	df	r	p	Rmk	decision
Job Responsibility	14.96	6.28						
			300	298	.70	.002	sig	Reject H _{o3}
Job Commitment	9.93	4.58						
P<0.05								

Information on Table 3 shows that there was a strong, positive and significant relationship between job responsibility and employee job commitment among academics in Public Universities in Lagos State ($r(343)=.70$; $df=341$; $p<.05$). Thus, the null hypothesis which stated that job responsibility is not significantly related to employee job commitment was rejected. Therefore, there is a significant relationship between job responsibility and employee job commitment among academics in Public Universities in Lagos State.

Discussion of Findings

The following are the summary of findings for this study.

1. There was a moderate, positive and significant relationship between job autonomy and employee job commitment among academics in Public Universities in Lagos State ($r(343)=.65$; $df=341$; $p<.05$).
2. There was a strong, positive and significant relationship between job security and employee job commitment among academics in Public Universities in Lagos State ($r(343)=.74$; $df=341$; $p<.05$).
3. There is a strong, positive and significant relationship between job responsibility and employee job commitment among academics in Public Universities in Lagos State ($r(343)=.70$; $df=341$; $p<.05$)

The findings of hypothesis one reveals that there is a moderate and significant relationship between job autonomy and employee job commitment among academics in Public Universities in Lagos State. The findings of this hypothesis agree with the work of Olujimi and Bello (2009) who found that job autonomy significantly relate to employee job commitment. It also supports the findings of a study by Najib and Yusof (2010) who found that job autonomy significantly relates to employee job commitment. However, it contradicts the findings of a study carried out by Kaya and Erkip (2001) where it was found that no significant relationship exists between job autonomy and employee job commitment.

The findings of hypothesis two revealed that there is a strong, positive and significant relationship between job security and employee job commitment among academics in Public Universities in Lagos State. It supports the findings of a study by Campbell and Nutt (2008) who found that a significant relationship exists between job security and employee job commitment. It also supports the findings of a study carried out by Gordon (2008) where it was found that job security significantly influences employee job commitment. However, it contradicts the findings of a study carried out by pizzolato (2008) which found that job security does not influence employee job commitment. The result of hypothesis three reveals that there is a strong, positive and significant relationship between job responsibility and employee job commitment among academics in Public Universities in Lagos State. These findings agree with the result of a study carried out by Wan, Mohamad, and Khairul Anuar, (2014) who found that job responsibility significantly influences employee job commitment. It also agrees with the finding of a study conducted by Mavondo (2017) who found that job responsibility significantly relates to employee job commitment. The findings of this study negates the findings of a study conducted by Ehikhamenor (2012) where it was revealed that job responsibility does not influence employee's job commitment.

Recommendations

The following are the recommendations of the study:

1. The institution managers should give academic staff the freedom to take decisions on their job.
2. The government should guarantee the job security of academic staff to enhance their commitment to the job.
3. The institution managers should ensure adequate communication with academic staff to ensure they are well updated about the activities and programs of the institution.
4. The institution managers should clearly state the responsibilities of all employees to avoid overlap among employees in the discharge of their duties.
5. Policymakers should design policies aimed at further ensuring the job security of employees in their various institutions.
6. Policy on efficient communication among the academic staff and between the institution managers and the academic staff should be put in place in order to enhance their job commitment.
7. There should be the proper policy that allows for autonomy among academic staff in the discharge of their duties.

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Beyond Culture and Back, a Cognitive Approach to Attaining Learning Success in Low-Achieving Tertiary Students

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Overview

The growing concern in African-Australian communities is that young students are not achieving their tertiary education goals successfully due to difficulties in adjusting to the formal education system of Australia (Australian Human Rights Commission, 2010). The commission reports a complex web of issues facing African-Australian youth attempting to adjust to the education system. One crucial negative experience being inadequate levels of support, especially in institutions that are not well resourced. This may account for their low achievement and lack of aspiration towards higher education. There is an assumption though that student gaining university entrance are already equipped with the cognitive tools needed to engage successfully with Australian university culture. When students fail to engage effectively in learning, many higher education institutions fail to recognise that the students' cultural beliefs and attitudes towards education may not be aligned with mainstream university culture (Lawrence, 2002). However, there are few intervention programmes that can assist students on a cognitive level to consciously develop the tools needed for engaging in independent academic learning, while still acknowledging their cultural identities, and the Feuerstein method of Mediated Learning Experience (MLE) is one of them. This chapter aims to show the benefits of mediating the student's awareness in the active use of cognitive functions in striving towards learning success. The writer's position is clarified through the discussion of themes identified in a case study, using Feuerstein's MLE, with an Australian low-achieving student enrolled in the tertiary enabling program at Charles Darwin University, Northern Territory, Australia. The outcomes demonstrated how MLE can assist students with achieving tertiary study goals, despite their perceived low aptitude for academic achievement, and their cultural beliefs about education.

Introduction

It is believed that the experiences in an individual's formative years shape the way they respond to their environment. One such important experience is that of language-rich interactions with significant adults in a child's early years. According to Feuerstein et.al. (2006), it is the significant cultural interactions (mediation) with a parent or significant other adult in their life that help determine future learning achievement. The significant adult would have selected and shared from their own cultural knowledge and history, demonstrating ways of responding to new experiences. The mediational quality of these interactions is determined by the intention of the mediator to 'transcend' the child's immediate needs or concerns by going beyond the "here and now, in space and time" (Feuerstein et.al., 2006, p.71). The level of 'transcendence' experienced would determine the modification of the child's intellectual functions in perceiving and solving problems experienced. In the past when families and generations stayed in one place, within the same culture, it was easier to preserve cultural heritage by transferring historical and cultural knowledge and skills between generations through narratives. In recent decades though, the increase in global migration has led to education systems having to be more than an elementary transition of knowledge and skills. While there are many reasons for a lack of appropriate mediation and transmission of cultural values in a child's formative years, the physical and/ or cultural displacement of children from refugee populations appears to be a major contributor (Beker and Feuerstein, 1991). Feuerstein refers to a breakdown in meaningful cultural value transmission as "cultural deprivation" (Feuertstein et.al., 2006, pp 102). Furthermore, the authors explain that when traditional cultural expression is not acknowledged in the dominant cultural context, and when families from a minority culture try to adopt the dominant culture's values by casting off their own cultural heritage to gain acceptance in their new society, they communicate negative meanings from their traditional culture to the younger generations.

Without culturally rich language interactions, learners can develop deficient cognitive functions, thus affecting future learning success. It can hinder a child's ability to make meaning of their world, "thus restricting their intellectual development and ability to adapt" (Narrol & Giblon, as cited in Jackson, 2011, p.57). Moreover, Bartolome (1994), advises that a teacher of culturally diverse students' needs to be socially and politically aware of their own biases to create a culturally responsive learning environment which acknowledges and includes the language and cultural strategies of all learners in their classroom. Additionally, Guetta (2016), explains that the lack of awareness and understanding of a teacher who faces students from diverse cultures results in inappropriate mediation and support for these students; thus, resulting in low engagement and academic achievement. Educators are now facing the challenge of having to diversify their teaching to address the meaning of relationships and cultural values that learners from diverse cultural backgrounds bring with them into the classroom.

Mediation and Transcendence: Learner's Culture

Feuerstein was a mediated learning theorist who argued that a human mediator can facilitate the thinking processes of a low-achieving learner to elicit significant changes in brain structure through specific exercises of transcendence from abstract to concrete thinking. Through interventions like Feuerstein's Structural Cognitive Modifiability (SCM), that use introspective questioning techniques to modify their cognitive tools, individuals can be assisted to make links and meaning to their concrete cultural world again. Furthermore, this awareness can also help develop attributes like a growth mind-set and resilience in a learner, both highly regarded by social scientists as contributing to retention and academic success. Feuerstein had a relentless conviction that every human being has the potential to learn how to learn, including the cognitively challenged or the culturally deprived. The theory of SCM is a globally honoured, cognitive intervention program that aims to enhance fundamental thinking skills and provide students with the tools to enable them to function as independent, critical thinkers and problem-solvers. Through the process of "Mediated Learning Experience" (MLE), while engaging with the instrument and activities, the learner gains awareness of their current weakness and is mediated to explore different ways of thinking that transcends from abstract thinking to their personal concrete contexts of culture, work, or learning. Once started, this structural change can amend the future course of the individual's development of their positive attitude towards learning. Dweck (2006, p. 15, 16), refers to this belief in "changeable ability", as the "growth mindset", which can be developed from viewing failed outcomes as an opportunity to learn, rather than seeing oneself as a total failure because of isolated events of negative learning experiences.

Case Study

The case study sets out to explore the cognitive approach to supporting problem-solving strategies of learners who find traditional approaches to learning challenging. They could become disengaged over time, resulting in their unsuccessful attempts at achieving academic study goals. In the traditional support approach, there tends to be numerous attempts at 'scaffolding the learner' by presenting them with extra content material, coupled with strategies of demonstrating, instructing, and explaining. This approach assumes that the learner will grasp the concepts as if they are already proficient in the use of their cognitive functions that are pre-requisite for learning to occur. However, this may not always be the case, as Feuerstein explains (Feuerstein et al., n.d.) that those learners who have challenges in learning are often deficient in their cognitive functions due to inadequate mediated learning experiences from their past. With appropriate mediated learning experiences targeted at strengthening these deficient cognitive functions, structural cognitive modification is possible.

This case study focusses on a tertiary student who was deemed to be on the autism spectrum, named Sam for the purpose of this research, who had been through the

traditional support approach in the public schooling, where he was consistently faced with negative expectations from significant others in his environment. Consequently, he failed to engage in a meaningful way with the learning material presented to him. Furthermore, as an adult, when attempting and again failing to engage successfully with content faced in a Tertiary Enabling Program (TEP), he was again flagged for academic support. This time, he was presented with a different cognitive approach through a series of content-free, abstract pencil-paper exercises from the Feuerstein Instrumental Enrichment (FIE) programme on a twice-weekly basis, over a period of eighteen months. During this time, some significant positive learning outcomes were achieved on, not only the level of engagement with learning content, but also on a wider cultural and social level. While doing the exercises, the facilitator mediated meaningful discussion that helped him to transcend his awareness of how the cognitive strategies used on the abstract page, also showed up in other areas of his cultural and social life, thus making meaning from learning. In this way, specific cognitive functions involved in engaging with the abstract exercises were strengthened and the learner aspired towards engaging in further tertiary education with a growth mindset.

Methodology

The qualitative method of gathering observational and reflective notes, as well as parent testimonials, during the program was used. Interviews with the subject were conducted post-program. During the interview, certain themes emerged as follows, which will be analysed in the section below:

1. Factors in an individual's environment can either impede or enhance their learning success.
 - 1.1 Parental attitudes and cultural beliefs
 - 1.2 Other positive family relationships
 - 1.3 Impact of teacher attitudes and expectations
2. Teaching with a cognitive approach significantly impacts on developing a learner's intelligence to a state of engagement and independent learning.
 - 2.1 The Emergence of the Independent Learner: reflection of the path to independent learning

Data Analysis

Parental attitudes and cultural beliefs

The way that parents engage and communicate with their children about their educational performance is often influenced by their own cultural and educational beliefs. Symeou (2007), studied teacher-family collaboration in two Cypriot primary schools, where the analysis of student performance was based on Bourdieu's theoretical framework of three aspects of 'cultural capital'. The first, coined as 'habitus, where the internalisation of parents' socialisation processes

from past familial experiences can impact on the behaviours, aptitude, attitudes and beliefs about education and other rearing aspects of their children; thus, shaping future educational outcomes and behaviours. The second, ‘objectified’ aspect is where knowledge is transmitted through the artefacts provided in the home. The third, ‘institutionalised’ cultural capital is described as the parents’ educational level, which confirms the ‘habitus’ aspect. The author’s findings showed that all parents, regardless of cultural capital, valued their children’s education. However, it was demonstrated that parents who had more cultural capital, in terms of their own education and cultural resources, were more collaborative with teachers and showed more support for their children’s education at home.

Positive parental involvement is important in creating a supportive home environment that is conducive to the child’s academic development. Mutodi and Ngirande (2014), found in their study of parental involvement in the academic achievement of 114 grade 12 children, that there is a positive relationship between supportive home environments created by parents and their children’s performance at school, especially in mathematics. Moreover, it is an added advantage in parent-child communication when parents are educated, as they would have cultivated an enquiring mind, and would be proficient in using their cognitive functions effectively. Other experts, Farooq, Shafiq and Berhanu (2011, as cited in Mutodi and Ngirande, 2014), also state that educated parents are better able to communicate with their children about school activities and needs. However, when parents are negative models or display conflicting behaviour in the home, often due to their own low ‘cultural capital’, shaped by past familial experiences, their children are at a higher risk of hyperactivity, truancy, and other mental-health disorders.

That said, the level of education does not seem to matter as much as an alert and persevering mind. A parent who is determined to create a brighter future for their child, by mediating their experiences in their formative years, can assist their child to achieve learning success. For example, Trevor Noah, the famous stand-up comedian, stated in his book, ‘Born a Crime’, (Noah, 2016), that his mother was instrumental in developing his ability to think critically. She had an alert, fearless, and persevering mind. She became a literate and educated person in the times of ‘apartheid’, when not many black people were literate, due to the government’s Bantu education laws. Moreover, when Trevor was growing up, she would make him read psalms from the bible daily. Not only did she facilitate his regular reading habit, but she would also ask him questions afterwards, like ‘what does it mean?’, ‘what does it mean to you? How does it apply to your life?’. “My mom did what school didn’t. She taught me how to think.” (Noah, 2016, p. 82).

Without direct knowledge of Feuerstein’s mediated learning theory (MLE), Trevor’s mother was practicing the three steps of MLE: first, intentionality and reciprocity (daily encouragement); second, mediation for meaning (what does it mean?); third, mediation for transcendence (How does it apply to your life?). Tzuriel (1999) describes Feuerstein’s MLE as the process by which the mediator

changes the stimuli in different ways to enhance the child's engagement, thus developing its cognitive ability for effective problem solving and critical thinking skills. He further claims through clinical experience, that some adults show a natural ability to mediate effectively, without knowing the concept of MLE. They may have learned effective mediational strategies through the modelling process in their own formative years. In Trevor's case, his mother may have had positive role models for mediation at the missionary school where she learned English in her formative years.

In the case study of Sam, both positive and negative impacts from parents' cultural capital were observed. Even though his parents are from different cultures, they both value a 'hard-working ethic', where hard work equates achievement. His mother is Japanese and father, Irish. His father had a tough upbringing and grew up with the belief that if one perseveres and continues working hard at what they find challenging, their goals will surely be achieved. As a result, he believed that Sam just needed to keep going to school and doing his homework and he will be able to pass. Even though Sam's father was aware of his learning difficulty, he could neither understand why Sam was not doing well at school, nor know how to mediate Sam's learning in their home environment. Often, he would apply strategies that he was schooled with while growing up, without considering that those might conflict with current teaching strategies being implemented at school. According to Sam, "He used to try to test me like asking maths questions; mostly it was problem solving. He would write problem-solving sheets, just to see how good I was, to see whether I had caught up or was behind and that was just kind of like annoying, and I just wanted a break. Yeah, if I got it wrong, he would just get so frustrated and angry." As a result, their relationship suffered, and they could not get along.

Sam often found it difficult to understand what was required of him to engage successfully with homework after school and would use avoidance tactics. However, often an altercation would then start with his father saying:

"Do your study, do your study ..." and Sam would tell him, *"But I just got back from school,"* then his father would start swearing aggressively at him, *"that's not enough, they don't care about you, just keep on going. Come on, just keep reading, start doing those books. It's a shit world out there, everything is shit. It's a big bad world, like you got to get an education to live a nice life. Working in the council will get you nowhere."*

Sam's reflection:

It was just hard to understand my dad. My mum even said that my dad needs to learn how to deal with children better, like he's too much adult kind, which was hard for communication. He would also always compare me to my brother.

He would say, “your older brother already knows how to do this. And yet, you still can’t figure out ...” Stuff like that. It was rough. I couldn’t really understand it. So, acting out was the best thing for me to do because I just couldn’t really see the big deal. Like, I still went to school, and I just did it and I just didn’t want to care too much about that kind of stuff because I just couldn’t understand it. Like, if I can’t understand something very well, I just lose interest. I just can’t be bothered. Then he would just accuse me of being lazy. But my brother was there, so he would try to calm things down. He also was the calm one; he was the yin in yang. But dad would still be glaring at me. I would hide my school results from my dad, just to avoid arguments. But my mum, I could be honest with her. She used to tell me that it wasn’t my fault, it was the system. There were two instances when I ended up arguing with my dad after his verbal abuse and leaving home because he would chase me away. But my mum would stand up for me and argue with my him to let me back in. She would come looking for me and spend time with me, so I could calm down before returning home. My mum was always interested in looking for different out-of-school support programs to help me gain more success in learning.

Other Positive family relationships

During a child’s impressionable years, other significant adults in their environment can also have a positive mediatory effect on their cognitive development. Rogoff, (1990, as cited in Tzuriel 1999), suggested the idea of mediatory apprenticeship with familiar others, where involvement in routine social and cultural activities and shared problem-solving can gradually transfer mediatory skills to the child. Sam had also received positive mediatory support from other significant family members, his brother, uncle and aunt. During his 6th grade year, Sam and his brother went to Japan to live with their maternal aunt and uncle. Sam related positively to them and felt safe to be able to share his problems with his aunt:

My aunty was very patient and sweet. She didn’t really get annoyed with me. She just looked at me and treated me like a normal person. She understood me more. I could talk to her about family issues, about my father being too pushy about studying, but she said like he’s only doing that because he cares about you, and he doesn’t want you to have a hard life.

Even my uncle was very nice. We’d play like a little toy-gun match. Yeah, it was lots of fun. I had a greattime. Yeah, it made a difference to my behaviour; like it helped me a lot being with more positive role models like them. Like, when I got back from Japan and when I got back to school, I started to keep more calm for half a month, and I behaved better.

Impact of teacher attitudes and expectations

A teacher’s belief about intelligence strongly influences their interaction with the learner and how they perceive the learner’s behaviour. This in turn, impacts on the

level of engagement and performance of the learner. If intelligence is viewed as a rigid, non-modifiable entity that the learner is born with, this limits the teacher's strategies for working with it. On the other hand, if the teacher's expectations and perceptions of the learner's ability to learn are high and the focus of their teaching strategy aims to develop the learner's cognitive skills, then there will be more possibilities of growth and engagement. Reuven Feuerstein's theoretical view of intelligence an entity that can be structurally modified through appropriate mediation from a significant adult or peer, builds on Piaget's view of intelligence as a process of "assimilation and accommodation" of the learner's environment (Piaget, 1970, as cited in Feuerstein, 1990, p. 3).

Other experts in the field have also found that teachers' attitudes and expectations of their students' performance in school can directly impact on the level and quality of the students' performance. Miller (2001) defines teacher expectations as predictions of student progress that will either positively or negatively impact on student academic achievements (as cited in Chimhenga, 2016). Moreover, a teacher's implicit bias towards students of colour, especially those from refugee backgrounds and minority groups, can result in low expectations of these students (Baak et al. 2016b, as cited in Baak, 2019). According to Murphy (1996, as cited in Chee, Walker and Rosenblat, 2015), it appears that graduating teachers who have negative attitudes towards children with special education needs find it challenging to change their expectations through their teaching experience, thus resulting in low expectations and therefore less opportunities for progress in their students. Teachers' expectations of their students' progress also seems to affect certain explicit teaching behaviours towards students in the classroom. It was noted through research by Kermin (1972, as cited in Rodriguez et al., 2017) in the TESA program (Teacher Expectation and Student Achievement), that certain positive teaching behaviours like wait-time, higher-order questioning proximity and constructive feedback, among others, were absent in classrooms where teachers had low expectations of children's achievement and ability. On the other hand, this research also demonstrated that once teachers changed their attitudes, held higher expectations of their students, and used more supportive strategies, they would experience more engagement and longer lasting positive results with their students. Teachers who use culturally responsive strategies with children from diverse cultural backgrounds can also experience more sustainable engagement with their students. Experts in the field of culturally-responsive education say that teachers need to be aware of the socio-cultural histories of their students, and not use a "One – size-fits – all" "quasi-colonial" style of education with students from diverse and minority cultural backgrounds. They need to acknowledge and use language and cultural methods of learning relevant to their culturally diverse students (Bartolome, 1994; Franklin, 1992).

In the case study of Sam, reflections about his teachers indicated both high and low expectations and the impacts of both behaviours towards him revealed outcomes that concur with observations from researchers as discussed above. Sam started

primary school at age seven in grade 2, having missed out on pre-school education due to his family being in different countries between Ireland, Japan and Britain. Sometimes the father having to migrate for work from one of those countries, further separating the family. However, on their return to Darwin to settle down, Sam's first experience with the second-grade teacher was a negative one, and throughout his schooling years he had experienced more negative attitudes than positive ones from teachers. The negative attitudes from teachers were typical of the ones described by researchers, as explained above, and this would surely have impacted on his level of achievement at school. His recollection from grade two through to grade ten: In 2nd grade, the teacher, I don't know, she just didn't really like me from the time I first walked in. It's like she didn't even want me there, like she didn't really bother trying to teach me. A few days after being enrolled at that school, as I was going to leave home for another day at school, mum told me that I wasn't going back to that school. She said that I was going to another primary school in Anula. I was all confused, as I still don't know the real reason, even to this day. So, I just got switched for a year. Apparently, something due to my literacy problem.

Apparently, the second-grade teacher was nasty, especially towards my parents. Like, we had like a meeting with her, and she said to my dad, "I don't know why they let you into this country", and she was a bit xenophobic to my mum, like for some reason she didn't really like Asians, probably like some white supremacist. But the teacher at Anula was nice. She was teaching me origami and she really cared for me and tried to help me a lot. Even though she wasn't running the class, she still checked in to see if I was okay. It was great, but I still couldn't understand why I was sent there. When I got back from Japan in 6th grade, I was being all calm and I behaved good, I got happy and too excited, and I guess like I made a mistake then and a lot of things just changed. I don't know, I just did something wrong, and I couldn't really understand it. First, I just made a little mistake at school, and yeah, I got told off very badly aggressively by a teacher. I thought I was doing well, but she kind of went a bit too harsh, she said like "If you think I'm picking on you, you deserve it." Since then, I guess I just couldn't take it and then I just started acting up again. But my support assistant was great! He tried to help me and understand me. He drew a behaviour contract with me. Like, if I behaved very well, he would give me a Manga (Japanese comic). So, every time I behaved well for a class, I would get a Manga. That's what really motivated me to behave well. He always tried to help me out. I'm pretty sure I drove him crazy with my behaviour, but it's amazing like how hard he kept it in. Cos, my other support assistant just got sick of me, and she didn't want to put up with me, but he stayed with me throughout the whole year. He said he didn't want to give up. But the thing is at the end of 6th grade he said to me, "even though you were a pain in the bum, I enjoyed working with you." Yeah, it was great to hear. Yeah, I just gave him a big hug. In my first semester of year 10 ...the teacher was driving me crazy ...He couldn't even get my name right. He named me 'Corey'. Some other student tried to correct him, but he just didn't get my name right. I decided

that I'm just going to go to sleep in his class. So, I just used to put my head on the table. When he walked past, he would kick the table just to try and wake me, but I just tried to stay asleep. He would just kick me out of the classroom and send me to the council.

Learner's intelligence and Independent Learning

Sam's emergence as an independent learner shines through from his letter of reflection to the mediator/ author, about his past and consciousness about his present and future growth. The following passage, quoted from his letter, shows the change in his mindset and outlook on life due to his cognitive development:

...I have noticed that my life is gaining more positivity bit by bit like it has never and honestly, I never expected it. During my time in year 12 and before that, my life was a struggle. I have always faced misery of attempting to live up to my own expectations of what was good enough for myself and society and even worse, my father's expectations. My father's expectation was always the tough one, especially when it came to schooling and it has always dragged me down and pulled me into a black hole like a saltwater crocodile dragging you into a lake.

Many experiences I have encountered were miserable. When I encountered new situations or change or even trying to do tasks at school or home especially schoolwork such as literacy and numeracy, it was very difficult for me to cope and what was more tough, I didn't have friends. Well, I wouldn't call them friends, I guess they just gave me "full on shit" just for having a support assistant sitting next to me, just to manage some shit in class. They didn't take the time to understand about my struggles. What I learnt from this is that ignorance is a problem in this world. Even when finishing a day at school, I had my father giving out shit to me about how terrible my English and Maths was, along with having to cope with studies, was like there was no break for me. Adapting to change was so difficult and I couldn't understand why it had to be so difficult. I understand change should be natural, but I found too many things too difficult, and I just wanted to shut the door behind me and never even wanted to face challenges or this world we live in, which was a world of shit! I thought that if this was going to keep up especially if life gets too tough, I could perish away in my late 30's or even during my early forties because this world and even life would be so tough to go through.

I thought cancer was my solution which would eventually lead to death. I even thought that I would never have been successful at all. I thought I was going to live in some terrible rubble broken down house that the facilities such as a toilet or sink wouldn't even work properly along with other individuals that have the same views and dealing with same struggles as me, or just full-on solitude. I would still be facing unemployment or might have to turn to an outlaw lifestyle and dealing other lost individuals just like me in the outlaw life. Full on darkness and empty life, just waiting to vanish from this depraved, vile and disgusting world I was

brought into. As I lay down for my death, I would put my middle finger up to this world and tell myself, “I am done with the shit that life has thrown at me”. Since I have met you [mediator’s name], you have shown me a way to open my mind and try conquering these inner struggles that I am facing. I believe this program has shown me a way to accept myself for who I am and what is dragging me down and even use that as an advantage and making myself a better person because of the struggles I have encountered. This Feuerstein program has also taught me to do the best I can and keep up with the progress wherever it takes me, even if I have failed, because failure is also a way to learn and make yourself better and successful.

This program has also taught me that experience is very valuable and could be the most you ever get out of life. What I have also learnt from this is that there are still great people around; for example, you are one of them. This program has erased some of my misanthropic views of humans. There are still great people around that I could still meet even from today. This program has also taught me that there is always a way out and even when you are facing a tough time you can still see the great side that hasn’t changed in this hard situation, whatever you face. This program has also taught me that change isn’t always a bad thing especially after moving home I found myself to be happier because I have obtained more space and I got the space to keep my control when I need it. This program has taught me about open mind and closed mind which is the mind cap. So, I always use a different strategy and, I’m going to take some time and effort on mastering what I am learning. This program has also taught me that no one is born intelligent, and intelligence shouldn’t be used as a thing to put yourself up or down

Conclusion

As demonstrated through this case study, through conscious awareness of their cognitive strengths and deficiencies, learners can develop significant changes in their approach to learning, thus achieving greater long-term progress in their concrete lives as well. MLE stimulates the growth of the learner on a personal, emotional, and cognitive level; this is the “basis of modifiability, unpredictability and diversification of cognitive structure” (Feuerstein, 1990, p. 9). Feuerstein states that MLE as a theoretical view is more relevant today than ever before, as society delegates the education of its children to professional agents whose interaction with children is rather general than personal, thus affecting the quality of mediation. Parental interaction with their children is diminishing due to the prolific dependence on mass media for communication. The fragile nature of the nuclear family also impacts on the lack of mediation from parent to child. According to Feuerstein (1990), MLE, due to its focus on the process of cognitive growth rather than a fixed ability, is the ideal guideline for today’s parent, teacher, or caregiver, regardless of their culture. This is because MLE operates abstractly on the cognitive level first, then transcends in application of the individual’s learning to the concrete world in the context of their culture and language.

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Critical Reflections on Traditional Education in Africa Vis-À-Vis Western Education

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Overview

Despite the introduction of western system of education into the continent of Africa, the traditional system of education has remained a cornerstone in teaching and learning of African social and cultural values. The emphasis on western education has not negated the value and importance of traditional education for African societies. This chapter attempts a conceptualization of African traditional education and situates it in a context, with reference to Nigerian traditional system of education. The paper examines the underlying philosophy, characteristics, goals and features of traditional system of education, juxtaposed with western education system, and proposes a systemic fusion of the two systems of education for cultural, social, political and overall development of Nigeria in particular, and Africa by extension.

Traditional Education in Nigeria

Traditional education, sometimes called indigenous education, is the informal initiation given to every young citizen in a community to ensure that such young one is properly integrated into the culture of his people. It could be said, without the possibility of being faulted, that there is no society on earth that does not have this pattern of education, no matter how sophisticated and advanced such society is. The Greeks had two distinct traditional education systems – Spartan and Athenian - which metamorphosed into the Western education system handed over to us via the British. Roman system of education was traditional, ditto other ancient civilizations. The present formal system of education in Nigeria has its beginning in the practices and policies undertaken by Christian missionaries and colonial administration. But before these occurrences (what some scholars prefer to call intrusion), Nigerian societies had her ways of life; her modes of preserving, transferring and transforming such ways; and of course, the policies underlying the modes. Obanya (2007) notes that all traditional African societies had their educational systems and whatever the form that education took, it met the requirements of social cohesiveness and the regeneration of society, and that

such systems had a philosophical underpinning, a socio-cultural foundation, a psychological intent, an organizational set up and societal determined outcomes. The mode of preservation and transmission was education, and what was to be preserved and transmitted was culture - way of life. The education was used for:

- Acculturation, i.e, inter-generational transmission of cultural heritage
- Initiation or Induction, i.e, introduction into the society, and a preparation for adulthood
- Socialization, i.e, a process of learning through which a child becomes a real member of the community through performance of roles or obligations, and consequently acquires rights and privileges as a member of the community.

Above-mentioned features of traditional education are essentially characterized by Momouni (1968) as:

- its collective and social nature
- its intimate tie with social life, both in a material and a spiritual sense
- its multivalent character, both in terms of its goals and the means employed.
- its gradual and progressive achievements, in conformity with the successive stages of physical, emotional and mental development of the child.

As expected of any system of education, the traditional education in Nigeria had its goal. Its goal was to produce an individual who was honest, respectful, skilful, co-operative and who could conform to the social order of the day. This goal was neatly broken down by Fafunwa (1995) into seven different cardinal objectives which were:

1. to develop the child's latent physical skills
2. to develop character
3. to inculcate respect for elders and those in position of authority
4. to develop intellectual skills
5. to acquire specific vocational training and to develop a healthy attitude towards honest labour
6. to develop a sense of belonging and to participate actively in family and community affairs
7. to understand, appreciate and promote the cultural heritage of the community at large.

Above goals were fondly regarded as the seven cardinal goals of traditional African education. They were to be achieved through a curriculum which featured the following:

1. Activities on character building.
2. Physical training through physical contests, wrestling, perseverance, load carrying, farming, physical endurance activities, et cetera.
3. Arts and crafts - carving, painting, modelling, artistic and creative pursuits, songs and dances, masquerading, et cetera.
4. Intellectual training, including singing and counting games, simple arithmetic, et cetera.

5. Study of facts about the natural environments. For instance, a father might move about with his son, introducing him to the names of different objects -- plants, animals, et cetera.
6. Historical knowledge, including stories about the gods, traditions of various societies which were preserved in folklores and regarded as legends passing from one generation to another.

Through the cardinal goals and the curriculum developed to achieve them, Nigerian traditional education emphasized social responsibility, job orientation, political participation, spiritual and moral values. The only reason why these qualities were achievable via the goals, however, was because the educational system was anchored on a philosophical base. Functionalism was the base and the guiding principle for the traditional system of education. This is attested to in the works of Fafunwa (1995); Osokoya (2002); Adenokun (2006); Amaele (2005); Ijaduola (2008), and several other authors. The philosophy was labelled functionalism because of the following parameters: firstly, the goals and curriculum were directly relevant to the needs of the society. Children were exposed to bits of knowledge which were needed for a full integration into the life of the community in which they belonged. This explains the reason for the minimal level of unemployment, underemployment or even misemployment among young ones in those periods. Secondly, methods of teaching and learning were very practical, experiential, and pragmatic. Osokoya gave an account of the methods in the following words:

Method of teaching was very practical. It included participation as ceremonies and rituals. Imitation, recitation, and demonstration were used. Educational activities included practical farming, fishing, weaving, carving, cooking, knitting and so on. Infact, the traditional system of education in Nigeria was an integrated experience. It combined physical training with intellectual training (Osokoya, 2002, p.55). Thirdly, traditional education was need-oriented. This means that the whole society was aware of its survival ethos. It, hence, made conscious efforts at adapting her traditional form of education to meet such exigencies. Fourthly, traditional education was life-long, practical and highly functional because it possessed the mechanism for catering for any inadequacy that might arise from time to time and because of its direct relevance to the needs of the society. Moreover, the indigenous education was child-centered. With the perception of the child as the potential beneficiary of educational process, subject matters were designed to synchronize with the real abilities, rather than imagined capabilities of the child. Since one of the cardinal goals of traditional education was to produce 'an omoluabi' (a well behaved and complete human being) and not 'omo saa' (a useless fellow), moral and religious training was made an essential component of the educational system. The assumption, as observed by Adenokun (2006), was that the inclusion of sound moral and character training were indispensable requirements for personal, interpersonal and communal survival. This is a clear picture of having stated goals and ensuring the right strategies towards the realization of such goals. It was indeed a functional approach.

Lastly, education in the traditional setting was not rigidly compartmentalized as we have in the present western system. It was a flexible system paving no room for wastages by way of drop-out or 'educational failure'. This opinion captures the thinking of Fafunwa (1995) when he says that education in old Africa was functional for its flexibility, and that any form of education worth the name, ought to be a dynamic, functional and "a continuous process, flexible enough to accommodate any mature person at any stage". Above points depict a philosophical base which reflect a life-long education; a need-oriented education; a practical, experiential and integrated mode of teaching and learning; a child-centred curriculum; flexible or dynamic goals and educational system; a system of goals which reflect the peculiarities of immediate environment; and a match of set goals with the required strategies toward implementing such goals. These are the tenets that have been variously considered functionalism. Interestingly and incidentally, these tenets are essential attributes of pragmatism/pragmatic education. Does it, then, mean that functionalism is another name for pragmatism, or vice-versa or are they intertwined? This is a question which cannot be considered in this chapter for want of space, but from the discussion so far, it can correctly and conveniently be inferred that the traditional Nigerian society had her system of education and functionalism was its philosophical base. Given the foregoing, it would appear as if the traditional education system is rid of shortcomings. This is far from the case. For objectivity in critique, it is pertinent to quickly examine some challenges facing indigenous education in Nigeria.

Some Shortcomings of Traditional Education

Traditional education appears to be very rigid and non-flexible. It does not make itself amenable to changes which happen to be the only permanent thing in life. Akinsanya (2015) had once noted that critical appraisals are not easily tolerated as tradition is jealously kept, guided and guarded. This explains the reason why social dynamism is so slow, if not impossible, with indigenous education. Second, there are so many taboos woven around traditional education. These taboos inhibit willingness to venture into scientific research and experimentations. For instance, among the Yorubas, there are concepts such as 'eewo', 'aiwo', 'igbo aire mawo', et cetera. Such concepts notoriously limit courage and bravery, and systemically encourage conformism. Industrial, scientific and technological developments are made difficult, given this form of education. Third, there is so much secrecy in the system. Knowledgeable people, especially elders, guard and shield bits of knowledge which unfortunately follow them to the grave when they eventually die. Relatedly, old age constitutes wisdom in the traditional system of education. It is a system that shuts down the young with the conception that the young has nothing to offer, because he has little or no experience about life. The elderly is thus made to dominate discourses, and unfortunately, some of the so-called elderly have little or nothing valuable to offer. As it is often said, there is no perfect system anywhere; every system has its strong elements and of course, weak elements. Having examined the strong and weak elements of traditional

education in Nigeria, what lovers of the African world should do is to work out the possibility of harnessing the strong elements and uphold them for their consequential benefits, while at the same time, jettisoning or turning around the weak elements. Doing the latter, for the present writer, would simply mean taking an x-ray on the present adopted western education, diffusing it of its weak elements, and fusing the strong elements in traditional education in Nigeria with the strong elements in the borrowed western education. This fusion is badly and seriously needed, for Nigerians cannot afford, given their present peculiarities and idiosyncrasies, to keep traditional education while jettisoning completely western education, or to continue with western education unchecked while jettisoning traditional education. The fusion of the two systems portends a great future for Nigerians.

Traditional Education and Western Education in Nigeria: A Necessary Fusion

Although western education has been labelled in this chapter as an intrusion, indeed it is, it has become the order of the day in Nigeria, and some good parts of African continent. Without western education at present, one may find it difficult to make a living. It has created a dichotomy between literates and illiterates; haves and have-nots; elites and the savage; the rich and the poor; bourgeois and proletariat; privileged and unprivileged; polished and savaged. The system of education has come to stay, but Africans can find a way around it. The bequeathed western legacy can be modified to accommodate the indigenous African education. Such accommodation would ensure that Africa becomes a great continent via the instrumentality of a new brand of education system precipitated by a systemic fusion. Western education came to Nigeria through some early missionaries in 1842 via Badagry. Such missionaries were from Church Missionary Society, CMS; Roman Catholic Mission, RCM; Presbyterian Mission; Methodist Mission; Baptist Convention; etc. These missions established at first, nursery and primary schools, and later on, post-primary schools. It may be interesting, if not embarrassing, to discover that the rationale behind introducing western education to Africans in the territory later to be called Nigeria, was Christianisation. Boyd and King captured the aim of the missionaries in their write-up: It must be kept in mind that the Church undertook the business of education not because it regarded education as good in itself, but because it found that it could not do its own proper work without giving its adherents, and especially its clergy, as much of the formal learning as was required for the study of the sacred writings and for the performance of religious duties (Boyd & King, 1981, Pp 99-100). Above mentioned agendum determined the curriculum, the subjects, and the mode of instruction in all the schools established by the missionaries. Consequently, products from such schools had dexterities in clerical works (preaching, reciting biblical verses and chanting songs of praise), interpreting and other parochial duties. When the British colonial government decided to administer her colonies with indirect rule system, it aimed at using the products of the mission schools to govern the colony, but she became

embarrassed when it turned out that the products had no training in administrative or sectorial capacities. The training in biblical recitation and hymn-chanting would have no bearing in political administration. It was exactly this embarrassment that precipitated the involvement of the colonial government in missionary education in Africa.

The intervention began with grants-in-aids given to schools and indigent students. The first education policy, 1882 education ordinance, was then promulgated to control and properly administer education in the colony. The split of the colony, hitherto called Gold Coast, produced another policy – 1887 education ordinance. When the southern and northern parts of the colony were amalgamated and thus named Nigeria, there was a need for another policy - 1916 education ordinance. Some revelations by a commission from America, Phelps-stoke, informed 1925 & 1926 education memorandum and code respectively. Later, the country was put into three regions wherein each region had different educational policies. This era was said to have produced the best period in the evolution of education in the country. Nigeria gained freedom from western colonialization in 1960, and so, in 1969, there was a curriculum conference which produced the first indigenous education policy/system – 1977. This policy has gone through revision in 1981, 1998, 2004, 2007 and 2013 (Akinsanya, 2015). In its latest edition, sixth, Nigeria's education policy is set out in ten sections, wherein so many variables pertaining to formal and non-formal education are addressed. It however left informal education, which is technically called traditional education, out of discourse as if it is unessential (confer FGN, 2013). From the workings of the policy-document to the practical run of the system of education in Nigeria, at present, a critical eye cannot but bemoan so many discrepancies. The writer will only throw light a major discrepancy, which would not have been issue ab initio if traditional education had been infused into the formal western education, that is, if the informal aspect of our education had not been treated as a mere appendage.

There is so much gap between culture and education in the present adopted western system of education in Nigeria, which has cascaded into the adoption of a uniform education policy for over two hundred and forty ethnicities making up Nigeria. It is a common knowledge that education is an activity which goes on in a culture, and its aims and methods are dependent on the culture of the society in which it takes place. This connotes that the culture of a people informs the type of education given to its citizenry. Now, if it is true that “every type of society has its own underlying cultural dimension” (Nkom, in Nasidi & Igoil, 1997) and it is equally true that “education depends on the total way of life of a society” (Ottaway, 1962), then, the kind of education provided will be different in different kinds of society (Akinsanya, 2012). This logical relationship has been extensively made bare in comparative education studies. Through these studies, one is made aware that the system of education in Ghana is quite different from French; different from Britain; even in the same country as USA where are heterogeneous cultures making up the country, they are said to operate on different education policies/

systems. This is so because of diversities in culture. In the case of Nigeria, on the contrary, diversity is sacrificed on the altar of unity.

The policy makers had cared less about the peculiarities that made up the entities Lord Lugard forcefully brought together as a nation (Lugard was the British governor who amalgamated some already established nations and forcefully labelled them Nigeria, for the economic and political convenience of British government). The lifestyle of the Yoruba man is, unarguably, different from the Hausa, different from the Igbo, and so on. A policy which does not take this into cognizance is naturally designed to fail. Infact, it will fail from the beginning. No wonder Nkom (1997) had considered Nigeria as a “classic example of a country where systematic planning of the culture components of development process have been absent”. The failure to appreciate that culture is the reason for education, and that wherever there are diversities of culture, there ought to be diversities of educational policies and systems, is one of the key reasons for educational inefficiency in Nigeria. For education to achieve its optimum in Nigeria, a decentralization of the national policy is inevitable. Decentralization, here, does not negate unity, it as a matter of fact, strengthens it. It ensures that people can appreciate and manipulate the resources of their environment to their benefits. Obanya (2007) understands this position clearly when he says that “a responsive national policy on education should accord both voice and visibility to the needs at sub-national levels”. He continues: In the Nigerian context, a responsive national educational policy would mean ‘36-37 policies equal one policy’. In practical and concrete terms, each state of the Nigerian federation would require a state-specific policy. The overall national policy can then take the form of a general framework, while the state policies will contain the bulk of the specifics. The policy development sequence should be one in which state-level policy dialogues feed into national realities. The process will also help in broadening the scope of participation in policy development (Obanya, 2007, p.209).

The point being made here is that the inability of Nigeria’s national policy to respect the relationship between culture and education is a serious setback for the practiced western education in Nigeria. This setback has precipitated other major setbacks which page-limit will not allow the writer to consider in this chapter. This situation can however be taken care of if Nigerian diverse cultures are allowed to fuse into Nigerian education, that is, allowing Nigerian cultures through traditional education to merge with present formal (western) education. This is possible if diversities in unity is celebrated, and decentralization of the policy will achieve this job. This is the practice in all countries with heterogeneous cultures. It is the system in United States, Spain, Brazil, New Zealand, Mexico, India, Argentina, Chile, Venezuela, Burkina Faso, Ethiopia, Australia, Colombia, to mention but a few. It is a practice with promises of educational improvement, administrative efficiency, financial efficiency, development of local-contents, effects on equity, etc.

Evaluation

This chapter considered traditional education in Africa, with specific focus on Nigeria. It defined such education as a kind of initiation given to young citizens in the community, to integrate them into the culture of their people. This form of education emphasized social responsibility, job orientation, political participation, spiritual and moral values, inter alia. It helped Africans in no small measures in achieving an overall development of the young ones. Although it had some shortcomings, like every other system of education, the invasion of western education seemed to have made it appear worthless and useless. The chapter went further to examine the borrowed western education in its evolution, its spread, its policy cum practices, and its promises. It discovered, among other things, that the borrowed system of education has created a big lacuna between Africans and her education. It found this as obstructing the usual logical association between culture and education, everywhere and anywhere. To salvage the situation, the writer thus considered the possibility of harnessing the strong elements in African indigenous education with the borrowed western education, while jettisoning the weak elements. Doing this, for the writer, would connote taking an x-ray on the present adopted western education, diffusing it of its weak elements, and fusing the strong elements in traditional education in Nigeria with the strong elements in the borrowed system. This fusion is needed to help Africans come alive with their cultural heritage, and thus use the instrumentality of education to develop the African continent.

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Health and Wellbeing Frameworks: The Sawo sè'sègùn Model of Socio-Spiritual Healing Among the Yoruba.

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Overview

Yoruba Traditional Medicine aspires to be a wholistic care. The human is made up of body and the spirit, and ailments are determined according to two levels of disease aetiology among the Yoruba. Science responds to the natural level, which is the realm of biomedicine, but is challenged by the socio-spiritual level, which is in the realm of spiritual influence. The sawo sè'sègùn is both a diviner and an herbalist, he provides responses to the challenge that science faces by caring for socio-spiritual ailments. He uses unique therapies called atúdè. This chapter examined the understanding, practice and the scope of socio-spiritual healing of imbalances called 'atúdè which includes, cooked meals, soaps for bath, and sacrifices. Ethnographic interviews as well as participant observation among six-selected sawo sè'sègùn in Lagos State, Nigeria were conducted. The result shows a clear model and understanding of socio-spiritual ailments among sawo sè'sègùn, more light is shed on the practice, the scope, the unique place that the sawo sè'sègùn occupies in healthcare and the kind of cases that are referred to them for treatment among the Yoruba. This revealed the effectiveness of atúdè in treating non-biomedical ailments. The paper sees the function of sawo sè'sègùn as vital especially in complementary medicine in Africa.

Introduction

The experience of ailment and disorder among humans has brought about the development of therapies that can prevent or treat disorders and this interaction between ailment and treatment has been in existence from the beginning of humans, when they first felt a need to respond to health challenges using available natural means. (Ifasesan Ojekunle, 2013) This need has resulted in each culture developing methods that are either like what others have or methods that are totally different and unique, when compared to that which exists in other cultures. Experiences as well as studies have indicated that some methods are more apt in responding to some conditions. Among the Yoruba, it is held that a group of ailment exists

those orthodox methods of diagnosis and treatment are incapable of handling; this makes the treatment of such conditions guess work within the orthodox healthcare paradigm. (Jegade C.O. 2010). In Yoruba Traditional Medicine (YTM), scholars have attempted to classify causes or aetiology of diseases into different types or categories, most of which overlap, what is general in the different categories is the fact that all disease aetiologies can fit into “two groups of diseases in Yoruba traditional medicine. The first group of diseases is natural (explicable) and the second group is the supernatural (inexplicable) disease.” (Akin-Otiko, 2018:46) This is because among the Yoruba, diseases are variously referred to as *àisàn*, for them it simply means that which is not in order. *Àisàn* “is a social concept with four dimensions – biological, psychological, sociological, and cultural.... From the cultural point of view, *àisàn* is the breakdown of social and cultural values, thus providing anti-social behaviours.” (Jegade, A.S. 2010:36). *Àisàn* as used by Jegede, A.S. (2010) represents a very broad categorization, such that it is vital to make a distinction between diseases in general and socio-religious diseases. In the YTM, *àisàn ara* (disease of the body), refers to ailments that manifest on the physical body; at this level, diagnosis and treatment takes place at the first three levels of healthcare practice among the Yoruba: the first level is the general level, where older members of the community understand and treat diseases without any particular training apart from the experience, they have gained overtime. The second level is where the sellers or retailers of medicinal ingredients have patients patronize and trust their sense of judgment and ability to identify and prescribe herbal remedies, and the third level consists of the trained herbal care providers. The herbal care providers are practitioners who treat patients as certified herbalists. (Akin-Otiko, 2018).

Different from this group of diseases is what is known as *àmódi* - conditions that are not yet diagnosable and treatable using Western methods. (Akin-Otiko, 2018) This includes socio-spiritual ailments that require the attention of *sawo sè sègùn* and who treat them with *atúdè* a type of healing therapy. The *sawo sè sègùn* are diviners and healers, at the highest level (fourth level) of healthcare practice among the Yoruba. At this level of care, the practitioners use both the natural and divination tools to diagnose and treat ailments. “It is at the fourth level that ailments that cannot be treated with herbs alone are handled.” (Akin-Otiko, 2018:11) This explains why in “*Ifá* therapeutic systems, the use of herbal preparations alone cannot achieve holistic healing but must be accompanied with *ètùtù* (ritual). *Ètùtù*, therefore, is the process of maintaining a good relationship with the spirits and related supernatural forces.” (Jegade, O. 2010:100-101). For the Yoruba, humans are made of body and spirit, and both can become ill at some point in life, ailments of the body are usually understood given established symptom expression, whereas the spiritual aspect of the human person can also be dysfunctional given the interference of the spiritual world.

The difference between physical (minor ailments) and psychological (a serious life-threatening illness) in practice lies in whether the cause of

discomfort is easily diagnosed or not. In a minor ailment, the cause of discomfort is, in the first instance, self-evident... the problem may be severe, but treatment is within the realm of common sense, that is, what has to be done to solve the problem, what has worked to produce cure in the past, is known. (Okpako, 2015:119)

The treatment of the body can be achieved through herbal remedies, and this follows a logical sequence derived over the years but the treatment of the spiritual aspect of human does not follow logical interventions. Scholars have come to realize that “the aetiology of disease should not be limited to naturalistic categories, considering that there are misfortunes, afflictions, diseases which cannot be diagnosed, except through divination. Medical diagnosis among the Yoruba is a complex process.” (Jegade, 2010:20) In YTM, human beings are “an integral somatic and extra-material entity and many developing countries accept the fact that disease can be due to supernatural causes arising from the displeasure of ancestral gods, evil spirits, the effect of witchcraft, the effect of spiritual possession, or the intrusion of an object into the body.” (Sofowora, A. 2008:37)

Socio-Spiritual Healing: Discussion

The question of socio-spiritual healing among the Yoruba comes to the fore when the spiritual aspect of a person suffers, or an individual is considered to lack the full benefit that life is expected to bring his/her way. Okpako (2015) called socio-spiritual illnesses serious illness, for him, these are “illnesses, where the cause of suffering is not obvious or cannot be ascertained from experience and the illness is protracted and life-threatening, a supernatural explanation is sought through divination.” (Okpako, 2015:123) Socio-spiritual ailment/disease/disorder generally do not manifest through the same type of physical symptoms as is the case with natural conditions, because the causes of socio-spiritual disorders do not follow a particular trend, which is why diagnosis and healing of such conditions require more than the regular herbal treatment or orthodox form of treatment. This study becomes very relevant as there has been a general understanding of disease categorization and the kind of treatment that should be prescribed, but there is no examination of *atùdè* as a type of socio-spiritual healing process. This opens discussions in this sphere of medicine for more investigation, record keeping and appraisal of methods. This paper examined the Yoruba medical response to socio-spiritual ailments with examination of *atùdè* as a therapeutic process of correcting or alleviating socio-spiritual afflictions that patients suffer. It examines the different forms of prescriptions and the different diagnosis that *sawo sè s'ègùn* are familiar with.

Methodology

Ethnographic interviews and participant observation were conducted, six diviners and healers (*sawo sè s'ègùn*) were selected using snowball technique, beginning with certified members of the Lagos Traditional Practitioners Board. Lagos state

was chosen because it is a Yoruba state, where a few *sawo sè'sègùn* were available for selection. This group of healthcare providers were selected because of their understanding and capability to interact with socio-spiritual conditions among healthcare seekers. The selected healers are specialists in using divination to diagnose and prescribing recommended *atúdè* for treatment of socio-religious ailments. Each of the *Sawo sè'sègùn* had cliental base of patients with different diseases, but the focus of this study was on those with socio-spiritual concerns. For the sake of confidentiality and to prevent the transfer of the affliction from patient to researcher, the *sawo sè'sègùn* censored the patients to be observed, and each centre offered observational opportunity for the treatment of a patient diagnosed with socio-spiritual condition. So out of the fifty patients that were interviewed across the six centres, only six cases were selected for analysis, one from each of the selected *sawo sè'sègùn*, and the cases that were selected for observation were the ones diagnosed to have socio-spiritual causes that required socio-spiritual healing.

The six selected patients agreed to be observed and interviewed before and after their treatments. The six patients were all diagnosed of socio-religious ailments and their ailment history was documented alongside the diagnosis and treatments. Data from interviews sessions during participant observation were recorded, transcribed, and translated into English followed by case analysis. Case analysis was presented in a table with relevant themes that exemplify specific domains of enquiry. The data generated were arranged in tables and then analysed and discussed using descriptive method. Results only show the diagnosis and the type of therapy (*atúdè*) prescribed as well as the recovery sign and rate from patients. Data are not prescriptive in nature, because socio-religious conditions are unique, and prescriptions cannot be transferred from one patient to the other. All quotations have been transliterated into English to maintain fidelity with the language of study subjects. The findings of this study are divided into two parts, first is a general response regarding knowledge and awareness of *atúdè* during the individual interview with the six selected *sawo sè'sègùn*. The second part of the findings is the result of observed cases, which includes the diagnosis of the type of *atúdè*, treatment that was given and rate of recovery of each patient.

Results

Knowledge of Types and Usages of *Atúdè*

Each of the six *sawo sè'sègùn* interviewed expressed knowledge about the types and usages of *atúdè*. They all believe in and have prescribed different types of *atúdè* for socio-spiritual healing of patients in the past. *Sawo sè'sègùn* from the first centre said “*atúdè* works like magic”. (Atunbiifa, 2018) Below are the various generic forms of *atúdè* that were mentioned during the interviews. This is a mere generic list that can change as prescriptions emerge, especially because every socio-spiritual case is unique and requires more specific details than the generic type of treatment (*atúdè*) that are listed below “*Atúdè* means that which

unties shackles, and shackles in this context basically mean things (visible or not) that prevent a person from being the best that he/she can be or that which prevents one from fulfilling one's chosen destiny on earth." (Awotaye, 2018) From the responses during the interviews of the selected *sawo sè'sègùn*, it became clear that *atúdè* exists and the following were the types that were mentioned. For all the *sawo sè'sègùn*, *atúdè* generally can come in any of the following forms:

- Concoctions (*àgbo*) that is boiled and then mixed with bath water. This is a form of therapeutic bath mean to wash away evil or spell. 'There are particular leaves and tree barks that are believed to have natural protective powers that witches abhor, for example *Èpo Òbò (Spondianthis prusii)*, this is usually pounded and mixed with native soaps, once a patient uses this to take his/her bath, the patient becomes shielded from the attacks of witches.' (Ifalowo, 2018)
- Buried items (*àrimólè*), there are medicinal items that are buried in the ground around the home or place of work, this is done to claim territory or prevent infiltration, some are also buried close to riverbanks or in rivers to wash away shackles that have held someone bound. This type of *atúdè* has different variants and the choice of kind depends on the purpose. (*Sawo sè'sègùn* from all the centres)
- There are body creams (*ipara*), this is a blend of burnt medicinal items and scented body cream. 'These are usually scented to drive away oppressive spirits from the patient and attract goodness towards the patient. In many cases, the scent is believed to become offensive to evil forces that held the patient bound and as a result, force the evil powers to release the patient.' (*Sawo sè'sègùn* from all the centres).
- There is hand cream (*ipawó*), these are strictly meant to be rubbed on the palms in order to secure one's job from the influence of malignant spirits that may be planning to prevent the flourishing of one's handwork, it is also to attract customers to everything that one lays one's hands on. (Ifabode, 2018).
- There are therapies to wash the head (*ñkan iwèri*), 'the head is so central to one's achieving a chosen destiny, it is believed that if one's head (*ori*) is affected, then one can at least wash and wait for God to intervene.' (Atunbiifa, 2018) The washing of the head is usually done to open one up for divine intervention, it is believed that the head determines most of what happens to one during one's life on earth. If the head is spiritually clean and clear, one will be able to enjoy all the benefits that one brought to the world from the time of birth. This is a unique therapy as it can be done periodically to prevent attack or to keep one at the optimum level of existence in the world. (*Sawo sè'sègùn* from all the centres).
- There are burnt or ground medicinal items (*ètù jíjó tàbí lílò*), the grounded or burnt ashes would usually be poured into pap, water or any form of drink, this

is believed to go into the body system for holistic cleansing. (*Sawo sè'sègùn* from all the centres)

- There are powdery substances blown into the air (*àtèfè*), sometimes the patients will not use the therapy at all, it is not to be eaten, drunk or bath with. *Àtèfè* is blown into the air on behalf of the patients so that the air becomes a medium of sending it to the forces that are responsible for the condition of the patient. This is done, when the forces responsible for such patient’s conditions have been found to be far, maybe across the ocean or sea. This kind of *atùdè* usually takes the form of a counterattack on the enemy force. (Falodun, 2018)

Case study

Given the nature of disease aetiologies, diseases for the Yoruba broadly means ailments or disorders in the physiological or the socio-spiritual makeup of a person. These disorders are distinguished based on the part of the individual that is affected by the disorder. The group of disorder that affects the social relationships as well as the spiritual wellbeing of individuals are the socio-spiritual ailments. ‘Social relationship can range from the ability to get a spouse, have a child, secure a job as at when the society thinks is proper, while the spiritual disharmony can be psychological or spiritual oppression that manifest in one’s inability to achieve what one’s age mates are doing.’ (Falodun, 2018)

Table 1

S/N	Patients’ condition	Diagnosis	Prescription	Recovery sign
1	Insomnia, patient usually heard voices inviting her to meetings, at night when she cannot sleep.	<i>Elégbé</i> – a member of the spirit world.	<i>Ìpèsè</i> – providing a meal for spiritual members, to satisfy their demand for the patient’s membership.	She began to sleep well the night after the ritual was performed. And she continued to sleep well throughout the week of follow-up.
2	Very intelligent and qualified but was never successful at job interviews for 10 years.	<i>Gbaregbare</i> – that which snatches good and prospects. There was a covering around his prospect in life.	<i>Ose</i> – therapeutic bath, to wash away the cist around his destiny.	He had his first successful interview two weeks after the therapeutic bath, although it was not the kind of job he wished for, but it was the first time in ten years that he was offered a job.

S/N	Patients' condition	Diagnosis	Prescription	Recovery sign
3	<p>Woman married for 15 years with twenty miscarriages, which consistently occurred after the second week of positive test for pregnancy. She would always dream of having sex with an old man, once that happened, she wakes up bleeding. Nothing was diagnosed using orthodox methods.</p>	<p><i>Ìdádúró</i> – delay in giving birth.</p>	<p><i>Ètùtù</i> – sacrifice was made to <i>Òsun</i> for clemency and exemption. It was found that the patient was dedicated to a divinity at birth, but as she grew older, the parents could no longer impose the requirements of dedication on her and so she abandoned the ways of the divinity. The sacrifice was to satisfy and plead for exemption.</p>	<p>She became pregnant again after a month and she is in her second month, this has never happened. The dreams are gone.</p>
4	<p>A Fifty-year-old man, wonders about, cannot keep a job for too long, there have been occasions when he left a good paying job for no reason after one week. He has been in this condition for twenty-five years. This began after he left his father's business.</p>	<p><i>Àrìnká</i> – wondering around.</p>	<p><i>Àsẹ̀je</i> – A meal was cooked to appease his dead father. He was sent to the best of schools in order to take over his father's estate, but he only managed the business for six months and resigned for another job that he loved. The meal was meant to satisfy the hunger that his father's curse had created in him, he was also to return to his father's business, even though it was falling apart.</p>	<p>By the next day, he agreed to go back to his father's business, and he immediately began to make plans to make up for the past and use the estate left for him by his father. He had rejected this for 25 years.</p>

S/N	Patients' condition	Diagnosis	Prescription	Recovery sign
5	Beautiful forty-year-old mother of two lovely boys has a well-paying job with huge prospect.	Àròpin – lost hope in life for no rational reason. She kept saying that her future was not promising and that it was better for her to die.	Gbééré – incision this were done in the middle of her head and on her chest. These incisions were meant to reclaim her from her 'mates' and make her repulsive to the spirit world.	She got back her spark within seven days. And for the first time in five years, she was happy for a full week.
6	A thirty-year-old man who inherited a flourishing business from his father realized that he was able to keep his father's old customers but could not account for the sales and profit made.	Àsè dānù – lack of profit after regular good sales. He had bragged to do better than his father's business mate who sells the same kind of ware in town.	Àrìmólè – burying items of sacrifice to appease the forces that hold back profits, so that the money made will have values.	He began to notice changes after 7 days of sales. He could account for money made and for the first time in two years, he was able to separate his profit from the capital and plans to begin to repay his debts.

(Field study, six cases from six different healthcare centres in Lagos, 2018)

The following *atúdè* therapies were observed in the treatment of ailments among the selected *sawo sè'sègùn* as represented in table 1. The prescription of each *atúdè* was because of the diagnosis and they reflect the content of divination. Patients 1 and 4 were treated with medicinal meals (*àsèje*) these meals were eaten by the patients as specified in the divination process. The recipe contained two medicinal herbs and in addition to these, the meal included palm oil, water, pepper, and salt, these were all cooked together. The cooking was done in a native clay pot and the therapeutic meal (*Àsèje*) did not contain any condiment outside the specified prescriptions.

Patient 2 had therapeutic bath prescribed. The soap that was used for the therapeutic baths was the native soap (*ose dúdú*). In the case of patient 2, the process was simple, items were first pounded separately before all were mixed and pounded together with the soap. (If the items to be added to the soap do not require pounding, then, the mixing will be done with the fingers.) 'It is preferable to keep the mixed soap in a calabash or a white container with a piece of stone on it when not in use, to prevent malignant forces from neutralizing the potency of the soap' (Awotaye, 2018), this soap was dispensed in a calabash.

Patient 3 had sacrifices (*Ebo*) prescribed. Sacrifices in the context of *atúdè* are offered to a chosen deity. In the case of patient 3, it was to Osun, a water divinity popularly known in Osun State, Nigeria. The sacrifice was offered for clemency and exemption. It was found that the patient was dedicated to Osun at birth, but as she grew older, the parents could no longer impose the requirements of dedication on her and so she abandoned the ways of Osun and stopped visiting her shrine yearly. The sacrifice was to satisfy and plead for exemption.

Patient 5 was treated by applying *etù* (ashes) on incisions. ‘There are some types of *atúdè* that are best burnt so that the patient can use it in one of the following ways, as applied on incision, mixed with honey, blown into the air or mixed with food. *etù* (powder) is made by continuously heating selected items in a clay pot until the content of the pot turns to ashes, burning stops when the smoke from the pot has reduced.’ (Ifabode, 2018) In the case of patient 5, the medicine person knew that the medicine was ready after three hours of burning, he then ground the ashes into a smooth powder before applying some on the seven small incisions made on the chest of the patient.

Patient 6 was treated using *àrimólè* (burying items of sacrifice) this was done to appease the forces that held back profits, so that the money he was making from sales will begin to have value. The items were prepared in a clay pot and a red ribbon was tied around it and everything was buried in front of his shop.

Discussion

Socio-religious illnesses

From the conducted interviews and observations, it became clear that the idea of *atúdè* is generally linked to the fact that the Yoruba believe that there are no human situations or disorders that are incurable, what exists are diseases/conditions that cannot be cured with medicine alone. There exists a basic distinction between a disease that cannot be cured, and a disease that cannot be cured with only medicine. “The concept of incurability of a particular disease does not exist in African traditional religion and medicine.” (Jegade, O. 2009:23) At the level of diseases and conditions that cannot be cured with medicine are the socio-religious ailments. The *sawo sè sègùn* prescribe *atúdè*, which comes in handy to remedy socio-religious ailments. “When people feel depressed, uncomfortable and insecure, they normally resolve such problems by making rituals to departed relatives, deities or the inner head (*orí*) or the creator (*Eleda*).” (Jegade, A.S. 2010:38) Rituals are usually “offered to a chosen deity on two grounds. First, as the quota or contribution of the patient to his/her process of healing, second, it is to acknowledge and appease the divinity that *Ifá* would have chosen as witnesses to the affliction.” (Akin-Otiko, 2018:161)

Among the Yoruba, ailments and evil have two interrelated sources, the visible and invisible. According to Dopamu, in most cases, “the visible source of evil may be acting through the agency of the invisible source or may be acting in

consequence of the invisible source.” (Dopamu, 2000:29) This claim is based on the holistic understanding of disease causation and healing, “the cause of disease is often ascribed to witchcraft, spirits and gods in traditional medicine. In this respect it differs markedly from scientific or orthodox medicine which does not believe in these forces.” (Sofowora, 2008:37). For the Yoruba, this distinction is possible because medicine is not the only means by which human illness or disorders can be cured.

Man sees the purpose of his creation as the attainment of certain social and cultural values, such as: 1) to grow to maturity and be able to have a house, 2) to have many children and grandchildren, 3) to have enough food and money as are necessary for the care of himself and his dependents, 4) to live according to the moral and social traditions of society, 5) to live a healthy and long life, and 6) to die a natural death in old age and be buried by his own children. By so doing he will become an ancestor. To achieve these life goals is a primary objective of man in Yoruba philosophy, because these values are intrinsically and extrinsically good. They bring satisfaction, and anyone who achieves them is considered successful. (Ogungbemi, 1986:61)

For the Yoruba, ‘the good’ that should come or happen to humans naturally is called *Ire*, and the evil that should not happen or be a part of human destiny is called *Ibi*. It is believed that *ibi* is the product of the handwork of malignant spirits, these are brought the way of humans in the form of afflictions or sicknesses. It is in response to these that the *sawo sè sègùn* identifies individual conditions and diagnose them along the line of either *ire*, which is natural and should be enjoyed, or *ibi*, which is seen as afflictions, and should be prevented or stopped. The issues of evil (*ibi*) are largely understood within the belief that “witches can make a woman temporarily infertile or permanently barren, prolong pregnancy, cause miscarriage, make delivery difficult, induce frightening dreams and sleeplessness and drain people’s blood supernaturally.” (Jegade, O. 2010:28).

Atúdè

All the traditional healers reported that divination had at one time or the other, revealed to them that certain patients were experiencing disorder because witches were responsible for their lack of progress in business or life generally. They all believe and talked convincingly about malignant spirits (*ajogun*) who they believe are always at war with humans. Socio-religious ailments are easily diagnosed as affliction with *ibi*. The invisible sources of diseases or evil “are malevolent forces in the world and their actions and manipulations of events in the world are devilish in practical manifestations... in all these forms of evil, principalities and unseen powers are believed to be the cause, and they can inflict such evils on anybody so chosen or offended by them.” (Kazem, 2013:117). Witches are known sources of ailments among the Yoruba, “the personalistic concept of disease aetiology among the Yoruba is based on the belief that some human or supernatural beings are

capable of afflicting humans with illness or misfortune.” (Jegede, O. 2010:27) The *Ifá* corpus (*Òsá Méjì*) lends credence to this belief, and so patients or their family members seek the expertise of *sawo sè’sègùn* who in turn engage divination, to find out the specific cause of the ailment and what will be needed to satisfy and alleviate the disharmony that the patient is undergoing. This is where the *sawo sè’sègùn* come in with divination and the culturally understood group of remedy for spiritual dysfunction, which is called *atúdè*. “In Yoruba traditional belief, evil is regarded as a bad thing which should be removed forth-with because of the damages which it portends for the future. The Yoruba believe that the world was created with good and bad. To this end, Yoruba always pray for good things to happen and pray as well for the removal of anything bad or evil.” (Oshitelu, 2010:229) Most of the time, people carry out sacrifices to either prevent or stop afflictions. To generally stop affliction, there are many types of therapeutic soaps, the diagnosis usually determines what will be added to the generic black soap. “The soap that is used most commonly by the Yoruba is the black soap made from palm-kernel oil (*àdín*)... The medicinal ingredients are usually pounded in a mortar or metal container together with the soap coming last, and the soap is used to wash a specific part of the body and sometimes the whole body.” (Buckley, 1997:44). And then to avert affliction, individuals are fortified or protected through incisions or meals. Incisions are made and powdery substance called *ètù* (powder) is applied on the cut, the powder is achieved by “placing the ingredients into a [clay] pot with no additional liquid and slowly heating them over a fire.” (Buckley, 1997:43) On the other hand, some people eat prepared meals to be fortified from attacks from malignant spirits. *Sawo sè’sègùn* helps to prepare items such as soup, “the soup (*obè*) is eaten by scooping it up with a small wad of cooked yam or cassava, using the fingers of the right hand.” (Buckley, 197:44) Once this is eaten as prescribed, evil is averted most of the time.

Conclusion

In conclusion, among the Yoruba, there are diseases with natural causations and because these causes are rationally explainable, they are as well logically treatable, however, there are diseases with supernatural causations, which are culturally known but have logically inexplicable treatments, logically unexplainable because the symptoms do not follow any known pattern. It is at this level that the *sawo sè’sègùn* come into the picture of YTM, and they come in with their expertise in divination. Africa does a lot that should be appreciated, “metaphysical explanations of illness causation [and treatment] in African medicine are not to be uncritically written off as nonsensical superstition. We have from authorities that ‘from a historical point of view metaphysics can be seen to be the source from which the theories of empirical science spring.’” (Popper, K. 1975:312) This study clearly shows that diseases both bodily and socio-religious exist and treatments for them are different. In the midst of the reality of diseases and treatments, this study shows that cultures are formidable sources of treatment. There is so much that science can learn from the existing cultures and existing methods of treatment.

Difficult for anyone to dismiss treatment methods that are not in popular and very established methods.

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Promoting Self-Directed Learning in Sub-Saharan Africa in the Context of COVID 19 Pandemic

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Overview

Self-directed learning has for some time been a major area in educational discourse. Its growth has benefitted from submissions by scholars, notably the de-schoolers and a wide range of writers in adult and open and distance learning. While its use has been promoted in a variety of settings, its utilisation may have been further prompted by the advent of the COVID 19 pandemic, especially in sub-Saharan Africa. The emergence of self-directed learning as the culture of learning is without doubt. With the growing irrelevance of borders in educational provision, the emergence of new communication technologies and a growing use of flexible learning opportunities, this paper examines the concept of self-directed learning; identifies the premises for, and its potentials in institutions and distance education contexts; highlights some problems in its application; gives suggestions for maximising its use; and raises a few issues for future discussion. The context of the paper is sub-Saharan Africa, with its developmental challenges and the COVID 19 scourge.

Introduction

The subject of self-directed learning has attracted the attention of scholars for quite some time. Eduard Lindeman's *The Meaning of Adult Education* (Lindeman, 1926), Cyril Houles's *the Inquiring Mind* (Houle, 1961) and Allen Tough's *The Adult's Learning Projects* (Tough, 1971), and Merriam Caffarella's *Andragogy and self-directed learning: Pillars of Adult Learning Theory* (Merriam, 2001) have raised fundamental issues on the subject. From 1986, the North American Symposium on Self-Directed Learning has been held (Long, 1990). Candy has observed that the term, from the 1960's, has attained 'the status of a cult among adult educators'. Its application in distance education has been discussed (Burg and Frewin 1989; Khalid, Bashir, and Amin, 2020) ; its use in community development situations raised (Adekanmbi, 1989; Wang, 2019); the gains derivable from it, as well as the pains individuals face in its application, as a transformative process, have been identified (Brown, 1983; Mezirow, 1991). Its ability about to change the educational landscape is also seen in a research dimension to its application

(Mentz & Oosthuizen, 2016). However, self-directed learning as a term, and an area of study, may still be evolving despite the extent to which COVID 19 has enhanced its status.

An examination of the concept shows the learner, learning on his or her own. The idea of a learner being self-directed may range from a total reliance on the self in terms of the choice of learning objectives, content, method, and evaluation procedures, to a reliance on an institutionally planned and formally worked out programme of learning. While Candy (1990) has noted that there is an absence of a 'consistent theoretical perspective' concerning the subject, which may have led to an indiscriminate application of the term, an examination of existing literature shows that models of self-directed learning have in fact emerged.

Perhaps the core issues driving current educational discourse, and by implication, promoting self-directed learning are, among others, the:

- growing irrelevance of geographical boundaries in educational provisions.
- changes being experienced in the non-permanence of learning space, of teaching and learning time, and of learning having to be had strictly at specific institutions and colleges.
- emergence of new communication technologies and social networks, which continue to make pedagogical information dissemination across frontiers much easier.
- growing reduction in the schisms between schooling and the world of work.
- growth of online learning, massive open online courses (MOOCs) and open universities,
- social distancing and related expectations occasioned by the outbreak of COVID 19.

This paper therefore examines the meaning of self-directed learning; discusses thoughts driving it as well as its use in a variety of situations and settings, including schools, higher education institutions, open and distance education, and non-schooling contexts. Several problems related to its use learning are also raised. The aim of this paper is to stimulate discussion on the subject and hint at future directions of its theory and practice, especially in the context of the COVID 19 pandemic.

The Context and COVID 19

Sub-Saharan Africa, home to over 54 countries is an evolving story in its economic and social development, with various indices indicating the level of development across the variables of literacy level, gross domestic product, tertiary enrolment ratios and others. During the advent of COVID 19, it soon became clear that more than any other part of the world, sub-Saharan Africa needs to do more to address its developmental problems and navigate such through flexible learning alternatives. A look at the development orientation of the sub-continent shows some trends in literacy growth. In 2016, it was 64%, 65% in 2017, 65% in 2018

and 65.5% in 2019 (Macrotrends, 2021). According to the World Bank, relying on the UNESCO Institute for Statistics, the literacy rate for sub-Saharan Africa was 66% against a global average of 87% (World Bank, 2021a). The primary school enrolment in sub-Saharan Africa in 2019 was 99.9% (World Bank, 2021) against 82% in 2000 for the same region. For secondary education, the figure was 43.6% in 2019 against 25.8% in 2000 (World Bank, 2021b). At the tertiary level, the enrolment ratio was 4.5% in 2000 but was 9.5% in 2019 (World Bank, 2021c). Obviously due to the COVID 19 pandemic, the annual gross domestic product (GDP) growth suffered. While it was 2.574% in 2019, it had a record of minus 2.05% decline in 2019 (World Bank, 2021d). There is no doubt that COVID was greatly responsible for this decline.

When COVID 19 struck, the effect was greatly felt all over the world. Confirmed cases globally, as of 17 November 2021 were 254, 847, 065 people, with 5, 120, 712 deaths recorded. In Africa, within the same period, the confirmed cases were 6, 193, 037 people, with deaths totalling 152, 927. Although Africa suffered less than the rest of the world, especially the developed world, in terms of these numbers, needed mitigation in Africa suffered especially in terms of immediate response, vaccination mitigation and economic support. While many children stayed at home during the pandemic, technological response to mitigating also suffered in schools, due in part to the problem of digital divide and the existing economic disparities between Africa and the rest of the developed world. Despite this, it was clear that alternative paths to learning were needed for sub-Saharan Africa to navigate the adverse effects of COVID 19. It would appear, that self-directed learning offers a level of alternative. We shall now examine some aspects of self-directed learning and its possibilities.

The Concept of Self-Directed Learning

The concept of self-directed learning, in its simple interpretation, presupposes that learner can and do engage in learning on their own. With this suggestion, a clear hint is given of the existence of another concept, 'other directed learning'. This other extreme place the activity called 'learning' under the aegis and direction of another person or group of persons other than the learner. This perception appears simplistic, especially when several questions are raised: At what point does an individual take full responsibility for learning? Are we here talking about learning as a product, as a process, or learning as a goal or a philosophical ideal? Are individuals permanently capable of being self-directed learners or do they exhibit some level of 'other directedness' in their learning styles? What exactly then is self-directed learning? A number of terminologies which have reflected the thoughts on this subject include autonomous learning, independent learning, transformative learning, emancipatory learning, autodidaxy, intentional learning, problem-based learning, heutagogy and critical thinking. While 'critical thinking' is seen as 'an act of enquiry to settle a doubt' (Dewey, 1933), McPeck (1981) see

it as a non-acceptance of an established norm. At another level, emancipatory learning is defined as:

emancipation from libidinal, linguistic, epistemic, institutional, or environmental forces that limit our options and our rational control over our lives but have taken for granted or seen as beyond human control. (Mezirow, 1991:87).

Mezirow (1991) further notes that critical thinking is important in the emancipatory learning process but is quick to note that the process itself can be painful. Cranton (1994) considers emancipatory learning to be transformative. In this type of learning, the issue of autonomy is key, at least in a degree. Holec (1979), cited in Broady and Kenning (1996) consider autonomy ‘the ability to take charge of one’s own learning’ and contrasts this with self-direction which is seen as learning outside of a classroom context, where learners assume total responsibility for all aspects of their learning. Dickinson (1987) sees autonomy as being close to ‘self-direction’ and that it represents an ‘attitude towards the learning task’ rather than an ability. Broady and Kenning (1996) however submit that the concept of learner autonomy which includes such issues focuses on issues of responsibility, and the choice dimensions open to the learner. In defining self-directed learning, Candy (1991) explores the notion of a solitary activity carried out in a library to something done in the privacy of a person’s home or office; individual students pursuing some inquiry; learning in a remote location through print, radio and television or other media; or ‘other issues aimed at exploring the inner thrust of a learner’s being. Allen Tough paints the picture of The Adults Learning Projects (Tough, 1971); for others, self-direction is seen as a goal or process, or a method of organizing instruction. Still others like Kasworm (1983) explore the possibility of increasing self-directedness in learners as they mature. Thus, Guglielmino worked on a Self-directed Learning Readiness Scale (Guglielmino, 1977). Knowles (1980) attests to this same characteristic when he theorised that adult become increasingly self-directed as they grow. Mezirow (1981) notes that self-directed learning is a characteristic of adulthood. On the possibility of self-direction, Candy (1990; 1991) notes that this could be explored along the lines of:

- i. a personal attribute (personal autonomy)
- ii. a willingness and capacity to conduct one’s own education (self-management)
- iii. a mode of organizing instruction in formal settings (learner control)
- iv. the individual, non-institutional pursuit of learning opportunities in the social setting (autodidaxy)

(Candy, 1991:23).

At another level, while the traditional teaching and learning paradigms recognise the teacher as being the one in charge, with knowledge to offer possibly as a

commodity to the clients (Freire, 1970; Illich, 1970; Reimer, 1971), the locus of control for the learner in such a situation is rather low. Knowles's andragogical postulations in its early days, are captured in the following quotation:

In its broadest meaning, self-directed learning describes a process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating their goals, identifying human and material resources for learning, choosing, and implementing appropriate learning strategies, and evaluating learning outcomes (Knowles, 1975:18)

It is possible that an individual may establish a penchant to be self-directing in some situation and yet strive to be other-directed in others. Can we then label a person a self-directed learner? In other words, is it a permanent characteristic of a person? If learning activities and educational programmes were to be planned to reflect a self-directed learning philosophy, would all voluntarily want to learn? And still, we may ask, if self-directed learning truly becomes the norm, what would the responsibility of governments be to their citizens. Or put in another way, will the ministries of education close shop? An extreme one by Fromm, quoted, by Jarvis (1990) is worthy of examination. Fromm (1984) having observed the tendency for individuals to want to be left alone to do their own critical thinking and be autonomous, has hinted at the fact that human beings may not even be capable of what they are either pushing themselves, to do or the philosophical position they are asked to embrace. Of modern man, Fromm notes: He has become free of the external bonds that would prevent him from doing and thinking as he sees fit. He would be free to act according to his own will if he knew what he wanted, thought and felt. But he does not know. He conforms to anonymous authorities and adopts a self which is not his. The more that he does this, the more powerless he feels, the more he is forced to conform. In spite of a veneer of optimism and initiative, modern man is overcome with a profound feeling of loneliness which makes him gaze towards approaching catastrophes as though he were paralyzed. (Fromm, 1984:90).

Based on the foregoing, we may conveniently accept the following as a definition of the concept in question: Self-directed learning, as a goal, process or a philosophical ideal, describes a learning situation in which learners engage on learning on their own. Such a process, when placed on a continuum may show the nature of the learner's self-directedness ranging from a total reliance on self; concerning the choice of learning objectives, content, method and evaluation procedures, to a reliance on an institutionally planned and formally worked out programme of learning. At whichever extreme, assistance may be needed, even when the learner becomes totally in control, as in the autodidactic realm.

Forces Promoting Self Directed Learning

A general look at educational developments shows that calls for egalitarianism, democratisation, use of participatory approaches in teaching and learning, including those that recognise the individuality of the learners have been made. At another level, there has been the coming of educational innovations, including those which have tapped from developments in print and other communication technologies; there has been the propagation of global education, post modernism and a new kind of ‘vocationalisation’ in education, with great emphasis on work-oriented curriculum. The growth of adult education in Britain and the United States of America in the late eighteenth and early nineteenth centuries showed a wide array of developments in this regard. University extension lectures were begun in the late 19th century in Britain and the USA (Fordham, 1989) the boundaries of many universities as in the case of the University of Wisconsin, became the boundaries of the state; the University of London innovation of 1836 dispensed with tuition, focused on examinations and opened the doors of qualifications to many self-directed learners; the University of Chicago’s 1892 William Rainey Harper experiment brought in correspondence education innovations; the coming of the Open University in 1969 and its subsequent diffusion across the globe opened the doors of education wider to many self-directed learners.

Freire (1970), Reimer (1971) and Gelpi (1979) have commented on the tendency of school-based education to be inhibiting. In their opinion, the commoditization of knowledge, the perception of the teacher as the one who knows it all, and the wrong notion of recognising the school as a place that can provide all that is needed for life has been debunked. Attempts have been made to bring to the fore the need to respect learners and allow them to pursue subjects which interest them. Open and distance learning in all its varieties appears has taken the calls for individualisation of instruction to another level of practice. In the new developments in educational innovations, such terms as ‘virtual universities,’ e-learning, mega universities and the massive online courses are tied to the developments recorded in open and distance learning. At another level, the concept of the *work-related curriculum* is being emphasized with a view to making the transition between school and work easier. Saunders (1994) in an edited book by Lawrence (1994), titled *Education Tomorrow*, had observed a few educational principles taking root in schools which reflect some new trends. These have focused on individual student motivation, potential and needs; on flexible learning styles and independent learning; on high quality careers education; and improved information management systems, among others (Saunders, 1994) While this appears to reflect more happenings in the developed world, they also reflect those in Africa or the developing world. Moreover, these trends need to be mentioned against the backdrop of the globalisation of education.

Watts (1994) has identified a number of pressures, similar to the issues just raised which are pushing education, especially in the promotion of science. He identified these as the push for *constructivism*, the urge for *relevant knowledge* and the

need for *problem solving*. Constructivism is described as ‘a philosophical and theoretical approach to learning whose goal is to ensure that theory and practice go hand in hand and reflect individuals’ needs and their disposition to learning (Watts, 1994).

The issues raised so far suggest that self-directing learning is a philosophical ideal and a method of educating now featuring prominently. It is necessary to now examine areas of its discourse through the submissions of the deschoolers.

The Deschoolers and Self-Directed Learning

When Ivan Illich and Everett Reimer published their works, *Deschooling Society* (1970) and *School is Dead* (1971) respectively, a lot of issues were raised on the future of formal education, issues which reflect the thinking of other scholars and such institutions as UNESCO and related agencies. The deschoolers basically agree mostly with the shortcomings of the formal school system just examined. They particularly oppose the commoditization of knowledge and the sale of such to the highest bidder; they criticize the notion of the school as being capable of playing custodian role for children; they throw out the assumption that schools can promote learning, suggesting that the actual place for learning is where the knowledge is generated, such as the world of work. They conclude, as noted by Ireland (1978) that schools deny majorities the much needed socially powerful knowledge, particularly that of political economy, and add that the individual’s ‘individuality, spontaneity, creativity and collective action’ is crippled in the process. To put things right, a major submission by them as seen in Illich’s and Reimer’s writings is that schools should be abolished (Illich, 1970; Reimer’s, 1971). Reimer’s *School is Dead* is a dirge to the school system. They then submit is that individuals will have to search for their own learning, one that falls into the realm of self-directed learning. It is necessary to examine the alternatives offered by Illich and others to fully appreciate their call, and to see how the issues they raised, nearly thirty years ago, reflect a major call for self-directed learning.

The propositions given by Illich and the deschoolers revolve around adopting a totally new approach once it is accepted that schools be done away with. Rather than the planning of education with what learners should learn, new educational institutions should begin with an examination of the question: ‘what kinds of things and people might learners want to be in contact with in order to learn?’ (Illich, 1970). With this premise, Illich suggests:

‘Someone who wants to learn knows that he needs both information and critical response to its use from somebody else. Information can be stored in things and in persons. In a good educational system access to things ought to be available at the bidding of the learner; while access to information requires, in addition, others’ consent (p.80.)

The deschoolers also propose the use of learning webs and peers for education; that specialists in various fields who are scattered across the globe should promote

education; and that professional education be promoted. They suggest that in determining curricular contents of education, things, models, peers, and elders are the resources which should be arranged to teach the learner. The deschoolers' main strategies also include the use of:

- i. libraries, rental agencies, laboratories, showrooms, theatres, factories, airports, farms etc. where reference services to educational objects can be made by learners.
- ii. skills exchanges where persons can list their skills and the conditions under which they are willing to serve as models for others who want to learn the skills, including addresses at which they can be reached.
- iii. peer matching which is a communications network which allows persons to describe the learning activity in which they wish to engage with the hope that partners would be found for the inquiry.
- iv. reference services to educators-at-large. Here, educators or specialists in given subject areas can be listed in a directory with the addresses and self-descriptions of professionals, paraprofessionals and free lancers included. Also, the conditions under which such individuals are willing to give access to their services are made available (Illich, 1970:81).

The method of teaching and learning is located within an opportunity 'web' or network which is designed to provide access to each of the resources listed. Among the networks are telephone, postal service and of course with developments in technology, the Internet. Learning is no doubt self-directed. Most learning, in the view of deschoolers is not the result of instruction, but the result of 'unhampered participation in a meaningful setting'. As Illich puts it, most people learn best by 'being with it' (Illich 1970:39). Critics on the deschoolers submissions argue that the deschoolers provided a solid argument against formal education but failed to provide a workable alternative. Others suggest that Illich's ideas were liberating in ideal but fail in the sense that deschooling socially becomes irrelevant, because we cannot 'de-factory, de-office, or de-family society'. However, when we consider the range of innovations now offered in communication technologies, in the use of the webs, the Internet, and even the e-mail system, one gets the feeling that de-schooling may in fact be taking place without any effort by the deschoolers themselves. While some of these suggestions are also being used in various contexts, they are mostly in the context of the schools which are not yet 'dead'. Many of the learning webs being created daily however go beyond schools and do indicate further possibilities in the emergence of a self-directed learning culture. On the issue of the inability to de-office, de-factory, de-family which critics had raised, new findings reveal that society may have in fact have taken a course in this direction. Currently, in many core ODL contexts and in other conventional contexts, due to COVID 19 problems, students now rely, especially at the higher education levels on university portals, discussion forums, online chats, and various dimensions of synchronous and asynchronous dimensions of educational

interventions. Self-directed learning is happening at a faster rate, and this creates the opportunity to further explore it for the obvious benefits.

Exploring the Methodological Dimensions of Practice

A look at methodology in self-directed learning cannot but refer to the major pioneering efforts of Malcolm Knowles. In the analyses given by Knowles (1975) about the assumptions and processes of teacher-directed and self-directed learning, a number of variables are used to compare the situations for two types of learners. For the assumptions, variables like the concept of the learner, the role of learner's experience, readiness to learn, orientation to learning and motivation are used. For the process elements, climate, planning, diagnosis of needs, setting of goals, design of a learning plan, learning activities and evaluation are used. The assumption about the concept of the learner according to Knowles (1975) in a teacher-directed learning situation is that of a dependent personality, possibly waiting to be fed with spoonful of knowledge. In self-directed learning, the assumption is that of an increasingly self-directed organism. While the learner's experience in a teacher-directed learning situation is expected to be built on more than it is used, that of the self-directed learner is a rich resource for learning. This may be reflected in the way learning programmes are planned, but it is also to be expected that the degree of control and ownership a self-directed learner brings into the situation will ensure that the experience of the past and the learner's needs are reflected in both the learning process and the outcomes. In self-directed learning situations, the orientation to learning is seen to be task or problem-related while a subject-centred situation is observable in teacher-directed learning. On motivation, Knowles (1975) identifies such things as external rewards and punishment in teacher-directed situations while internal incentives and curiosity are more common in self-directed learning situations. The process elements which thus take their cue from the assumptions are further identified. One striking feature of the climate of learning, planning, needs diagnosis and others is the existing air of informality, mutual planning, collaboration, mutual negotiation and participation. These are noticeable in the processes of self-directed learning. In teacher-directed situations, an air of authority, compulsion, use of transmittal techniques and the general tendency for the teacher to direct affairs is noticeable.

The issues raised by Knowles (1975; 1980) address some of the basic observations noticeable in other-directed and self-directed learning. They represent a starting point for any meaningful orientation for learners as well as teachers, both in promoting self-directed learning and in appraising how learning and teaching have been interpreted. More than this, they hint at measures for a new learning paradigm. A second step which Knowles (1975) also calls a *learning resource* is for the would-be learner to examine his/her level of competencies in self-directed learning. As Knowles (1975) observes, the competencies required to excel in teacher directed learning may include issues related to the pedagogical assumptions. For example, the ability to listen attentively, take careful notes, and predict examination questions while appearing to tie up with teacher-directed

learning situations, are opportunities to develop self-directed learning skills. However, where a learner now has to plan his/her learning, identify objectives, participate in evaluating himself or herself, there is a sense in which self-directed learning is being directly emphasised. Another suggestion given by Knowles (1975) is the consideration of the use of the *learning contract*. In the other-directed learning situations, this would refer to a 'binding agreement' between the teacher and the learner on course work to be submitted and grades to be given. Most University calendars, though not specifically called such, are examples of learning contracts between students and the university. In self-directed learning, it is possible for an individual to develop a learning contract with himself/herself.

The major issues here are:

- the learners' identification of the objectives of learning
- the specification of learning resources and strategies
- an expressed manner or way of monitoring accomplishment
- criteria or means of validating the learning

Each of these stages in the learning contract a person takes up with self can be examined by a peer or validated by superiors or professionals. This does not reduce the degree of self-directedness, rather, it helps to enhance the quality of performance. A look at the propositions given by Illich (1970) shows a recognition of the place of peers and professionals in self-directed learning. At the lower levels of education, as in the primary schools, a return to the new use of the strategies of *play*, the emphasis on the use of *media resources*, and *actual situations* to teach will promote self-directed learning. Of this, Skager (1978) has identified some strategies, among which are:

- the adoption of flexibility in the learning situation
- the encouragement of choice on the part of the learner
- the use of learners as evaluators of their own learning
- the encouragement of democratic relationships in the learning situation
- the incorporation of learning which takes place outside the school
- the use of a multi-dimensional approach to solving problems in the classroom.

University Involvement and Further Expectations

The nature of university involvement in outreach activities over the years was basically the meeting of the needs of a wide array of self-directed learners and other categories of self-development-oriented members of various communities. The approaches to promoting and facilitating self-directed learning vary from one institutional setting to the other. On many campuses, Tough (1989) observes that 'many instructors have given their students a free choice of topic of focus for essays, projects, and other assignments'. Also, students have been helped in other higher institutions on how to set their goals and plan their own strategies. The use of time contracts in marketing courses has been experimented with at the Wharton School of the University of Pennsylvania (Tough, 1989). Students who agreed to the option were said to keep a daily diary on course activities, time

spent, and knowledge and skill learned. Through the experiment, it was found out that students who used time contracts 'spent more time at learning, felt more responsible for their learning, and were more successful at changing attitudes and behaviour', compared to their experiences under traditional teaching approaches (Tough, 1989).

In other examples, Tough (1989) other experiments have been recorded in some colleges and universities in the USA where some students did not join their mates in attending classes at courses for which they were registered. Rather, in consultation with a lecturer, individual objectives and learning activities were developed. Students then met to encourage or evaluate one another's work. Group support for self-planned learning is also being encouraged across and within institutions. The emergence of the Internet, computers and new communication technologies has also enhanced opportunities for self-directed learning in universities. Thus, courses are taught via the Internet and the e-mail system are used extensively to promote educational programmes individuals prefer. Learning networks are being created to facilitate self-directed learning practices. It is not unlikely that universities and other institutions of higher learning will continually recognise the potentials of self-directed learning in their activities, pedagogical and social, and reflect its ethics in their practice. To adhere to traditions in the wake of the emergence of a myriad of learning networks to which many higher institutions is problematic and reflects the view by Spender (1996) that the universities of the next century will be more and more like corporations while corporations will operate more and more like universities. These writers hasten to add, that where higher institutions fail to ride on the wave of a silent declaration of the need to reflect the yearnings of the opportunities for self-directed learning in their practices, they will not only lose their clients, but lecturers may also in the process lose their jobs. Spender had even observed that more lecturers would become librarians, and computer specialists, which perhaps hints at new roles for lecturers in the new self-directed learning context.

For universities and other institutions to maximise the use of self-directed learning, the following suggestions are hereby given. In this respect, they need to

- i. organises workshops and seminars where individuals, lecturers and students can familiarise themselves with the opportunities that exist for skill exchanges, individually - motivated educational programs, self-directed learning, group support, etc.
- ii. identify and develop course materials in various areas of knowledge. The experience of distance education course materials comes in here, and a merging of ways between distance education and conventional education can thus be promoted.

- iii. promote inter-university exchange of staff and students, especially across regions as this will open up new areas of interest and enhance not only globalisation of education, but the pursuit of individual interests.
- iv. continually reflect the yearnings of society, especially those of the world of work in their non-traditional offerings and promote a wider range of flexibility in terms of content, teaching and learning styles, using projects and actual participation in industry.

In the area of distance and open education, a look at the earlier emergence of correspondence education and a number of developments that have taken place in the use of the method of instruction is worth examining. The innovation brought with it veering away from face-to-face instruction to a reliance on mediated instruction. A transformation in the field has brought the emergence of mega universities earlier mentioned in this paper. The growth of technology has also promoted the emergence of the virtual university. As distance education caters for various categories of clientele, its popularisation may have been done more by universities. While some degree of self-directed learning has been promoted in distance and open education, it has been observed that the approach's use of pre-planned activities, specific learning objectives and other levels of specification do not, in the words of Burge and Frewin, (1989) 'encourage learners to develop self-directed approaches to learning'. The questions asked to relate to the extent to which learners are given options to develop their own learning goals. Within the context of the twenty first century, how is self-directed learning being carried out to fully promote distance education?

One way of achieving this is to include a lot of experiential learning activities in the text for learners as this gives them opportunities to approach learning based on their own experience (Burge and Frewin, 1989). Melton (1982) has observed that the use of additional routes through a course, can influence positively learner participation in the course. The additional areas of promotion of self-directedness for learners in distance education is the degree to which the courses are indeed 'open'. Openness is here used as a generic term to refer to a high degree of flexibility in the learner's ability to identify or choose objectives, content, methodology or evaluation procedures that he/she prefers in the teaching learning process. Perhaps the coming of the virtual university or the further development of the Open University system will allow for a greater degree of self-directedness in distance education. However, the issues earlier raised in respect of Knowles (1975) suggestions and examples given by Tough (1989) will also be appropriate here. In addition, distance education institutions, as they pursue more the need to promote work-oriented education, will be forced to develop materials that are relevant to society's immediate needs. Since these materials in fact already have the medium of the web for some of the practices, they no doubt will acquire the characteristics of becoming 'virtual' which may imply a lack of permanence in the content. The rate of change in content may be determined by the rate at which changes are needed in industry.

While the issues raised by Knowles are significant, it would be appropriate to highlight a number of other submissions which are key to promoting self-directed learning. In this respect, the self-directed learning competencies abstracted by Candy (1991) from other works are significant, about one hundred and fifty of them; the five phases of becoming a critical thinker identified by Brookfield (1987), namely the trigger event, appraisal, exploration, developing alternative perspectives and integration; Taylor's phases of transformative learning namely, disconfirmation, exploration, reorientation and equilibrium. Taylor, (1987); and Mezirow's ten phases of transformation which include a disorienting dilemma, self-examination, a critical assessment of internal assumptions, relating to others' experiences, exploring options, building confidence, having a plan of action, acquiring knowledge and skills, making provisional efforts, and the final phase of reintegration. (Mezirow, 1975). These submissions have potentials for promoting self-directed learning.

Challenges

Some of the challenges observed in the utilisation of self-directed learning have included the fact that SDL may require more time especially when recently introduced to students; coupled with the students' reluctance to accepting to determine what they want, how they to learn it and to conduct self-assessment (Robinson & Persky, 2020: 295-296). This is in addition to the fact that the students utilising self-directed learning options need to adjust to and pay attention to achieving their learning objectives. According to Gray and Riley (2013) having investigated 232 families that were unschooling their children, they identified the following challenges of unschooling:

- feelings of social pressure or criticism concerning the decision to unschooled.
- difficulty on the part of one or both parents in ridding themselves of their own culturally ingrained beliefs about the value of school or curriculum.
- practical issues concerning time, career, and income.
- difficulty arranging opportunities for their children to socialize with others; and
- legal issues associated with unschooling (Gray and Riley, 2013, p.14)

It is perhaps in technology that some of the challenges are further seen. Apart from the digital divide challenge, students often require further input in their ability to maintain their equipment, buy such and upgrade to later versions of the ones they use. In the sub-African contexts, while many governments have set up information and technology policies, vast areas are still unconnected thus making it difficult for students to access needed pedagogical or related information. The use of public private partnerships can among others help to mitigate this challenge. The shift to self-directed learning thus has technology components that must be addressed.

ODL and SDL, a Synthesis?

There is without doubt a strong relationship between self-directed learning and open and distance learning since the two concepts are anchored on the same guiding principles. In each case the student has to identify what needs to be learnt, articulating the reasons for that learning, identifying resources to be used in the learning, plan and use appropriate approaches to learn and finally determining how to assess that learning has taken place (Mubashir, Sadia & Hina, 2020). Mubashir et al., further assert that there is a high co-relation between SDL with academic performance which is high in students learning via online when compared with those that those attending conventional university classes. (Mubashir, Sadia & Hina, 2020, p.131). One major observation is that of a paradigm shift, from other-directed learning to self-directed learning. While the concept of global learning and the related global education are just emerging, the existence of *open universities*, *learning exchanges*, education over the *Internet* and the concept of the *virtual university* tend to create other problems of their own. Some of these are cultural, although a monolithic interpretation of the society of the next century is another issue. The questions raised of the possibility of the North's dominance is there, of who the purveyors of knowledge would be and of how the global educational offerings can match the need of self-directed learners scattered across the globe. How can a global educational response match an individual learner's need? Closely linked to it is the ability of the self-directed learner in less affluent settings to respond to educational exchanges and content over technologies that are not available and accessible to them in the first instance. These are therefore issues worth noting and for which solutions must be found. A quick look at practices in sub-Saharan Africa shows a growing convergence of open and distance learning and the conventional institutions; a growing number of students undergoing higher education through ODL, and growing number of private institutions utilising technology for driving teaching and learning, and by default promoting open and distance learning through their e-learning activities. Notably the Commonwealth of Learning through its OAIS portal has a lot of resources aimed at enhancing ODL practice and thus promoting self-directed learning. Those studying via the open and distance learning at the tertiary level in South Africa account for one third of all those studying at the tertiary level in the country (Makoe, 2015). In Botswana, tertiary level provisions are done through four conventional universities, one of which is a dedicated open university. The growth of open universities in sub-Saharan Africa has been notable, with at least eight universities registered to as open universities. These include the Open University of Tanzania, Botswana Open University, the Zimbabwe Open University, Open University of Nigeria, the Zambian Open University, Sudan Open University, and the Open University of Mauritius.

In many of these open universities, there is a preponderance of learning online, with resources availed on the university portal and students interacting with their tutors asynchronously and in real time. In some contexts, the emergence of private universities has also enhanced the promotion of self-directed learning in

the sub-continent. Colleges and institutions affiliated to institutions abroad have used such opportunities to avail their teaching and learning activities online for the learners. The Botswana Accountancy College for example partners with the University of Sheffield Hallam, University of Sunderland, and the University of Derby, and through such partnerships, have undergraduate degree and Masters' degree programmes that are done in a hybrid form, with online and offline components of such arrangements. COVID 19 has pushed the online dimension of such practices more. A look at developments at the tertiary level in Kenya and Uganda also shows the extent to which private universities promote the use online learning. At the University of Ibadan, collaborative partnerships between the University's conventional activities and its Distance Learning Centre shows these partnerships and the use of the students' portal. In pursuit of self-directed learning, there is an understanding that current conventional practices are bound to shift, and institutional providers are exploring and using learning management systems and portals, social networks, and more students are engaged in various forms of self-directed learning. This is creating a new culture that promotes self-direction in their learning encounters.

Conclusion

The discussion so far indicates that self-directed learning, has gained a lot of prominence in recent times. There are at least four clear signs to presuppose this: the way it reflects a recognition of promoting the education of the individual and the possible longing for autonomy; the opportunity it creates for many, especially in developing countries, like those sub-Saharan Africa, to receive an education as well as the way it represents an avenue for individuals to learn to tap from the offerings of the world wide web. Self-directed learning represents a culture of learning in the mass production institutions emerging such as the mega and virtual universities, institution a lot of academics have very little power to stop from growing. While self-directed learning appears to represent a method that may bring out the best in adults, and perhaps dignify them in their learning process, the liberating allure it offers is applicable to the school system, and this even in first level education, and the pains in its process cannot be pushed under the blanket. What is required is its promotion for ease of use. A few issues which must be considered revolve around the promotion of learner competencies, the determination of parameters for the necessary socialisation into the culture of learning, and the pursuit of patterns of practice for institutions which already have some elements of the self-directed learning philosophy in their credo or mission. More importantly too, is the need for research into how existing programmes which promote self-directed learning may indeed become truly self-directing for learners.

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Cultural Practice Being Recycled by Migrants in Modern Societies: The Education and Health Nexus for Renegotiation

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Overview

In this global environment with various challenges, it is important to consider “The Africa We Want Education and Health Nexus”; but the worry is on the real-life examples to contextualize. The concern is “regarding lack of educational and health aspirations among the youth of African migrant communities”. Hence, this presentation is on health aspiration that most of us subconsciously negate in our embrace of social support. It stems from cultural practice that constitutes a basis of mental trauma, which impacts on our health. It is hoped that the exposition stimulates discussion on ethics, which will translate to education among the Africans in diaspora and possibly arouse interest in health profession among the youth.

Introduction

In discussions on early marriage and associated domestic violence, lack of awareness on responsibilities in marriages is a major problem and, in some cases, this leads to murder (Agege, Nwose, and Odjimogho 2018; Agege et al. 2017). In developed countries there is conflict of laws on early marriages and the issues are arguably suppressed or under-appreciated (Agege et al. 2017). There are factors of expectations including dependence of female on the male and un-equal relationship, since the male in most cases is older and is the breadwinner, but the impact and the problems are yet to be part of sex education in institutions. The purpose of this paper is to briefly analyze how early marriage as well as child adoption are probably ‘what is left unsaid’.

Reproduction context: Teenage pregnancy is like early child marriage, especially based on age (Psaki 2016). What is overlooked are the conflicting laws whereby there is sexual protect act on one hand and legal provision for age on consent for sexual intercourse on the other. For instance, sexual activity with under 18 years old may be prosecuted, assuming the other person is over 18 years. Yet,

under-aged girls are entitled to confidentiality and can access sexual service without presence of parent or parental consent (Rogstad and King 2003). The implication is that teenage pregnancies fester over the world (World Health Organization 2018). With reference to Africa and Australia, while lack of social support in some African countries may serve as a deterrent, Centre Link payments possibly foster it in Australia. Further, the context of World Health Organization (WHO) statistics is based on lack of affordances for sexual services. That is, poverty, lack of education or early marriage may be predominant factors in Africa (World Health Organization 2018). There may be availability of sexual services in Australia. Nevertheless, social support is a thorny point in the discourse of teenage pregnancy in Australia, because it still constitutes a social issue (Robson, Cameron, and Roberts 2006). What is known is that teenage sex and pregnancy is associated with adverse health impact (Fig 1), but what is arguably unknown is how extra-marital teenage pregnancy in the Western world amounts to recycling of outdated cultural practice of early marriage.

Domestic violence: There are issues of domestic violence resulting in long or lasting mental trauma. In discussions on early marriage, ignorance and/or lack of awareness in male and female on responsibility and expectation in marriages are potential causes of e.g., violence in marriages, while health effects include murder (Agege, Nwose, and Odjimogho 2018; Agege et al. 2017). Regarding lack of awareness on responsibility and expectation in marriages, a point worth emphasizing is that dependence of the female on male partner leads to un-equal relationship since the male in most cases is older, breadwinner and probably more educated since some cultures prioritize male schooling. A point was made that conflict of laws operates vis-à-vis social values in the developed countries, which possibly promote teenage pregnancies, and this is analogous to early marriages in Africa (Agege et al. 2017). Hence, the focus of discourse “*regarding lack of educational and health aspirations among the youth of African migrant communities*” is to highlight how early marriage constitutes steppingstone to domestic violence and mental trauma suffered in families.

Implications for public health: The health consequences of early marriage or teenage pregnancy include adverse birth effects (Nour 2006). Given legalities surrounding socio-cultural practices and values (Hampton 2010; Agege et al. 2017), and the necessity to work within customary and statutory laws; it is pertinent to recognize the causes and consequences of early marriage (Hampton 2010). It is likely that knowledge of these risks in the proponents of early marriage is a deterrent; in other words, ignorance of these risks may be factor to perpetuation of early marriage (Fig 1). This presentation endeavours to expose how the cultural reproduction practice of child adoption and early marriage are now recycled in modern families with attendant effect of mental trauma in mother and child.

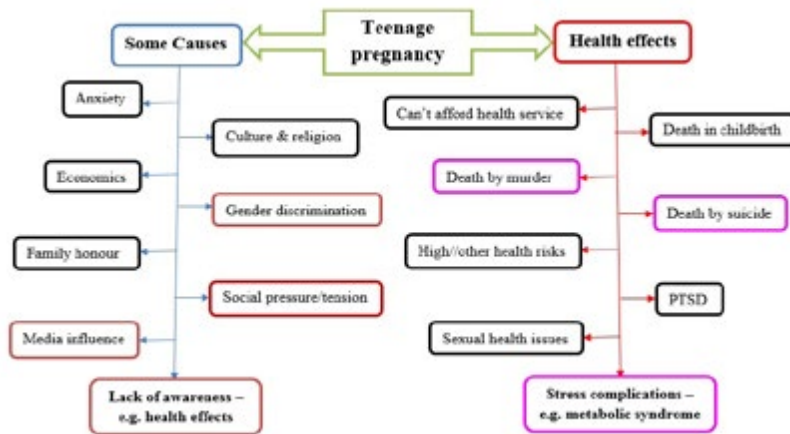


Fig. 1: Overview of causes and health effects of teenage pregnancy (Agege, Nwose, and Odjimogho 2018)

Three case scenarios

Framework: A drama at the Sydney Opera House weekend of 17th May 2019 was celebration of feminism, discussing women, misogyny and emotional trauma and the performance was by five young Australian women with parental lineage in Croatia, Iraq, Nigeria, Tonga and Vietnam. In the play, culture-induced misogyny and associated emotional trauma of women were remonstrated as they shared “their experiences and ideas through culture, song and dance” (Sydney Opera House 2019). What rushed to mind was my health science classroom experience and the concern that ‘this is separate from the emotional trauma of being an adopted or a surrogate child’. Then two cases of child adoption and one of domestic violence came to mind.

1. Comtish (not real name) is an 82 year old woman who with a younger brother constitute the only two biological children of her mother. Out of illiteracy-driven love, Comtish was not sent to school to prevent being flogged or smacked by teachers. Permitted by culture, she was nurtured to produce at least another boy and girl from extra-marital relationship by her mother (i.e., olden form of adoption arrangement in Africa *per se*), before she could marry and have her own children. The two girls and a boy are doing well in life, but events still unintentionally cause emotional trauma to both Comtish and the children. In particular, the boy adopted let-them-say as a nickname because he was never given compliment. He later added ‘Redemption’ when he found himself completing secondary school after the experience of his mother funding his final year of secondary school; but had to drop the nicknames as one of the means to relieve post-traumatic stress disorder associated with the parentage.

2. Jomur (not realname) was adopted as a child from Asia by Australian childless couple. At some stage, the adopting parents divorced and both remarried. At mid-30s, Jomur was known for mood swings and loudly lamented one day: ‘what life am I living -- don’t know my parents? She was raised by separated adopting parents and stepparents who tried to sympathize. Jomur fell in love with a guy who equally had no biological home-base but has now abandoned her thus she now has to start life afresh.’
3. A 52-year-old man entered matrimonial relationship with a 20-year-old woman. Sixteen years on, they had two teenage children who have been entangled in a custody battle between the parents who have turned 68 and 36 years, respectively. Specifically, on the 5th of July 2018; the man shot both two children and himself to death. Thus, this is a case of domestic violence albeit worst public health scenario being death. This storyline is a case of domestic violence trauma resulting in “premeditated and planned” shooting of the children. The children’s mother was treated for shock before been handed over to relatives for further care and the mental trauma is very likely to continue for a lifetime (Cormack and Rawsthorne 2018; Rawsthorne and Clun 2018).

Discussion

This paper is to briefly analyze 3 case stories to highlight how old cultural practice of early marriage as well as child adoption are being recycled in migrants in Western countries. This discussion will consider African old culture, current social ‘Western’ values, concept of verbal overshadowing vis-à-vis what is left unsaid, independence versus social support, and personal ethics questions.

The African old culture

The practices of having children by concubine relationship and surrogacy date back to ancient times, and were culturally normal (Sharma, Saxena, and Singh 2018). There have always been health impacts that are downplayed; albeit, suppressed and never presented to the conventional healthcare practitioners for management. The mental trauma i.e. health impact constitute the lamentations in *Case scenario 1*. Also, being called ‘illegitimate’ evokes emotional trauma, especially as it is associated with cultural and social denials. Such was the pain in *Case scenario 2*. The cultural practices of concubine relationship and old form of African child adoption arrangements are outdated, but unfortunately being recycled in modern families as governments amend the rules to relieve the occasions of denials. However, the mental health of the adopted or surrogate children are of concern such as indicated in a report from Sweden (Armuan et al. 2018; Keyes et al. 2013).

Current social values

With the recycling in modern families, health impacts that were not presented and hence non-issues previously are now global public healthcare concerns. Another sublime effect is the emerging influence on teaching methods, which needs to be discussed for ‘learning and teaching’ of e.g., genetics.

- Women are the drivers of surrogate mothers (Sharma, Saxena, and Singh 2018). The first case scenario of African adoption arrangement story epitomizes the illiteracy factor, while the second case depicts the child’s trauma being worse compared to the African’s extra-marital child.
- People can now have children with the plethora of options including use of sperm bank and *de facto* relationship. What will continue discussion is how these impacts on teaching especially of genetics (Smith and Wood 2016). What is significant at the individual level is moment of emotional trauma (Riddle 2017).

A recent court ruling in Australia is probably worth noting (Byrne 2019). Notably “there are men who thought they were sperm donors and had no obligation to the child ... and have now discovered that potentially they have the full responsibility, including potentially child support and inheritance”. The other-side-of-the-coin is that there are women who have been unduly bearing the burden of parenting. The trauma underpins the abandonment of the cultural reproductive practices and change in government laws. Child-support policies partially eased the financial burdens in modern lifestyle, but not the trauma that is sustained. For instance, “underage mothers remain of interest, as they are more likely than older mothers to experience broader disadvantage because of their younger age, including access to education, employment and social support” (AIHW 2018).

Verbal overshadowing

Verbal descriptions often lead to distortion of reality, and this underlies the concept of verbal overshadowing (Hatano et al. 2015; Dodson, Johnson, and Schooler 1997). Associated with verbal overshadowing is the concept of inhibitory control of thoughts, which revolves around cognitive function of inhibiting unwanted information that may influence social behavior (von Hippel and Gonsalkorale 2005). Yet, this is arguably akin to political correctness where, for example, psychiatrists may accept plaintiffs’ statements at face value and limit treatments to management of damage without assessing psychodynamics (Feldman-Schorrig 1995). Probably more pertinent is that psychologists have described the phenomenon of verbal overshadowing to be “verbalizing the appearance of something previously seen impaired its future recognition” (Castillo 2013). Therefore, we may speak how something looks to the extent that we fail to recognize it when it occurs. The first case depicts African old culture of child adoption whereby the boy suffered domestic violence in different forms including neglect and emotional abuse. While the African culture may have prevented the

child from being weighted with the sense of abuse, the ‘new social values’ among African-Australians living in Australia can likely do the opposite. At this juncture, it is probably pertinent to note that withholding complement from a child constitute mental abuse; and neglect is the most prevalent form of domestic violence against children (Fig 2). Further, it is known that single parenthood constitutes a major risk factor in child neglect and abuse (Pekarsky 2018). What probably needs to be brought to the fore is that new social values encouraging *de facto* and partner relationships have verbally overshadowed the disdainful old cultures concubines.

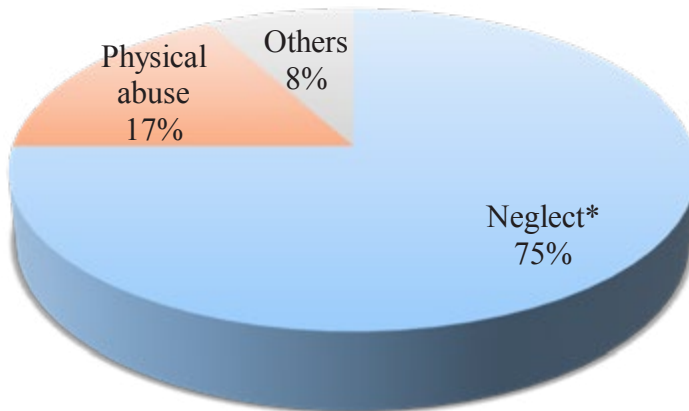


Fig 2: Relative proportions of physical abuse and neglect in child maltreatment (Pekarsky 2018)

The third scenario presented involved three deaths, plus the surviving victim at risk of lifelong trauma. There is likelihood that the surviving victim will depend on psychological counselling (if not mental health) support. Cases of domestic violence resulting in several forms of health conditions have abounded (Bugeja et al. 2015) and may continue to occur (Henrion 2014). The efforts to stop domestic violence such as emotional abuse and a family member denying access to money have improved, but not the level and fatalities of domestic violence (Henrion 2014). This therefore implies that current efforts are more of verbal overshadowing. For instance, it is pointed out that age-difference between spouses and age at the marriage are indicators of domestic violence and divorce (Erlangsen et al. 2017). In terms of verbal overshadowing, one piece of information prone to inhibitory control of thoughts, especially buoyed by infatuation, is that rate of divorce increases with spousal age gap (Fig 3). In the story line presented, a 52-year-old man went into a family relationship with 20 years old, which is 3-decades of generational gap with its sociocultural differences. On the other hand, probably over-exaggerated i.e., over shadowed piece of information is divorce rate in stratified age of couples at time marriage. While speculated divorce statistics

seems quite lower than talked, it is also lowest among those who marry at 24 years or younger (Fig 4); and this is contrary to both popular impressions.

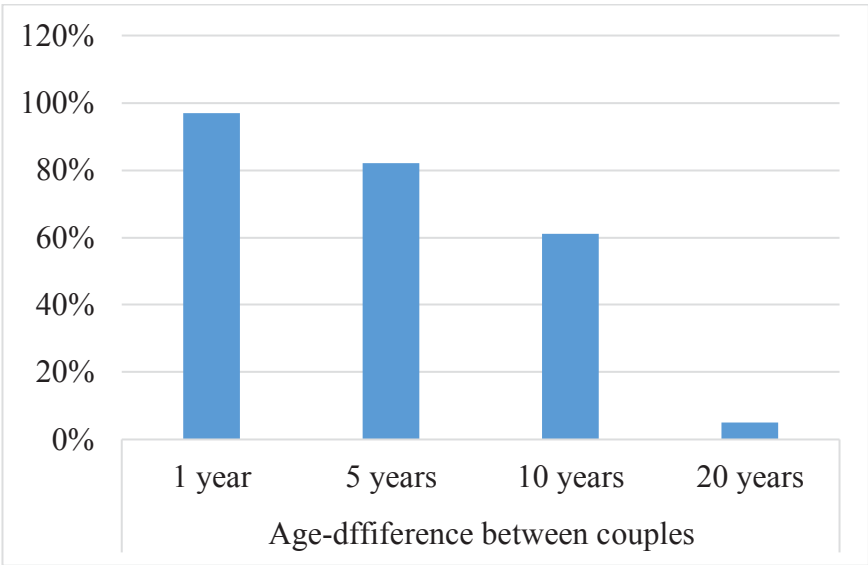


Fig 3: Age-differences between couples and likelihood of 'no divorce' (Fottrell 2014)



Fig 4: Divorce rate relative to couples' age at marriage (Budget Direct Life Insurance 2019)

Independence & social support

The purpose of this paper is to draw attention to two ways that society is responsible for tragedies of mental trauma with health sequelae that is befalling families such as in 1st and 3rd case presentation; with a view to recognize it in young adults who are yet to enter relationship. First, racial denigration and prejudice have meant that focus on early marriage have been on low-mid income countries. The conflicting of laws and political correctness that operates in the developed countries, which promote early marriages in analogous formats (Agege et al. 2017), needs to be reviewed. There is a trend of teenage children being eager to attain 18 years with the zeal to become independent; and a 21years old daughter can stand on the politically correct definition of adulthood to ignore or circumvent parents' advice on such sensitive issue as marriage. This calls for public health practitioners to review how social debates and parenting policies impact family health, especially in domestic violence.

Secondly, political correctness is also likely to intimidate commentators to ignore the mental torture that led a man to commit suicide. It is pertinent to note that suicide prevention helpline is available for free in Australia. Therefore, why this helpline option was not adopted in preference to committing suicide is a clarion call for family medicine, public health, psychologists, and psychiatrists. It may be that the mental torture stems from lack of trust in the system. For instance, designating it as criminal amounts to justification for not seeking help i.e., the man probably did not contact helpline due to non-confidence. Thus, there are two groups in need of help in domestic violence and suicide prevention. One group includes the family members as well as spouse (Pitman et al. 2014; Erlangsen et al. 2017) and the other group includes the psychologists and psychiatrists who assess the credibility of a plaintiff's allegations "that could be crucial in the clarification of legal questions" and create the trust that prevents suicidal idea (Feldman-Schorrig 1995). In summary, the story line of man killing his children may end as domestic violence resulting in death of children. It may progress to different divides of critics castigating either the dead man and/or the woman. What may be left unsaid, which this paper advances, is that the society failed the man and woman as well as their parents. While the man and his children have suffered irreversible health fatality being death, the help needed by the victim as well as other victims of domestic violence is a review of sociocultural values.

The personal ethics questions

Problem-based learning and teaching is one valid pedagogy applicable not only in health professions (Greece, Wolff, and McGrath 2018; Moore and Barnett 1992), but in individual development. The latter is about learning by or from experience. However, there are ethical challenges especially in teaching genetics that have been highlighted (Smith and Wood 2016; Nagle and Kažoka 2014). This 'Case for Discussion' advances two scenarios of ethical concerns (Fig 5), which requires practical discussions on ethics in the context of teaching.

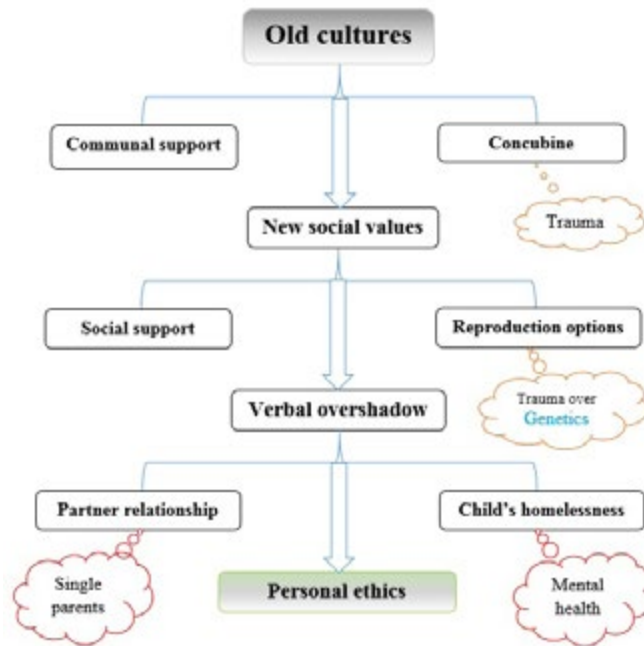


Fig 5: Graphical abstract depicting the place of personal ethics

1. Guiding against accusation of ‘othering’: How can the academics and public health practitioners educate the populace without being at fault of ‘othering’? The relevant ethical concern here is that the “problem of othering defies easy answers” (Powell and Menendian 2016). For instance, giving example that identifies with any axis of difference such as disability, gender, or social orientation can be interpreted as ‘othering’, which can come under the error of unconscious bias, if not discrimination and prejudice (Powell and Menendian 2016).
2. The paradigm of problem-based learning in genetics: How can academics teach genetics such as blood group inheritance without asking students to review their parents – that is, to avoid causing emotional trauma among those students who have no parental history? Problem-based learning is never intended to cause trauma in a student. However, this case for discussion presents a scenario were asking a student to solve personal blood group inheritance led to emotional trauma. Two concerns are imperative here – firstly, this should raise occupational health and safety in the teaching environment: and secondly, the ethics of learning genetics from individual’s family secrets.

Perhaps, it is pertinent to briefly draw attention to patient advocacy being the purpose of clinical ethics consultation that has been a subject of debate (Brazg et

al. 2016). The patient in the discourse includes adopted and surrogate children of all ages who are undergoing some form of emotional trauma. The ethical concerns on helping the homeless where family trauma may be a factor has been brought to the fore – i.e., whether we are *morally obligated as a society to help* (van Leeuwen and Merry 2018). What is being added here is ‘how you wish to help in the public health education – whether in problem-based classroom teaching scenario, or guidance of an African-Australian family member’, whilst being conscious of ethical legalities. Another addition is the perspective of personal ethics (Fig 5). Two personal ethics questions are

Why have you come to Australia? Tick as many that applies to you

- a. Live a better life
- b. Improve the life of relatives in Africa
- c. Live permanently in Australia
- d. Have children that should face mental trauma due to parentage
- e. Have children who will add to the mental health burden of Australia
- f. Help to solve the mental health issue

What are your principles i.e., personal ethics regarding the following?

- i. Reproduction
- ii. Domestic violence
- iii. Dependence on social support (Centre Link)
- iv. Client or consultant aspiration?

Conclusion

This paper is “regarding lack of educational and health aspirations among the youth of African migrant communities”. This presentation has revolved around trauma as the health aspiration that most of us subconsciously negate in our embrace of social support and values. There is need to discuss ethical concerns regarding how to address emotional trauma associated with adopted/surrogate children in the public health expositions and classroom lectures on genetics. The emotional trauma of being an adopted or surrogate child is now being amplified with some people not knowing their family history. Yet, the legality of ‘othering’ conflicts with the desire for problem-based teaching pedagogy; such that ethical questions may always arise.

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Influence of Social Skills on Graduate Employability Among Graduate Workers in Lagos, Nigeria: Sociological Implications

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Overview

Education as a social institution has the supply of societal manpower needs as one of its manifest functions. Adopting education by Nigeria as an instrument par excellence in the achievement of its national goals, higher education in Nigeria is mandated to supply the societal manpower. Graduate employability is one of the feedback mechanisms in determining how higher education has fared in this national assignment. However, there is a perceived mismatch between the quality of higher education graduates and the labour market expectations with respect to generic or employability skills. Also, graduate unemployment is still among the worsening social problems of our time. This study hence examined the influence of social skills on graduate employability among graduate workers in Oshodi-Isolo Local Government Area of Lagos state. The study adopted a descriptive research design and was guided by four hypotheses. A researcher-designed questionnaire tagged, Influence of Social Skills on Graduate Employability Questionnaire (ISSGEQ), was used in data collection. The validity and reliability of the instrument were established through a pilot study and the reliability coefficient(r) obtained was 0.84. One hundred and fifty (150) respondents drawn using a simple random sampling technique from five (5) companies in the study area served as the study sample. The formulated hypotheses were tested using an independent t -test statistical tool at 0.05 level of significance. Findings from the study revealed that there is a significant influence of communication skills, teamwork, social relationship, and interpersonal interactions skills on graduate employability. To this end, the study recommended that prerequisite social skills like communication skills, social relationships, and interpersonal interactions should be encouraged in Nigerian Universities. This will enable the higher institution to fulfill its major goal of producing useful citizens to provide the manpower needs of the federation. Therefore, all students while going through the period of instruction should strive

to acquire social skills that are needed at work for them to be employed and remain employable.

Keywords: Social skills, Graduate Employability, Communication Skills, Teamwork, Social Relationship.

Introduction

One of the key social functions of education is the supply of societal manpower needed to drive economic growth. Education is a tool of empowerment as it equips learners with the requisite knowledge, skills, and moral values needed to effectively function in society. The educational system of every nation is structured to take the learners through the various levels of the school system terminating in higher education. Higher education has been structured to capture all areas of societal manpower needs with the institutional curriculum designed to suit such needs. Higher education graduates are expected to function effectively in the world of work. Gunn (2010) states that while those responsible for Higher Education provisions agree that universities should take into account students' employment needs 'including the generic skills and abilities needed in the workplace' and reflect this in the curriculum and course design, tensions remain because of academics' concerns that engaging with the employability agenda will lead to a diminution of academic standards and objectives. In light of this, graduate employability has remained an issue of great public concern. The dearth of social skills at workplaces that have rendered so many graduates unemployable is becoming a menacing bane in our country. Social skill refers to the ability to effectively interact with others. A social skill is any competence facilitating interaction and communication with others where social rules and relations are created, communicated, and changed in verbal and non-verbal ways. Furthermore, social skills are the tools that enable people to communicate, get needs met in appropriate ways, get along with others, make friends, develop healthy relationships, protect themselves, and in general be able to interact with society harmoniously. Social skills build-essential characteristics like trustworthiness, respectfulness, responsibility, fairness, caring, and citizenship. These attributes would undoubtedly enable one to be much more productive in society and in the workplace. Lack of social skills causes social awkwardness.

Existing research shows that people with strong social skills reported higher performance ratings, number of promotions, and salaries. In addition, compared to other career success predictors, such as conscientiousness and general mental ability, social skill is unique in that it is more malleable (Segrin, 2001). When properly identified and enhanced, social skills can subsequently facilitate organizational success. Social skills are to be seen in the light of important skills like emotional intelligence skills, social relationship skills, communication skills, interpersonal skills, and teamwork. Others include problem-solving skills, conflict resolution skills, self-management skills, management skills, entrepreneurial skills, etc. Communication skills have been identified as critical to graduate

employability. Rajapakse (2016) found that existing literature suggests that the most important soft skill expected of a graduate is communication skills, while internships, project-based learning, soft skills programs, and teaching methods are modes of enhancing soft skills. Good communication skills embrace the ability to listen, process, interpret information, and follow instructions. It also involves the ability to develop and sustain a logical argument and defend that argument in a reasonable manner. Raman and Sharma (2012) described communication competence as the ability to express views in an effective manner, enabling one to achieve goals and enhance relationships. The success of an endeavour hinges on the ability to communicate effectively in today's fast-paced life where everyone is asked to do more with less. In such a scenario effective communication holds the key. Using the right tools to communicate the right messages at the right time can salvage crises and motivate people to work towards success.

Teamwork is the collaborative effort of a group to achieve a common goal or to complete a task in the most effective and efficient ways. It plays an important role in ensuring success in the workplace and it should be nurtured and practiced by all parties facing the challenges of globalization and business competitiveness. Tempone (2018) found that alongside communication and self-management, teamwork was one of the three most critical generic attributes for graduates to possess. Also, Matsouka and Mihail (2016) from interviews with 29 companies that were actively recruiting at the time, found that teamwork was sought after by 89.7% of employers just ahead of communication (89.6%) and adaptability (34.5%). Indeed, most organizations are looking for individuals with a particular tactical skill, the ability to work well in a team and to influence and motivate people to get things done. Within the school settings, groups of students often work together during their degree studies, for example, seminar groups in Law, groups on Geography, Biology or Archaeology field classes, or laboratory classes. Teamwork is used for enhancing the learning process, and enhancing the learning knowledge, not just skills development (Nichol, 2004). Training students in teamwork skills would seem to have a broader impact than just enabling them to work in teams more effectively, although obviously, this is a primary objective.

The social relationship is the sum of the social interactions between people over time. Social relations are one of the significant parts of human life. A person spends an important part of his daily routine communicating with others. The quality of these relations plays an important role both in the life of an individual and the life of a society. One of the most important facts determining the development of quality social relations rises from the people's social skills. In other words, having a sufficient set of social skills helps people in building healthy social relations. Social relationships also called social networks to refer to a group of people of all formal and informal social relations (Slotte-Kock and Coviello, 2010). It involves the ability to network, build rapport and gain an understanding of different people, colleagues, managers and bosses, clients, customers, and the general public. Graduates acquire employability not only through the talent training system of the

university but also through social network learning (Sin and Amaral, 2017). The strength of the relationship between graduate and social network members will also affect the various dimensions of graduate employability.

Interpersonal skills are skills we use to interact and build relationships with other people, and it include skills such as empathy, learning collaboratively, sharing and relationships. In the workplace, interpersonal skills will enable you to work well with a variety of people, in different roles and from different cultures. Abbasi e'tal (2018) defined interpersonal skills as an ability to relate well, cooperate, empathize and work productively with people from a wide range of backgrounds. Having sufficient social skills is necessary for efficient and fruitful interaction in the workplace. Individuals with a sufficient set of social skills exhibit a certain pattern of behaviour such as expressing themselves, understanding, and caring for others, and thereby their behaviour is reinforced by the recognition of others' feedback and communication (Segrin, 2001). Good working relationships with others in the workplace give us several other benefits: our work is more enjoyable when we have good relationships with those around us. Also, people are more likely to go along with changes that we want to implement, we are more innovative and creative and most importantly we remain employable. We need good and working personal relationships with others in our professional circle. Customers, suppliers, and key stakeholders are all essential to our success. So, it's important to build and maintain good relations with these people.

Existing research shows that social skill plays a role in influencing employees' career success. Individuals with strong social skills are more successful at maintaining intimate, high-quality relationships and are more likely to receive higher performance evaluations from their supervisors (Riggio and Zimmerman, 2011). Witt and Ferris (2003) found that social skill moderates the relationship between conscientiousness and job performance, such that the relationship was stronger for individuals with higher social skills. Similarly, Ferris, Witt, and Hochwarter (2001) found that social skill moderates the relationship between general mental ability and job performance and salary, such that the performance rating and salary were highest for individuals with both high social skill and general mental ability. Hence, research shows that social skill has both direct and indirect influences on career outcomes.

Employability has been defined as a set of skills, knowledge, and personal attributes that make an individual more likely to secure and be successful in their chosen occupation to benefit themselves, the workforce, the community, and the economy (Moreland, 2006).

Ranjit (2009) had defined employability as "The relative chances of finding and maintaining different kinds of employment". Thus, it can be observed that the definition of employability skills relates to the skills that are not job-specific but are skills that cut horizontally across all industries and vertically across all jobs from entry-level to chief executive officer. Non-technical skills

are commonly referred to as employability skills and include basic skills such as oral communication, as well as higher-order skills such as decision making and affective skills, problem-solving, learning skills and strategies, and traits such as interpersonal skills (cooperation, teamwork), dependability and responsibility, self-discipline and self-management a positive attitude, and ability to work without supervision (Cotton, 2001). Cotton (2001) also found that employers value generic employability skills over specific technical skills and expressed deep concerns regarding graduates lacking the required employability skills. General education lays the foundation for a knowledge-based concept, but it fails to equip the graduates with necessary work skills. They require skills beyond the basics of reading, writing, and arithmetic (the “three Rs”). Skills such as critical thinking, communication, collaboration, and creativity (the “four Cs”) are now important in more and more jobs. Youth completing their education should not hunt for a job; employers should come to the university and hire them (Tank, 2013).

According to Knell, Oakley, and O’Leary (2007), employers are continually asking for a workforce rich in creativity, communication skills, and cultural understanding. Employers expect graduates to have technical and discipline competencies from their degrees but require graduates also to demonstrate a range of broader skills and attributes that include team-working, communication, leadership, critical thinking, problem-solving, and managerial abilities. According to Harvey cited in Holden and Jameson (2002), most employers are looking for graduates who are proactive and can use higher-level skills including ‘analysis, critique, synthesis and multi-layered communication to facilitate innovative teamwork in catalysing the transformation of their organization. It was reported that many graduates could not find jobs because employers wanted their employees to be technically competent in their chosen field, and to possess complementary life skills including effective communication, reflective and critical thinking skills, which graduates of Nigeria’s higher educational institutions largely did not possess. Pitan and Adedeji (2012) investigated what they call “skills mismatch” and its prevalence in the Nigerian labour market. It was found in the study that there was a significant negative relationship between skills demand and supply, and the extent of skills mismatch was 60.6%. They submit that the major weaknesses were found in communication, IT, decision making, critical thinking, and entrepreneurial skills. Studies show that the majority of final year students claimed they are ready to enter the workplace market, but the industry still complains the students have a problem with their technical/applied skills (Tanius, 2015). The main critical skills gaps are applied/technical skills, interpersonal skills, and 21st-century skills. Others are problem-solving, collaboration, creativity and innovation skills, information technology application, teamwork/collaboration, and diversity (Abdullah, 2017). Therefore, this study examined the influence of social skills on graduate employability among graduate workers in Isolo Local Government Area, Lagos State.

Statement of the problem

Graduate employability is an issue of social concern, for yearly, a huge number of graduates are churned out from various higher institutions across the globe, making the labour market ever bulky. How soon such graduates will find gainful employment, how long they will remain on their jobs, or even how quickly they will secure another employment should they lose one, are key determinants of economic growth in every nation. Higher educational institutions are saddled with the responsibility of supplying the manpower needs of the society, to drive economic development. The higher education institutional structure, curriculum, teaching, and learning approaches are such that would imbibe the requisite skills in the learners to turn out job-ready graduates for the workplace. Regrettably, employers of labour still complain of finding a large chunk of higher education graduates unemployable despite being certified qualified to practice in their various fields of specialization. Worse still, some that manage to find employment, yearly lose their jobs for various reasons including unsuitability for the job. Akanmu (2012) expressed immense concern on the constantly increasing graduate turn-out from Nigeria's higher educational institutions against the consistent decline in the employability of such graduates. Graduate unemployment is one of the worsening social problems of our time with its attendant impact of dwindling national economic growth, perennial poverty, increase in crime rates, and other security challenges. Suffice it to say that productivity is of paramount interest to the employers of labour, for a high level of productivity ensures a firm remains relevant in its service delivery to the people which secures its continued existence.

Also, the labour market is becoming increasingly competitive which has huge implications for graduate workers' level of employability. Cranmer (2006) submitted that despite the best intentions of academics to enhance graduates' employability, the limitations inherent within the agenda will consistently produce mixed outcomes. It appears that being a master of one's educational discipline may not be all that is needed to succeed in the world of work. Indeed, employers are looking for versatile graduates who will be able to drive the organization so that they can compete successfully in the marketplace. Md Pazil and Razak (2019) observed that graduates in the 21st century are expected by employers to not only obtain good degrees and excel in their academics but also to equip themselves with soft skills. Furthermore, organizational goals as enshrined in the vision and mission statements of firms are driven by the social skills of the workforce. It is against this backdrop that this study investigated the influence of social skills on graduate employability among graduate workers in Lagos, Nigeria.

Purpose of the Study

The main purpose of this study is to determine the influence of social skills on graduate employability among graduate workers in the Oshodi-Isolo Local Government Area of Lagos State. The specific objectives are:

1. To ascertain the influence of communication skills on graduate employability among graduate workers.
2. To examine the influence of teamwork on graduate employability among graduate workers.
3. To identify the influence of social relationship skills on graduate employability among graduate workers.
4. To establish the influence of interpersonal interaction skills on graduate employability among graduate workers.

Hypotheses

The following hypotheses guided this study:

1. There is no significant influence of communication skills on graduate employability among graduate workers.
2. There is no significant influence of teamwork on graduate employability among graduate workers.
3. There is no significant influence of social relationship skills on graduate employability among graduate workers.
4. There is no significant influence of interpersonal interaction skills on graduate employability among graduate workers.

Methodology

Design

The research design used in this study was a descriptive research design. This was adjudged suitable for this study because a descriptive research design will allow a survey of the influence of social skills on graduate employability without affecting the normal behaviour of the participants.

Population of the Study

The population of this study comprised all the graduate workers in corporate firms in Oshodi- Isolo Local Government Area of Lagos State.

Sample and Sampling Technique

A sample of 150 graduate workers was selected using the simple random sampling technique from five (5) companies in Oshodi- Isolo local government area of Lagos state. The simple random sampling technique was used because it allows for equal representation of the population in the sample. Twenty-five (25) graduate workers were selected from each firm to administer the instrument. There were 75 male and 75 female respondents, giving a total of one hundred and fifty (150) graduate workers as participants used in the study.

Instrumentation

The instrument used for data collection was a self-designed questionnaire titled Influence of Social Skills on Graduate Employability Questionnaire (ISSGEQ). It comprised of sections A and B. Section A contained the background information of the respondents, and Section B consists of items on the variables of communication skills, teamwork, social relationship, and interpersonal interaction in relation to graduate employability. It adopted four - points Likert format of Strongly Agree (SA), Agree (A), Strongly Disagree (SD), and Disagree (D).

Validity and Reliability of the Instrument

To determine the validity of the instrument, experts' criticisms and comments were utilized, leading to further modification and reformation of some items in the instrument to obtain a final draft of the instrument. The reliability of the instrument was established through a pilot study. This was conducted using a test-retest where a sample of the instrument was administered to a group of graduate workers outside the study sample. This was to check the internal consistency of the instrument by using Cronbach's alpha value to determine the reliability value. Using the Pearson Product Moment Correlational statistic, a reliability coefficient, $r = 0.84$ was obtained which implies a perfect relationship. The instrument was hence used in the study.

Procedure for Data Collection

The questionnaires for this research work were administered to the participants at their various locations. The completed questionnaires were retrieved and collated for analysis.

Method of Data Analysis

Descriptive and inferential statistics were employed to analyse the data collected from the respondents. An Independent t-test statistical tool was used to test the formulated hypotheses at a 0.05 level of significance.

Results and Discussion

Testing of Hypotheses

Hypothesis One: There is no significant influence of communication skills on graduate employability among graduate workers. This hypothesis was tested using the t-test and the result obtained is presented in Table 1.

Table 1: Influence of Communication Skills on Graduate Employability

Variable	N	df	Mean	Mean Difference	Std. Dev	t-calc	t-tab	Remark
Communication Skill	150	148	13.13	22.52	2.345	14.425	1.962	Significant
Graduate Employability			35.65		2.245			

Table 1 indicated that the t-cal value of 14.425 was greater than the tabulated value of 1.962. hence, the null hypothesis is rejected. This means that communication skills have a significant influence on graduate employability among graduate workers.

Hypothesis Two: There is no significant influence of teamwork on graduate employability among graduate workers. This hypothesis was tested using the t-test and the result obtained is presented in Table 2.

Table 2: Influence of Teamwork on Graduate Employability

Variable	N	Df	Mean	Mean Difference	Std. Dev	t-calc	t-tab	Remark
Teamwork	150	148	12.58	23.07	2.617	15.64	1.962	Significant
Graduate Employability			35.65		2.321			

Table 2 shows that the calculated t-value of 15.64 is greater than the tabulated t-value of 1.962. Therefore, the null hypothesis is rejected. This means that there is a significant influence of teamwork on graduate employability among graduate workers.

Hypothesis Three: There is no significant influence of social relationship skills on graduate employability among graduate workers. This hypothesis was tested using the t-test and the result obtained is presented in Table 3.

Table 3: Influence of Social Relationship Skills and Graduate Employability

Variable	N	Df	Mean	Mean Difference	Std. Dev	t-calc	t-tab	Remark
Social Relationship Skill	150	148	13.72	21.93	2.925	12.79	1.962	Significant
Graduate Employability			35.65		2.245			

Table 3 revealed that the calculated t-value of 12.79 was greater than the tabulated value of 1.962. Hence, the null hypothesis is rejected, but the alternative hypothesis is accepted. This means that there is a significant influence of social relationship skills on graduate employability among graduate workers.

Hypothesis Four: There is no significant influence of interpersonal interaction on graduate employability among graduate workers. This hypothesis was tested using the t-test and the result obtained is presented in Table 4

Table 4: Influence of Interpersonal Interaction on Graduate Employability

Variable	N	Df	Mean	Mean Difference	Std. Dev	t-calc	t-tab	Remark
Personal Interaction	150	148	12.98	22.67	2.419	13.45	1.962	Significant
Graduate Employability			35.65		2.312			

Table 4 indicated that interpersonal interaction has a significant influence on graduate employability. This is because the calculated t-value of 13.45 is greater than the tabulated value of 1.962. Hence, the null hypothesis is rejected. This implies that there is a significant influence of interpersonal interaction on graduate employability among graduate workers.

Discussion of Findings

Hypothesis one stated that there is no significant influence of communication skills on graduate employability. However, the result of finding Hypothesis one shows that there is a significant influence of communication skills on graduate employability among graduate workers. The reason for this observed finding may be because good communication skills will facilitate a good flow of information from the employer to the employee and also enhance the quality-of-service delivery of the graduate worker. This finding is in line with the submission of Akanmu (2012) who expressed immense concern on the constantly increasing graduate turn-out from Nigeria's higher educational institutions against the consistent decline in the employability of such graduates. It was reported that many graduates could not find jobs because employers wanted their employees to be technically competent in their chosen field, and to possess complementary life skills including effective communication, and reflective and critical thinking skills. Pitan and Adedeji (2012) investigated what they call "skills mismatch" and its prevalence in the Nigerian labor market. It was found in the study that there was a significant negative relationship between skills demand and supply, and the extent of skills mismatch was 60.6%. They submit that the major weaknesses were found in communication, IT, decision making, critical thinking, and entrepreneurial skills.

Hypothesis two stated that there is no significant influence of teamwork on graduate employability. This hypothesis was rejected as the findings revealed that there is a significant influence of teamwork on graduate employability among graduate workers. This means that teamwork as a social skill is very important to graduate employability as the attainment of the organizational objective is a function of teamwork. Thus, resourceful graduate work must be a good team player. This finding supports the assertion of Dunne and Rawlins (2000) that graduates prepared for employment must be skilled in teamwork and this is of global imperative. With increasing numbers of students entering higher education and reductions in staff contact time, the ability of students to work together efficiently is likely to become increasingly important (Dunne and Rawlins, 2000). Groups of students often work together during their degree studies, for example, in seminar groups, field classes, or laboratory classes. Teamwork is used for enhancing the learning process, and enhancing the learning knowledge, not just skills development (Nichol, 2004). ‘Softer skills’ of negotiation and compromise can be honed from working in teams where the primary aim is knowledge-based and these are important attributes in the workplace. Training students in teamwork skills in course of their educational training is one way the higher educational institution especially is striving to inculcate the requisite skills in the national workforce.

Hypothesis three stated that there is no significant influence of social relationship skills on graduate employability among graduate workers. After the analysis of data, the result of the finding revealed that there is a significant influence of social relationship skills on graduate employability. The findings show that social relationship is needed for graduate employability. The reason for this finding may be because social relationship skills will enable the graduate worker to build intense social connections as he or she navigates through work and these linkages are needed to boost work productivity. This finding is in line with the assertion that the existing study on graduate employability has not yet established a unified measurement scale (Bao and Liu, 2016), especially the lack of a measurement scale of graduate employability based on social networks. Based on the existing theoretical research, it can be concluded that imitation, communication, and acceptance guidance are the main ways for graduates to acquire employability by learning from the social network (Holcomb, Ireland, Holmes, and Hitt, 2009).

Hypothesis four stated that there is no significant influence of interpersonal interaction on graduate employability. This hypothesis was rejected as the finding showed that interpersonal interaction is significant to graduate employability. Good relationships give us freedom and hence, instead of spending time and energy overcoming the problems associated with negative relationships, we can, instead, focus on opportunities. Overall, we all want to work with people we are on good terms with, and we also need good and working personal relationships with others in our professional circle. Customers, suppliers, and key stakeholders are all essential to our success. So, it is important to build and maintain good relations with these people (Sin and Amaral, 2017).

Sociological Implications of the Findings

This study has revealed that social skills of, communication, teamwork, social relationship, and interpersonal interaction significantly influenced graduate employability. This has some huge societal implications. Employability is the ability to get a job, keep it or find another one (Suleiman, 2017). Graduates who possess social skills in addition to their hard skills which is knowledge to perform a job are at advantage over those who possess only the hard skills with respect to employability. For instance, being a good team player will go a long way in enhancing an individual's productivity and hence employability, since one cannot work alone in an organization. Also, the social relationship is pivotal to the success of every business. Given that humans are social animals, as individuals navigate through work, a great deal of social connections occur. These linkages are needed to boost productivity. It is hence evident that such graduates who possess social skills are more able to drive meaningful development in the nation since the quality of graduates plays a key role in the growth and development of a highly income-driven nation. Also, it would be expected that higher educational institutions would introduce more systematic learning and teaching methods, course content, and other measures to address employability. Furthermore, one of the best ways to tackle the problem of graduate unemployment is to ensure that higher education graduates imbibe both social skills and hard skills to make them more relevant in the workplace. To this end, higher educational institutions should reinvent the curriculum, infrastructures, and other relevant programs to ensure that they turn out top-notch graduates with the requisite skills for the workplace

Conclusion

This study has concluded that social skills significantly influence graduate employability among graduate workers. Specifically, communication skills, teamwork, social relationship skills, and interpersonal skills have a significant influence on graduate employability. When graduates lack these skills, it impinges on their employability; it leads to low productivity and an increasing spate of graduate unemployment in society. Employers of labour are hence particular about the acquisition of these soft skills by their prospective employees and personnel. However, this study has provided useful recommendations that when effectively implemented would assist in resolving problems that lack of social skills has on graduate employability.

Recommendations

Based on the findings of this study, the following recommendations were made:

1. Graduates should strive to gain social skills like communication skills, teamwork, interpersonal interaction, and social relationship skills to enhance their employability.

2. The higher educational institutions should take into cognizance the fact that undergraduates acquire the skills that will help them be employed and remain employable and hence restructure their curriculum to suit such.
3. Students should be deliberate on getting experiences and getting involved in volunteering experiences so that learning of these social skills can be established
4. Parents need to ensure that their children take steps towards acquiring social skills that will help them be employable. Particularly, the family as an agent of socialization must strive to imbibe these social skills In their children

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Impact of Covid-19 Lockdown on Marital Wellbeing Among Married Persons in Eti-Osa Local Government Area of Lagos State, Nigeria

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Overview

The COVID-19 lockdown imposed by the Federal and State Governments across the country especially in Lagos State to curtail the spread of COVID-19 affected marital wellbeing. The lockdown and restrictions forced couples to stay together irrespective of their marital challenges. The study examined the impact of COVID-19 lockdown on marital wellbeing among married persons. Three research hypotheses guided the study. The study was limited to married persons in Eti-Osa Local Government Area of Lagos State, Nigeria. Eti-Osa Local Government Area was chosen for the study because it is one of the local governments with the highest numbers of cases recorded in Lagos State. A descriptive survey research design was used in the study. Seventy-five (75) married persons were sampled using a stratified sampling technique (39 women and 36 men). A 25-item modified Index of Marital Satisfaction (IMS) was used for data collection. The questionnaire has a reliability coefficient of 0.87. The data collected were analysed using one-way and two-way Analysis of Variance (ANOVA) statistical tools at 0.05 level of significance. The results of the analyses showed that there is a significant impact of COVID-19 lockdown on marital wellbeing. Secondly, the length of marriage during the COVID-19 lockdown has no significant influence on marital wellbeing. Finally, there is a significant gender impact of COVID-19 lockdown on marital wellbeing with the men significantly manifesting negative mental health than women due to COVID-19 lockdown. These findings were exhaustively discussed and their implications for counselling were equally discussed. Based on these findings, the study recommends systematic counselling for married persons on the need for and impact of creating and spending quality time with the family, irrespective of their busy schedules.

Keywords: COVID-19, Lockdown, marital wellbeing, married persons.

Introduction

The world, including Nigeria and Lagos State in particular, is facing the pandemic era of the novel Corona Virus Disease-2019 (COVID-19). COVID-19 represents a Global Public Health Emergency and was declared a pandemic in March 2020 by the World Health Organization (WHO, 2020). Studies have shown that the pandemic is posing enormous global health, economic and social challenges (Frank & Grady, 2020; Guo et al., 2020; Harper et al., 2020). In a bid to curtail the spread of COVID-19 in Nigeria, the Federal and State Governments across the country, especially in Lagos State where the index case in Nigeria was recorded, imposed a COVID-19 lockdown on the 30th of March 2020. Many countries entered lockdown in response to the rapid spread of the virus, high death toll, and expected exponential growth (Frank & Grady, 2020; Guo et al., 2020). The COVID-19 lockdown made a dramatic shift in the routines of family life (Prime, Wade & Browne, 2020). It forced families especially couples in Lagos state to stay together, work from home, maintain social distance and avoid physical contact with others irrespective of their family and marital challenges. The lockdown was to slow down the transmission of the disease and flatten its curve by testing and treating positive patients, quarantining suspected persons through contact tracing and restricting large gatherings (Hamouche, 2020). People could only leave their homes if they needed groceries, medical treatment, and exercise within their immediate neighbourhood. The lockdown also came up with new life challenges and experiences such as mandatory staying at home, shutting down of businesses and school, working from home, financial hardship, difficult relationships with families and avoiding physical contact with others (Reizer, Koslowsky, & Geffen, 2020). Fears related to unemployment, unpaid debts, professional career breakdown, and the broader economic crisis are also of deep concern (Trzebiński et al., 2020) which negatively or positively affected marital wellbeing.

Marital wellbeing can be seen as a sense of happiness, satisfaction and joy experienced by the husband or wife when they look at all aspects of their marriage (Tavakol, Nasrabadi, Moghadam, Salehiniya and Rezaei, 2017). The level of happiness experienced by married persons irrespective of their sexes (male/female) affects the quality of relationship and level of commitment the individual will show to the spouse, children, other family members, friends, colleagues and work. Marital satisfaction has an impact on an individual's social life and social status (Fadeyi, Alkhaja, Sulayem and Abu-Hijleh, 2014). The time that partners have spent together has been shown to correlate with marital satisfaction (Lavner and Bradbury, 2010). Marital wellbeing can impact on mental health, relationships, performance and developmental outcomes of spouses and children. It can affect not only the physical and mental health of both spouses (Holt-Lunstand, Birmingham and Jones, 2008; Le Poire, 2006), but also their children's development, wellbeing, biological functions, academic performance, social skills and relationships (Cummings and Davis, 2010; Hetherington and Kelly, 2003).

The consequences of the lockdown and restrictions can also affect marital wellbeing. A decrease in marital wellbeing not only creates an inappropriate atmosphere in a family but also leads to family instability and divorce (Mirfardi, Edalati and Redzuan, 2010). The confinement, social and financial stress brought about by the COVID-19 lockdown may have been positively or negatively affecting marital wellbeing; such that some couples, particularly those with existing personal vulnerabilities, maybe experience marital conflict due to the extended close contact. Again, some couples may equally be using the opportunity provided by the lockdown to critically re-evaluate their relationships thereby improving their marital wellbeing. The consequences of the lockdown are not only physical and economic (McKibbin & Fernando, 2020). There may be psychological challenges due to gender and length of marriage during the lockdown, which may affect marital wellbeing. Gender roles have often been used to explain differences in marital quality and perceptions of marital wellbeing (Mickelson, Claffey and Williams, 2006). Thus, gender represents a further predictor of particular importance for marital wellbeing (Rostami et al, 2014).

Some couples may remain in dissatisfying relationships for various reasons such as the presence of children, attachment anxiety, spousal support, length of marriage among others. Gallimore, Hughes and Geldhauser (2006) stated that the presence of children may also cause persons dissatisfied with their relationships to stay married. Previous studies found a positive relationship between the number of children and marital satisfaction among parents. The number of children were the strongest predictor of marital satisfaction even when compared to other variables like wealth and education (Onyishi, Sorokowski, Sorokowska, & Pipitone, 2012). This suggests that some culture-dependent factors may influence the association between marital satisfaction and the number of children. Bradbury and Davila (2001) found that couples that remained married and were unhappy had the highest levels of attachment anxiety initially and over time as compared to divorced and happily married couples. According to Li & Fung (2011), dynamic changes in prioritized marital goals based on the length of the marriage can determine marital wellbeing. Couples married for longer amounts of time reported being more satisfied and supported in their marriages than couples that are married for less than five (Gallimore et al 2006). The possibility exists that if persons have been married for longer periods of time, they tend to stay to achieve marital wellbeing because marital wellbeing is affected by different factors such as length of the marriage, level of education, number of children, spousal infidelity, marriage type, leisure spending, interest difference, openness among couples, poverty, economic background, educational background, religious background, ethnic background, age difference, place of birth, religious-discordant marriage, adultery, early marriage, in-laws interference, family size and sexual compatibility (Bayle, Ayalem and Yimere, 2017). Other factors such as demographic specifications, personality attributes, attachment style, relationship, communication and intimacy, forgiveness and sacrifice, religion, emotional intelligence, personal health and sex may also influence marital wellbeing (Tavakol et al 2017). Studies on marital

wellbeing had been based on the impact of the aforementioned factors and recently COVID-19 pandemic with little or no empirically documented evidence on the impact of COVID-19 lockdown on marital wellbeing. Therefore, there is the need to investigate the impact of COVID-19 lockdown on marital wellbeing among married persons in Eti-Osa Local Government Area of Lagos State, Nigeria.

Statement of the problem

Marital wellbeing of most couples has been on the decline. This downward trend of marital wellbeing has been on the increase for some time now and marriage counsellors and other concerned stakeholders are worried based on the impact the decline in marital wellbeing may have on the couple, children and the society at large. The COVID-19 lockdown which lasted for more than 20 weeks coupled with its attending challenges on social and economic activities, families, relationships and mental health may be contributing to the decline in marital wellbeing. Life in lockdown was tough on couples because it forced them to live, spend time and communicate with each other, their families and further apart from friends, acquaintances, social engagements and larger society which has caused some psychological challenges. The COVID-19 lockdown also presented couples with the opportunity to critically re-examine their relationships to make amends with each other. It equally helped them in making drastic changes in their normative way of life which may result in positive or negative relationship outcomes. However, there is dearth of literature on marital wellbeing due to COVID-19 lockdown that takes the length of marriage during lockdown and gender impact into consideration. The study, therefore, aims at filling this research gap by examining the impact of COVID-19 lockdown on marital wellbeing among married persons in Eti-Osa Local Government Area of Lagos State, Nigeria.

Theoretical Framework: Johnson & Ray, 2016 and Li & Fung, 2011

Family Systems Theory (Johnson & Ray, 2016)

The study explored the family system theory as a theory of human behaviour that defines the family unit as a complex social system, in which members interact to influence each other's behaviour. The theory states that families are systems of interconnected and interdependent individuals, who cannot be understood in isolation from the system. Family systems theory places primary focus on exchanges of behaviour that take place in a given moment of interaction between family members. A family system works in connection with a hierarchy of systems which contains higher-level systems (suprasystems such as community, cultural and environmental influences) and lower-level systems (subsystems such as communication, couple relationship, spouse). Systemic family theory pays close attention to repeating transactions that connect the problem behaviour of one person with the behaviour of others within the family (Johnson & Ray, 2016; Titelman, 2014; Crossno, 2011). Thus, levels of marital wellbeing orchestrated by COVID-19 lockdown which may be felt by married persons may be due to the

complex social system of the family where members interact to influence each other's behaviour. This assertion aligned with the views of Prime, Wade & Browne (2020) on family system theory as systemic models of human development and family functioning which can be linked with social disruption due to COVID-19 involving caregiver well-being and family processes.

Dynamic Goal Theory of Marital Satisfaction (Li & Fung, 2011)

The theory states that people have multiple goals to achieve in their marriage. These marital goals can be classified into three categories: personal growth goals, companionship goals, and instrumental goals. The priority of the three types of marital goals is under dynamic changes across adulthood. The theory noted that young couples emphasize the personal growth goals, middle-aged couples prioritize the instrumental goals and old couples focus on the companionship goals (Wazir, Bashir & Ghaffar, 2020; Li & Fung, 2011) which indicated length of marriage. Therefore, marital satisfaction is determined based on the achievement of prioritized marital goals. Other factors influencing marital satisfaction can be associated with marital goals in two ways namely the priority of different marital goals and the facilitation of the achievement of the prioritized marital goals. Factors, such as life transitions and cultural values, can affect the priority of different marital goals; while other factors, such as communication pattern, problem solving, and attribution, can facilitate the achievement of the prioritized marital goals. Therefore, the impact of COVID-19 lockdown on marital wellbeing which may be felt by married persons may be determined based on the achievement of each person's prioritized marital goals which may be different from the spouse's prioritized marital goals.

The two theories have provided much needed knowledge on family systems, prioritized marital goals, family relationships and functionalities which are interconnected and interdependent and how their understanding could foster marital wellbeing during social disruption such as COVID-19 lockdown.

Purpose of the Study

The purpose of this study is to investigate the impact of COVID-19 lockdown on marital wellbeing among married persons. Specifically, the study among other things seeks to:

1. Determine if there is any impact of COVID-19 lockdown on marital wellbeing among married persons.
2. Examine whether length of marriage during COVID-19 lockdown influences marital wellbeing.
3. Investigate if there is any gender impact of COVID-19 lockdown on marital wellbeing.

Research Hypotheses

The following hypotheses guided the study:

1. There is no significant impact of COVID-19 lockdown on marital wellbeing.
2. Length of marriage during COVID-19 lockdown does not significantly influence marital wellbeing.
3. There is no significant gender impact of COVID-19 lockdown on marital wellbeing.

Research Methodology

The research design used for the study was descriptive research design. The target population was all married persons in Eti-Osa Local Government Area of Lagos State, Nigeria. Eti-Osa Local Government Area was chosen for the study because it is one of the local governments with the highest numbers of cases recorded in Lagos State. Seventy-five (75) married persons were sampled using stratified sampling technique (39 women and 36 men). The stratification was based on gender (male/female) and the length of marriage during the lockdown (0-10 years, 11-20 years, 21 years and above). Accidental sampling was used due to the lockdown and to ensure that only married persons were selected since the study was primarily focused on married persons in Eti-Osa Local Government Area of Lagos State. Participants were approached by the researcher and their voluntary participation was solicited. A 25-item modified Index of Marital Satisfaction (IMS) was used for data collection. The instrument has two parts (Part A and B). Part A was meant to collect personal information from the participants such as length of marriage, gender among others while Section B was divided into two sections (Section 1 and 2) Section 1 has 10 items that elicited information from married persons that helped in measuring their perception of the lockdown while Section 2 has 15 items that elicited information from married persons that helped in measuring their level of marital wellbeing based on COVID-19 lockdown. All items required respondents to provide responses on a 4 point Likert-type scale ranging from strongly agree to strongly disagree. A reliability co-efficient with Split-half reliability estimation was done to establish the internal consistency of the questionnaire and correlation coefficient value of 0.87 was obtained. The data collected were analysed using one-way and two-way Analysis of Variance (ANOVA) statistical tools at 0.05 level of significance.

Results

Hypothesis one stated that there is no significant impact of COVID-19 lockdown on marital wellbeing. The hypothesis was tested using one-way Analysis of Variance (ANOVA) statistical tool. The result of the analysis is presented in Table 1.

Table 1: One Way Analysis of Variance on the Impact of COVID-19 Lockdown on Marital Wellbeing Among Married Persons

Lockdown	N	X	SD
High	37	41.75	6.98
Mid	24	42.88	9.14
Low	14	45.97	4.76
Sources of variation	Sum of squares	Degree of freedom	Mean of square F- ratio
Lockdown	105.37	2	52.69
Within groups	1112.40	72	3.41
Total	1217.77	74	6.45

*significant at 0.05; df=2 and 72; critical f=3.14

Table 1 show that a calculated F-ratio of 3.41 resulted as the impact of COVID-19 lockdown on marital wellbeing of married persons. This calculated F-ratio of 3-41 is significant since it is greater than the critical F-ratio of 3.14 given 2 and 72 degrees of freedom at 0.05 level of significance. The null hypothesis was rejected. Based on the significant F-ratio obtained, further analysis of data was done using Fisher’s protected t-test analysis to determine which group differs from the other on marital wellbeing and the trend of the difference. The pair-wise comparison shows that married persons with high COVID-19 lockdown impact do not significantly differ in marital wellbeing than those with moderate impact concerning COVID-19 lockdown ($t=-1.10$; $df=59$; critical $t =2.00$; $p>0.05$). However, married persons with high impact of COVID-19 lockdown significantly have lower marital wellbeing than those with low impact of COVID-19 lockdown ($t=-3.43$; $df=49$; critical $t=2.02$; $p<0.05$). Similarly, married persons with moderate impact of COVID-19 lockdown significantly have lower marital wellbeing than those with low impact of COVID-19 lockdown ($t=-2.34$; $df=36$; critical $t=2.02$; $p<0.05$).

Hypothesis two stated that Length of marriage during COVID-19 lockdown do not significantly influence marital wellbeing. The hypothesis was tested using two-way Analysis of Variance (ANOVA) statistics. The result of the analysis is presented in Table 2.

Table 2: 2-Way Analysis of Variance on Length of Marriage During COVID-19 Lockdown do not Significantly Influence Marital Wellbeing.

Lockdown	Length of marriage	N	X	SD
High	0-10 years	14	38.49	10.68
	11-20 years	12	40.77	11.54
	21+	10	41.86	6.37
Mid	0-10 years	9	42.44	9.63
	11-20 years	11	41.52	10.27
	21+	4	42.64	7.38
Low	0-10 years	6	44.73	5.94
	11-20 years	5	44.99	6.43
	21+	3	45.88	4.21
Sources of variation	Sum of squares	Degree of freedom	Area of square	F-ratio
Lockdown	138.90	2	69.45	3.45*
Length of marriage	125.20	2	62.60	3.11
Lockdown/Length	54.15	1	54.15	2.69
Within Groups	1388.97	69	20.13	
Total	1707.22	74		

*significant at 0.05; df=1, 2 and 69; critical f=3.14

Table 2 shows that a calculated F-ratio of 3.11 resulted in the influence of the length of the marriage of married persons during COVID-19 lockdown on marital wellbeing. This calculated F-ratio of 3.11 is not significant since it is less than the critical F-ratio of 3.14 given 2 and 69 degrees of freedom at 0.05 level of significance. Relatedly, the interaction effect between the impact of COVID-19 lockdown and length of marriage of married persons on their marital wellbeing was not significant ($f=2.69$; $df=1$ and 69 ; critical $f = 3.99$; $p>0.05$). The null hypothesis was consequently retained.

Hypothesis three stated that there is no significant gender impact in COVID-19 lockdown on marital wellbeing of married persons. The hypothesis was tested using two-way Analysis of Variance (ANOVA) statistics. The result of the analysis is presented in Table 3.

Table 3: 2-Way Analysis of Variance on Gender Difference in COVID-19 Lockdown on Marital Wellbeing of Married Persons

Lockdown	Gender	N	X	SD
High	Male	16	38.24	9.81
	Female	21	41.92	7.65
Mid	Male	11	40.24	6.82
	Female	15	42.98	9.45
Low	Male	9	42.74	8.27
	Female	5	45.99	2.83
Sources of variation	Sum of squares	Degree of freedom	Mean of square	F-ratio
Lockdown	138.04	2	69.02	3.32*
Gender	85.24	1	85.24	4.10*
Lockdown/Gender	68.19	1	68.19	3.28
Within Groups	1476.09	71	20.79	
Total	1767.56	74		

*significant at 0.05; df=1 and 71; critical f=3.89

Table 3 shows that a calculated F-ratio of 4.10 resulted as the gender difference in COVID-19 lockdown on marital wellbeing of married persons. This calculated F-ratio of 4.10 is significant since it is greater than the critical F-ratio of 3.89 given 1 and 71 degrees of freedom at 0.05 level of significance. Further analysis of data shows that females with higher mean score of 41.92 significantly have higher marital wellbeing during COVID-19 lockdown than males whose mean score was 38.24, hence rejecting the null hypothesis. Moreover, the interaction effect between gender and COVID-19 lockdown impact on marital wellbeing was not significant. ($f = 3.28$; $df = 1$ and 7 ; critical $f = 3.98$; $p > 0.05$). The implication of the finding is noted.

Discussion of Findings

The first hypothesis which states that there is no significant impact of COVID-19 lockdown on marital wellbeing was rejected. The findings showed that there is a significant impact of COVID-19 lockdown on marital wellbeing. The reason for the finding might be that during the pandemic, social and economic activities were on hold which slowed down the pace of the whole society and created more opportunities and time among the family members especially married persons to support and care for each other more than their friends and acquaintances. The reason might be that the lockdown brought families together because it affected and forced couples to live and communicate frequently together with their families. Most of them were confined to their homes which afforded them the opportunity of spending more time together with their spouses for better understanding. Marital wellbeing due to lockdown is rooted in strong marital relationships occasioned by effective communication and spending quality time

given that a pandemic of such a nature is the first of its kind in this century (Deepa and Mansurali, 2021). The finding was consistent with the findings of Lau et al (2006) who investigated mental health and quality of life in Hong Kong residents during the SARS epidemic in 2003. The authors also reported increased social and family support as well as positive mental health-related lifestyle changes. Family members were more likely to care for each other and spend time together because they were asked to avoid going to public places and stay at home, thus, the time that partners have spent together has been shown to correlate with marital wellbeing (Lavner and Bradbury, 2010). Marital wellbeing can impact on mental health, relationships, performance and developmental outcomes of spouses and children. It can affect not only the physical and mental health of both spouses (Holt-Lunstand, Birmingham and Jones, 2008; Le Poire, 2006), but also their children's development, well-being, biological functions, academic performance, social skills and relationships (Cummings and Davies, 2010; Hetherington and Kelly, 2003).

The second hypothesis which states that length of marriage during COVID-19 lockdown did not significantly influence marital wellbeing was rejected. The findings showed that length of marriage during COVID-19 lockdown significantly influenced marital wellbeing. The reason might be that the longer the period of marriage, the more resilient the couple will be more than the younger couple. The finding is in line with the finding of Jose and Alfons (2007) who noted that the length of marriage was highly significant with marital wellbeing because length of marriage was significantly and positively correlated with sexual adjustment. The finding contradicted the findings of Patrick, Sells, Giordano and Tollerud (2007) who stated that length of marriage was not found to be significant predictor of marital satisfaction. The third hypothesis which states that there is no significant gender impact of COVID-19 lockdown on marital wellbeing was rejected. The findings showed that there is a significant gender impact of COVID-19 lockdown on marital wellbeing with the men significantly manifesting negative mental health than women due to COVID-19 lockdown. The reason might be that the lockdown forced the men to spend more time at home without the usual excuses that afforded them the opportunity of leaving their homes to avoid staying at home. Previous research indicates that men generally spend more time in paid work and personal time such as leisure and self-care than engaging in home management (Kamp Dush, Arocho, Mernitz and Bartholomew, 2018; Sayer, 2005).

Conclusion

Based on the findings of this study, it is evidence that COVID-19 lockdown has a positive influence on the marital wellbeing of married persons because they were confined to their homes during the lockdown which slowed down the pace of the whole society, affected social and economic activities and thereby forced couples to live and communicate frequently together with their families more than their friends and acquaintances. The confinement created more opportunities and time for couples to support and care for each other. Therefore, the time that

partners have spent together has been shown to impact marital wellbeing. This study has provided the needed understanding that may have implications on the knowledge of the functionalities of family systems, prioritized marital goals, and family relationships which are interconnected and interdependent and could foster marital wellbeing, especially during social disruption such as COVID-19 lockdown.

Recommendations

- There is need for systematic counselling for married persons on the need for and impact of creating and spending quality time with the family, irrespective of their busy schedules.
- Counsellors should help married persons to develop psychological and social skills in the management of marital adjustment difficulties through the understanding of the functionalities of the family systems, prioritized marital goals and family relationships which are interconnected and interdependent for the achievement of marital wellbeing.
- There is a need to include psychological and social skills training which is based on marital adjustment in the pre and post-marital guidance and counselling for both married and intending couples. The guidance and counselling sessions should include examples of marital stressors, situations or events that might be encountered by couples which may affect marital wellbeing.

Implications for Counselling

1. The study exposed the impact of COVID-19 lockdown on marital wellbeing among married persons in Eti-Osa Local Government Area of Lagos State, Nigeria. It is therefore imperative that counsellors should start early enough to educate the intending couples on the implications of marital maladjustments and the need for marital wellbeing.
2. Parents, and family members especially in-laws need counselling and enlightenment on how to help married persons adjust properly to marital relationships. Thus, they need appropriate skills to assist married persons in their intra-personal and inter-personal relationships. Counsellors should therefore be at the forefront of the re-educative process on how to maintain very close and cordial relationships among married persons because it will help to develop proper adjustment for marital wellbeing.
3. The practising counsellors should be exposed to the functionalities of the family system which are interconnected and interdependent during seminars, workshops and also meetings to enable them to deal effectively in enlightening the married persons on positive family relationships and adjustments for marital wellbeing.

4. Counsellors should start creating awareness of the implications and consequences of not creating and spending quality time with the family and the need to create and spend quality time with the family despite their busy schedules through radio, and television programmes, jingles and Non-Governmental Organisation (NGO).

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Navigating Afrocentric Philosophical and Sociological Directions for Teacher Preparation in Africa and its Diasporas

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Overview

Education scholars and researchers have continuously expressed concern over the dominant nature of Western-oriented learning experiences in teacher preparation programs in Africa and its Diasporas. In recent times, there has been a huge surge in the advocacy for a culturally focused, ideologically independent teacher education curriculum and pedagogy in African settings. The argument lent credence to the visible indebtedness of the dominant teacher preparation programs in African institutions of higher learning, to some of the dominant western models of teacher education. Consequently, the need is being felt for a truly culturally independent teacher education program. While there is sufficient evidence of scholarly engagement in the literature, there is little or no evidence of engagement with the foundations of teacher education in the African context. This explains the rationale for research on the foundations of Afrocentric teacher education programs. This paper provides a stimulus for a philosophical and sociological direction for Afrocentric teacher preparation programs grounded in African Indigenous Knowledge as a theoretical framework, comprising a combination of the philosophical method and creative synthesis. Its contribution to scholarship lies in the philosophical and sociological directions generated for the preparation of teachers for institutions in African settings.

Keywords: *Philosophical foundations of Afrocentric teacher education program; African Indigenous Knowledge for teacher education; Sociological directions for teacher preparation for Africa and its Diaspora; Teacher training for African settings; Formulating African-Based teacher preparation principles.*

Introduction

There is a multiplicity of cultures and ideologies in present-day human society. Each of these cultures is defined, shaped, and characterized by specific history and traditions which are expectedly transmitted to future generations (Finlayson,

2013). The school is one of the agents through which such transmission occurs and is therefore expected to factor societal cultures and philosophies into the learning experiences that constitute the focus of schooling. The essence of this is to make students “connected to their own experiences and to see themselves in the resources and curricula of the classroom” (Finlayson, 2013: 1392). While the need for students to have access to experiences and activities that represent their cultural orientations, there is no gainsaying that teacher education in Africa largely lacks Afrocentric ingredients or experiences. It is captured in the literature that teacher education programs being offered in various parts of the world have directly or indirectly derived some inspiration from the dominant Western teacher education models. This is true of the African continent and its diaspora where such foreign learning contents dominate the school curricula. The implication of this is that teachers for African schools are being prepared through a system that is not only alien to but also ideologically inconsistent with their worldview. To respond to the situation, it is imperative to engage with the philosophy and sociology of knowledge from which theoretical directions could be generated for Afrocentric teacher education. This paper is an attempt to navigate such philosophical and sociological directions for teacher preparation in African settings.

The quest for better quality in teacher education had once prompted the American Association of Colleges of Teacher Education (AACTE) to begin the 1950s studies of teacher centers with a view to enriching teacher preparation programs (Conant, 2001). The call for improvement that culminated in such an undertaking in America in the late 1960s had drawn its inspiration from Britain which has since been battling with similar challenges in her Colleges of Teacher Education. That explains why the American experience in teacher education reform is often described as a replication of the British experience in teacher education. In the two different settings, scholars and researchers have continued to work frantically towards the evolution of what may be accepted as a satisfactory quality in teacher education. Accordingly, a rethinking of teacher education programs in Africa for conformity to Afrocentricity is not without theoretical precedents. The implication of this is that dominant Western models may not be accepted as adequate for the training of teachers in other settings especially, in Africa and its Diaspora whose cultural orientation, teachings, and ideology are characterized by Afrocentricity.

Afrocentricity is meant the centralization of African ideals in any undertaking, analysis, or engagement that concerns African culture or tradition (Asante, 1987). According to Stewart (2003), owing to its non-applicability to biological determinism, Afrocentricity as a concept is not regarded as thinking restricted to any cultural setting as it is applicable to anyone. Therefore, “anyone willing to submit to the discipline of learning the concepts and methods may acquire the knowledge necessary for analysis” (Asante, 1990:40). Stewart’s interpretation of Asante’s view in this regard is that Afrocentricity is not a replacement for any educational system but rather a radical critique of the Eurocentric ideology that masquerades as a universal view that provides an alternative perspective

on phenomena (Steward, 2003: 23). Accordingly, Afrocentricity may be related to an endeavor to formulate African alternatives, especially for Africans. When contextualized into the domain of teacher education, teacher preparation from an African perspective comes across as a problem of theory as well as practice ((Asa, 1995). An ideal Afrocentric teacher education system is one that manages well the interrelatedness of education for the mind and education for the body. According to Asa (1995), the body is regarded as a divine temple that houses the spirit which is why education for the mind and body was closely connected with education for the spirit. The relevance of this trajectory to Afrocentric teacher preparation is that the curriculum is designed in a fashion that not only caters to the intellectual, moral, and physical needs of the prospective teacher but also his spiritual needs. All these needs may only be satisfied by an African-oriented system of teacher preparation that attaches importance to the tutorial, apprenticeship, and social components all of which comprise learning experiences with the potential to facilitate the development not only of the student teachers but also of their ethnic family and cultural setting. However, these Afrocentric ingredients seem either deficient or absent from the dominant teacher education models in Africa and its Diaspora.

The pervasive experience of teacher education in Africa stimulated the African renaissance in an educational discourse that, according to Higgs, is “founded on the perception that the overall character of much of educational theory and practice in Africa is overwhelmingly either European or Eurocentric” (2003). Relying on Teffo (2000), Vilakazi (2000) and Seepe (2001), Higgs argues that a substantial part of what is regarded as education in Africa is an African Renaissance in educational discourse subsequent contributions of such scholars as Hoggers (1999; 2001a; 2001b; 2001c) and Sepee (2001a, 2001b) who are in the vanguard of the call for the indigenous knowledge systems and Afrocentric education system seems to have found a better expression in the words of Waghid (2004: 56) who argues that “if someone hopes to understand the experience and conditions of African communities, then one firstly needs to practice a philosophy of education which he interprets as related to modes of thought and actions which make education what it is”. There has been a critical engagement with the interplay of the two by notable African scholars in the field of education (Asante, 1988; 1990; Fajana, 1986; Boateng, 1990; Oladipo, 1992; Higgs, 1994a, 1994n, 1999; Emagalit, 2001; Wiredu, 2004; Wyk, 2014; Shockey, 2007; 2010. 2011; Ramose, 2003; Horsthemke, 2008; Vilakazi, 2000l and Higgs & Van Nierkert, 2002; Ramose, 2004, 2016; Waghid, 2016). However, Afrocentric education which is the instrument through which the production or training of the African may take place in the African context has not materialized as yet, for it can only materialize if education addresses the challenge of creating a mindset shift from Westoxicated orientation to an African paradigm (Nkoane, 2006: 50). One of the major ingredients for the facilitation of such a mindset shift in Africa is indigenous knowledge (Sisebo, 2012) which is grounded in African culture, ideology, and belief system.

An Afrocentric teacher education program is that in which African ideals dominate the learning experiences that constitute the content. “It is Africa asserting itself intellectually and psychologically breaking the hands of Western in the mind (of the teacher trainee) as a way for breaking those bonds in every other field” (Asante & Manson, 1991: 172). According to Asa (1995), the central concept of Asante’s characterization of Afrocentricity is a culture that he defines as “shared perceptions, attitudes, and pre-dispositions that allow people to organize experiences in certain ways (Asante, 1990:9). It is probably not farfetched to discern from Asante’s line of thinking in this regard the connection between culture and knowledge, specifically African Indigenous Knowledge in the context of teacher education for African settings. The need for indigenous knowledge in Afrocentric education has been emphasized in the research literature. There however is a thorough engagement with the theoretical implication of African Indigenous Knowledge for this study in the section on a theoretical framework. This is in view of the centrality of African Indigenous Knowledge to the theoretical orientation of the research. To guide this study and ensure a systematic treatment of salient issues, five questions were formulated namely

1. What is the nature of the dominant models of teacher education in Africa and its Diaspora?
2. What is the nature of an Afrocentric teacher education curriculum model?
3. What are the conceptual and design principles for an Afrocentric teacher education curriculum model?
4. What are the peculiarities of an indigenous Afrocentric teacher education curriculum for Nigerian universities?
5. What are the peculiarities of an indigenous Afrocentric teacher education curriculum for South African universities?
6. How does a peculiarities-based teacher education curriculum for Nigerian universities compare with a peculiarities-based teacher education curriculum for South African universities?

The study has the potential to enrich the literature on indigenous knowledge in Afrocentric education and also improve our understanding of the relevance of indigenous African knowledge to the teacher education curriculum model for Africa and its Diaspora. In simple logic, such a study equally has the potential to pave way for the materialization of teacher education curriculum innovations in African universities.

Method

The study employs a number of methods each of which plays a significant role in the realization of the purpose of the study. The methods include a historical method, analytical method, curriculum criticism and creative synthesis. It is not uncommon in qualitative studies to combine several data collection and analysis methods over the course of a study (Bogman and Bilken, 1998). What matters most in such a situation is for the researcher to assess each method and decide its relevance to his study, especially about the specific role expected of such

method towards the realization of the objective of the study. The engagement of the present research with the historical method does not mark a departure from Chen, Manion, and Morrison (2000) who perceive the method as a systematic localization, evaluation, and systematic synthesis of evidence to establish ideas, facts, past events, and subsequently reach useful conclusions about them. This view seems to have been better articulated by Albulescu (2018) who portrays the method as “an act of reconstruction performed in a spirit of critical-reflective investigation, for the purpose of achieving an accurate representation of the reality of past times, based on physical evidence, corpora of documents, observations and written accounts of other people” (p.186). Accordingly, it should be noted that the historical orientation of the present study stems from its historical examination of the development of teacher education in the African context across the ages. A critical analysis of the philosophical orientations, aims, assumptions, methods and practices of the teacher. The method facilitates the investigation of the historical backgrounds, political, economic, and cultural underpinnings of a subject or variable of research in a manner that can draw the blind and adjust the view, about the study. The method is therefore employed in the present research to provide proper context for the philosophical and sociological directions of teacher education in the African settings. The historical method plays a significant role in this study, especially regarding the contextualization involved in conceptualizing the research, differentiating the problem involved, and navigating the directions that constitute the contribution of the study. This is so because the Afrocentric philosophical and sociological paths that are navigated and trodden in the study are a product of the African worldview, culture, or experience which is essentially historical in nature and are best exploited methodically through a historical engagement.

There also is a critical analysis of the philosophical orientations, aims, assumptions, methods, and practices of the teacher. As a characteristic of this method, it is employed in this research to clarify terms, concepts, and ideas, as well as to expose and evaluate underlying assumptions and connect a part to another, with a view to offering a meaningful picture of the subject involved (Jorgensen, 2006). For instance, it is the analytical method that is in action where this researcher clarifies the philological implications of the concept of philosophical foundations and sociological directions in the context of Afrocentricity and African-based teacher education and examines their etymological foundations. The method is to eliminate ambiguity, vagueness, and possible confusion that may have been occasioned in previous engagement with the subject by other researchers. The significance of the analytical method to the study cannot be underestimated as it facilitates precision and accuracy and navigates a clear path in addressing the five research questions stated for the study. Such a critical analysis as described above is carried out using the analytical method, which is also used in analyzing historical data and in carrying out a comparison among models as well as in making a textual analysis and in providing the implication of specific principles. The connection between the historical method and the critical or philosophical

method that is employed alongside it lies in the fact that a historian is expected to evaluate his sources or anything that provides him information about any historical event. In such a situation, the techniques of criticism or the analytical method are of central importance to his historical works. It is the role of the historical sources to provide information or testimony while it is the role of the analytical method or external criticism to establish the authenticity of a source. Accordingly, the present study complements the historical method with the analytical method by establishing the fact of testimony as well as the integrity of information or its freedom from corruption.

The study also employs curriculum criticism and creative synthesis in deriving the African-based teacher education curriculum principles. The relevance of curriculum criticism in this connection lies in the fact that it provides a more comprehensive view of curricular and educational needs (Kliebard, 1992). “Curriculum criticism is premised on an analogy between the curriculum (as a set of materials offering experience to its recipients) and the work of art in any medium. The curriculum critic attempts to portray the experience offered by the work and especially the experiences offered to students. The critic serves as a bridge between a curriculum and school officials who must decide about it. This inquiry tool goes a step beyond the participant-observer methodologies of ethnography” (McCormick, 1990: 176). This study employed in picking holes in the dominant teacher preparation arrangements in African settings. The potency of this method in identifying the strengths and deficiencies in any educational blueprint, for possible improvement or endorsement, features prominently in this study. As regards creative synthesis, its relevance to this study stems from its nature as a tool for “the combining of separate elements to form a coherent whole” (Murphy, 2007). The formulation of philosophical and sociological foundations for the Afrocentric teacher education principles from the African worldview and other sources is not without its creative and synthetic dimension. Hence the use of creative synthesis in the study especially with regard to the core principles and criteria of the African-based teacher education models that are derived from the primary sources of the African worldview. It may be added that creative synthesis as a method for this study comes to the fore in the construction, reconstruction, formulation, or navigation of Afrocentric foundations and principles. This method, as noted earlier, is primarily associated with the systematic selection and organization of different components into an interlinked unit or interlocked whole. This is particularly the situation where this study formulates or generates both philosophical and sociological principles from the African heritage as well as from some of the best practices in teacher education in the context of today.

Theoretical Framework

Research Literature is replete with scholarship on the need for indigenous knowledge in Afrocentric education (Leifer, 1969; Ki-Zerbo, 1990; Magubane, 1999; Mahlomaholo, 1998; 2004; Makgoba, 1998; Nkoane, 2002; Ntuli, 1999; Odora-Hoppers, 2002; Bangura, 2005; Nkoane, 2006; Sisebo, 2012). There

is hardly a cultural setting without some elements of indigenous knowledge or education. In his doctoral thesis, Sisebo (2012) demonstrates how “the emergence of indigenous knowledge in the academic was triggered by ethnographic studies conducted in nation-states that were once colonized by Europeans during their expansionist agenda” (pp. 49-50). Such studies revealed that before the advent of colonial masters, some local people sustained themselves better when they owned locally developed knowledge than was the case after the colonial era” (p.50). Alluding to Thomson (2003), Sisebo (2012) illustrates with the experience of the Democratic Republic of Congo (DRC, formerly Zaire) which witnessed “a downturn in its capacity to produce cereals due to the disruption of colonialism” (p.50). The DRC was later to experience a situation where its “local people’s cereal civilization became almost dysfunctional, and people could no longer sustain their food requirements” (p. 50). Consequently, Sisebo argues that Thomson’s (2003) and other critical anthropological studies of similar nature have found that “reverting to the use of some indigenous knowledge and practices, that sustained people many years before colonization was a gateway to revamping some colonial country’s ailing sustainable living systems among indigenous people” (p.50). This growing thinking or rethinking has culminated in the shift of the pendulum of scholarly discourses or debates at local, regional, and global levels, to the indigenous knowledge question. An informetric analysis of indigenous knowledge by Ocholla and Onyancha (2005) revealed a rapid growth in literature on indigenous knowledge in the form of journal articles already published in most databases during the period from 1990 to 2005, thereby suggesting a growing nostalgia for indigenous knowledge (Sisebo, 2012).

Although most of the earlier contributions to the question of indigenous knowledge demonstrated a high tendency of promoting the perception that indigenous knowledge is a body of oral knowledge that “has sustained people who have solely relied on oral transmission of such knowledge for all their survival until they were colonized and introduced to the world of print and education” (Sisebo, 2012:50), there is no gainsaying that the scholarship of African Indigenous Knowledge constitutes a useful theoretical basis for research on Afrocentric teacher education. It is noteworthy that there have been a handful of scholarly contributions seeking to pave way for the materialization of an Afrocentric teacher education curriculum model. However, there has not been a systematic effort at formulating Afrocentric philosophical and sociological directions with the potential to guide teacher education in Africa and its Diasporas. For instance, Samuel (2002) in his study entitled *Working in the rain: pressures and priorities for teacher education curriculum design in South Africa: a case study of the University of Durban Westville*, attempts to “reflect on the pressures and priorities that characterize curriculum design and development in a society undergoing rapid change” as well as on “the varied sources, behind the process of curriculum transformation” alongside the sources from which emanate “the influences impacting on the design of the teacher education curriculum” (p. 397). Consequently, Samuel fails to address any issue concerning teacher education curriculum design principles,

especially in the African context. Accordingly, such a study, though useful and systematic, may not be regarded as having addressed any aspect of the primary concern of the present study.

Boaduo, Milondzo and Gumbi (2011) in their study entitled *Teacher education and training for Africa in the 21st century: what form should it take?*, attempt to address the nature of dynamic teacher education and training for 21st century Africa, the structure of African-oriented teacher education and training curricula for 21st century, the “what” of globalised teacher education and training curricula for Africa, as well as the how of African-oriented teacher education and training curricula for 21st century (pp. 1-16). However, the study fails to fulfill what it claims to have set out to do as stated in the above headings and sub-headings contain no more than pieces of information that have become common knowledge even among non-professionals operating in the field of teacher education. For instance, they emphasise the need for “Africa (and the globalised world) teacher education and training institutions to design programs that would help prospective teachers to know and understand deeply; a wide array of things about leading and learning and in their social and cultural context,” but fail to conceptualize and articulate the growing needs for Afrocentric philosophical and sociological foundations. The present study seeks to address such a concern, as guided by the research questions stated above.

Result And Discussion

A. Philosophical Foundations for Afrocentric Teacher Preparation

There is growing thinking in the field of education, teacher education inclusive that foundations expertise is being somewhat marginalized or trivialized (Roof, 2015). Such thinking if eventually supported by systematic scholarship may portend danger for the efficacy of teacher preparation. This is in view of the centrality foundations courses to the professional development of the teacher. This explains why any attempt to formulate a peculiarities-based teacher education program for any setting, people, ethnic or cultural group or geographical coverage is expected to factor in the foundations. This subsection is focused on the philosophical foundations in the context of Afrocentric education.

While idealism emphasises moral instruction and religious education which is what the human mind adjudges as ideal, the idealist teacher education which is subject-centred and focuses on culturally significant elements and learning experiences that are regarded important to man across the ages, is expected to pay attention to the key elements of the African worldview with potential to produce an ideologically true African teacher. This way, both religion and moral instruction which are targeted at both intellectual and spiritual development and enjoy central place in the idealist teacher education curriculum, should be truly Afrocentric. As regards realism which emphasises science and liberal arts and other elements with the potential to facilitate what can make the learner effective, as a subject-

centred philosophy that attaches importance to both what is adjudged ideal and what in reality is needed in the society, African Indigenous Knowledge should be the determinant of both the general, professional and specialized components of teacher education which is meant to contribute to the development of the society through knowledge and skills, and age-long values. Concerning pragmatist teacher education which is concerned with how the prospective teacher learns to teach and not necessarily about what to teach with an emphasis on process rather than content, the pragmatist philosophical foundations are scientific in nature and are more concerned with verifiable evidence of how the prospective teacher progresses in learning than the quantity or volume of content mastered, or information memorized. It should be noted that there may really be a clear-cut African-oriented pragmatist teacher education pedagogy the way there is an African-based pragmatist curriculum. This is so because a systematic process may not really be contextualized into a specific setting the way a curriculum can be customized. What this implies is that the pragmatist dimension of the philosophical foundation of Afrocentric teacher education may only be Afrocentric where learning experiences are emphasized in determining the process.

Existentialism is arguably the philosophical foundation with the potential to shape prospective teachers' knowledge. This is because it seeks student teachers' involvement in determining what to learn. The implication of this is that the teacher educator and the prospective teacher are partners in curriculum content selection for Afrocentric teacher education. This philosophy attaches importance to classroom dialogue which has the potential to enhance the quality of African-oriented learning through combined contributions by the teacher educator and the student-teacher. It is remarkable that this reduces the authority of the teacher educator. Perennialism is the modern version of idealism. It focuses on what is regarded as ideal in the context of today. As a subject-centred philosophy, it emphasises knowledge that is not restricted to time. It seeks to make students critical, creative, and disciplined with a good mastery of the subject matter and the capacity to apply their knowledge to problem-solving. Essentialism is the modern version of realism. As a subject-centred philosophy that is concerned with intellectual training, it emphasises science and liberal arts as essential to society. Essentialism emphasises the importance of every subject to the world and traces its relevance to the contemporary age by underscoring what makes it essential to society. Progressivism wants education to function as a tool for the advancement of society. Its major concern is that recipients of education should be able to make their world better than they met it. Progressivism develops the content of learning based on learners' interests, needs, and experiences as demonstrated in their performance based on previous learning. Reconstructionism criticises progressivism as a mere theory that can only be translated into practice through human experience. It prefers practical social change to story-telling. The reconstructionist philosophy requires the teacher to bring to students' attention what is happening across the world to apply the experience involved to classroom situations.

B. Sociological Foundations of Afrocentric Teacher Education

Education is a tool that is useful for both construction and destruction in a society (Ornstein and Hupkins, 2017). What Ornstein and Hupkins (2017) probably have in mind is arguably a common knowledge that education is a determinant of the progress and development of a society. According to them, “the transmission of culture is the primary task of society’s educational system, which comprise values, beliefs, and norms which maintained and passed to the next generation not merely by teaching about them but also by embodying them in the educational system’s very operation” (Ornstein and Hupkins, 2017:151). Given that the sociological foundation of education is concerned with the mirroring of society through schooling and vice versa, it follows that the sociological foundation of Afrocentric teacher education is cognizant of the peculiarities of Africa and Africans. While it is not controvertible that schools are expected to be conscious of the presence of students of all racial, ethnic, and religious groups, it should be noted that the same curriculum content cannot satisfactorily serve the need of students from diverse racial, ethnic, and cultural backgrounds. Philip Phenix (2016) seems to have captured the essence of this concern when he rationalizes that “the most important sources of moral knowledge are society’s laws and customs, which can be incorporated into the learning experiences constituting the contents of courses in law, ethics, and sociology”. While these sources of moral knowledge are not disputable, it is of great value to note that moral conducts belong to the affective and not cognitive domain. That explains why it cannot be taught like a curriculum content but imbibed as a behavior cultivable through engagement with acceptable standards of society. What this means is that it is not enough for a teacher education curriculum to be globally focused if it is deficient in the ingredients that have the potential to produce teachers who are not only professionally qualified but also well-versed in the principles and practice of Afrocentric education.

C. Afrocentric Philosophical and Sociological Directions for Teacher Education

It is of great value to distinguish at this juncture between the concept of principles and that of core principles as used in this study. The latter applies to conceptual principles while the former applies to structural principles. While principles or conceptual principles form the basis of concept formulation the core or structural principles constitute a further step or practical translation of such concepts into philosophy, curriculum, pedagogy and even method of assessment. Yet both “structural and conceptual principles are both important and neither set of principles ought to be given precedence during the design process” (Tom, 1997: 98). Accordingly, the core principles of the Afrocentric teacher education curriculum model, as derived in this study, pertain essentially to its philosophy, curriculum content, curriculum structure, pedagogy, and evaluation methods.

D. Sources of Afrocentric Educational Principles

For African educationists to formulate a comprehensive, realistic, and effective educational philosophy, they must keep cognizance of a number of factors and refer to a number of sources (Al-Shaybani, 1979). Such factors and sources must be in consonance with the African worldview which comprises doctrines, ethics, values, norms, and even idiosyncrasies and realities. They must also be capable of confirming the African teachings on the purpose of creation, nature of man, human life on earth, the creator and his creatures or the Supreme Being who is responsible for the being of all the above-enumerated elements. Therefore, the African worldview is expected to rank first among the sources on which to ground the Afrocentric educational theory or philosophy. Only such sources as identified above are capable of offering principles that are more realistic, effective, and comprehensive with regard to Africa than those offered by Western-oriented sources of principles.

It should be noted that the call for a return to the African worldview and indigenous knowledge is not merely a call to a lost heritage that must be regained but rather a call to a decisive return to the authentic source of African knowledge and education. Besides, it is only through such a return that Africans can connect their present to their past by taking advantage of their traditional educational thought. Such a return also has the potential to facilitate a regain of educational and cultural identity and protect the intellects of their children from secularization and Westernization of their values through alien and anti-African theories and philosophies. As-Shaybani (1979: 31-32) identifies relevant sources of educational principles and describes such sources as only secondary or minor. Drawing on his thesis, the present writer seeks to articulate sources of African educational principles in what follows. Sources of African educational principles include findings of authentic scientific studies concerning the nature of man and his character formation, growth, development, needs, interest, capabilities, intelligence, and other areas of interest in psychology, sociology, biology, and education that are of great value to an African or African-oriented educationist in his formulation of philosophy. That explains why the African educationist is enjoined to assess such findings with the African indigenous standards while making use of them. Also, such sources include findings of educational and psychological research on human learning, intellectual capabilities, and psychological feelings. Closely related to the studies identified here are research works on sociology, economics, and culture. Similarly, the sources in question comprise personal experiences and experiments in education as well as those of other successful nations and communities especially those sharing common culture and circumstances with Africa. The same applies to foundations of economic, political, and social philosophy being implemented in the African society as well as declarations and stipulations of regional and international organisations which belong to African nations, provided such stipulations or policies are in consonance with the African worldview. Also covered by the sources are good values and traditions that can aid the realization of the goals of an ideal African society, without impeding its

development in line with the spirit of the time or modernity. It should be noted that the above sources are both interdependent and interrelated. It is of great value to allude at this juncture to Professor Taban lo Liyong, Head of the Centre for African Studies at the University of Venda, South Africa who, according to Bangura (2005:42-43), “has argued that each discipline must elaborate and extend its curriculum to embrace the African indigenous worldview, or social practices, or scientific and technological usages and developments.”

E. Core Principles of the Afrocentric teacher educational foundations

Core principles, in this context and as indicated earlier, is meant the fundamental principles or foundations on which the Afrocentric teacher education curriculum is based. Such principles constitute the basic ideas that fulfill the role of guidelines for the model. They are the pivot or pillars on which the model is founded and structured. In shortened form, the core principles, as guided by Ash-Shaybaniyy (1979) and Llyong (cited in Bangura, 2005) as articulated earlier, could be captured in what follows. The African worldview must be the primary source of the principles while the principles should be derived from those sources either directly or through the aid of a secondary source in the African heritage. An African should seek, derive or generate from an African source, knowledge about his society, doctrines of his creed, or principles of his religious ideology, provided well-grounded education will be used as a check and balance to such knowledge as acquired by him. Accordingly, a prospective African-oriented teacher should acquire liberal education from an African-oriented source. This study is not oblivious of the fact that liberal education occupies a central and sensitive place in the teacher’s knowledge as “it has always aimed at the service of both pure science and at training for particular professions” (Nashabi, 1977:28). Liberal education is “education in the service of truth” (Griswold, 1957) and its mastery or specialization does not seem restricted to any quarter in the contemporary world. Yet, it is the opinion of the present writer that acquiring such a body of knowledge from a source that is anti-Africa may pose a great threat to the ideology of the prospective African-oriented teacher. The result of an Afrocentric teacher education curriculum should be in agreement with the African worldview; a teacher who is not merely a disseminator of knowledge but also a role model in his character and other aspects of his life. He is therefore expected to ensure a good and righteous life through his teachings and deeds. Furthermore, the education of a prospective African-oriented teacher should be committed to the realization of clear and realistic aims and objectives.

The aims and objectives of the Afrocentric teacher education curriculum should not be stated as though they are meant for angels or superhuman beings who are grossly infallible. Whatever would be stated as an aim should be attainable in real-life situations. Also, the Afrocentric teacher education curriculum should be balanced and integrated into philosophy and universal, holistic, and all-encompassing in its curriculum content to be capable of replicating, at least, to an appreciable extent, the wise man, who was the central figure in the African tradition. The Afrocentric

teacher education curriculum should also attach importance to the development of thinking skills and aptitudes for empirical methods and scientific research in the prospective teachers. Of great importance is the fact that the education of a prospective teacher for African settings must be dynamic and keep cognizance of diversity in orientation, race, language, faith and others. It should be one that is open to innovation, adjustment, change, and development in the light of societal, schools', or individual needs occasioned by Modern challenges or articulated through systematic studies and investigations in the field of education and in consonance with the African worldview. The Afrocentric teacher education curriculum should guarantee a sense of artistic appreciation of the teacher. To effectively implement school curricula in African settings the teacher himself is expected to possess some knowledge and values that will put him or her in good stead to appreciate African arts and culture. Also noteworthy is the fact that the education of a prospective African-oriented teacher should have provisions for the development of man in all the domains of learning be it cognitive, affective or psychomotor. This is meant the need for such a model to have, in addition to its provision for the cognitive and the affective domains, provisions for the acquisition of skills that the teacher may not only be sound in the cognitive and the affective domains but also in practical aptitudes and skill acquisition. Knowledge in the African-oriented teacher education curriculum should contain a translated version of indigenous knowledge into tangible products for Africa and its Diaspora such as African philosophy, African psychology, African economics, African allied health sciences, and even African education.

Conclusion

This paper has examined the concern over the dominant nature of Western models of teacher education in African universities. The paper found that teacher education curriculum models in such universities are either a wholesale importation or partial duplication of some of the dominant models of teacher preparation especially the Teachers College, Columbia, and University of Wisconsin, Madison models. The paper confirmed the conjecture that teacher education curricula in African universities are non-African in content and learning experiences. The paper, therefore, attempted to address the long-felt need for an African indigenous teacher education curriculum model with the potential to produce African-based teachers for schools in Africa and its Diaspora, formulating conceptual and design principles for university-based Afrocentric indigenous teacher education curriculum models on the continent. Through such a research undertaking, the paper invariably contributed to the promotion of the African identity by contribution to the preparation of ideologically independent teachers who will ultimately implement school curricula in African settings. In specific terms, the paper formulated both conceptual and design principles for translation to learning experiences and contents for peculiarities-based teacher education curricula in African universities.

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Effective Decision Making in Africa Education

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Overview

The paper discusses the decision-making process in education and its impacts on solving educational issues. It examines the layers of managerialism in education and the mechanism of resolving issues. The paper acknowledges that the management of education is influenced by changes in the environment within which decisions are made during certainty, risk or uncertainty. The paper further dealt with decision-making approaches, styles and models such as rational, bounded rationality, heuristics, general decision-making style (GDMS) as well as GOFER, DECIDE and OCER. In the paper, the authors discuss decision-making errors and biases and how these could be resolved using group decision making with an emphasis on the type, techniques, advantages and disadvantages. It discusses the styles commonly adopted by decision-makers with emphasis on Vroom and Yetton's model, Tannenbaum and Schmidt's style, as well as linear and non-linear thinking. The paper concludes with justifications for decision making and how it impacts the bureaucratic layers of policy implementation across the leadership architecture in teacher education in Africa

Keywords: College of Education, decision-making types, education, management, Leadership

Introduction

Decision making simply means resolving a problem through careful consideration of the causes and consequences of the problem (Robbins and Coulter, 2012). Life is full of issues and challenges that must be addressed through carefully considered decisions and sensible conclusions. Resolving issues through the decision-making process cut across all layers of human engagement, including groups, homes, schools, religious centres, in the community, workplaces and at the governmental level. While problems can be categorised as structured and unstructured ones, decisions can be classified into programmed and non-programmed ones (Drucker, 2011). This implies that various types of problems are usually associated with a corresponding type of decision. On the one hand, problems that are structured, straightforward, familiar, and easily defined require straightforward, familiar,

programmed and repetitive decisions that can be handled in a routine manner. On the other hand, problems that are unstructured, new, complex and non-recurring can only be handled by non-programmed custom-made techniques such as judgement, intuition and creativity (Drucker, 2011, Robbins and Coulter, 2012). A good example of an unexpected, extraordinary, and unusual problem is the outbreak of the COVID-19 pandemic in Nigeria between 2019-2021. Unlike the Ebola virus, which is an old and familiar problem, the pandemic requires novel decisions that have never been made in recent decades. During the early manifestation of Covid-19, many countries of the world took to a heuristic problem-solving approach using logic, common sense as well as trial and error as initial lines of attack (Hartzell, 2017).

Furthermore, while different types of problems (whether old or new, simple or complex) determine different types of decision making, the type of decision whether programmed or non-programmed also determines the calibre of managers and leaders who would make the decision. Irrespective of the types of decisions, decision-making is the process of determining what options are available to solve a problem and then choosing the most preferred one according to some criteria. It is the making of a choice from among alternative courses of action. It thus implies that five concepts are basically important in the process of decision making. These are the concepts of “problem”, “alternative solutions”, “decision criteria”, “judgement” and “choice (Robbins and Coulter, 2012).” An effective decision-making process involves careful consideration of various alternative solutions to a particular problem and making the right choice of a particular line of attack that would best resolve the issue at stake. To make an effective decision on an issue, the manager requires a clear knowledge of the decision criteria required to carefully consider each of the alternative solutions based on the criteria, consequences and the cost implication of each of the available options (Hartzell, 2007).

Certainty, Risk and Uncertainty in Decision Making

Decision making involves ascertaining the condition under which a decision is made. The way the decision-maker tackles a problem depends on one of the following three conditions under which a decision is made (Robbins and Coulter, 2012): First concerns the certainty condition which is the ideal situation for making decisions. Under certainty conditions, a manager can make accurate and effective decisions because the outcome of every alternative line of action is known (Drucker, 2011). The second decision-making condition is that of risk under which a decision-maker can estimate the likelihood or the probability that a particular outcome will result from a given decision (Drucker, 2011, Robbins and Coulter, 2012). Examples of risks with estimated probabilities are the likelihood of student failure, the probability of graduate unemployment, the chances that an injury would occur on the playgrounds, accidental death, loss of school reputation and properties/assets, financial loss from damages, and so on. Risks are losses that can be calculated and therefore be insured. In making decisions under risk, managers would have historical data from past personal experiences or

secondary information that lets them assign probabilities or prospects to different alternatives. For example, suppose that a university is thinking about enhancing its international ranking or reputation by setting higher publication and promotion standards for members of the academic staff. These standards include publishing at least five articles in Scopus journals in the last five years as well as having at least 10 h-index as a measure of citations. Doing this would enhance the reputation of the university but could lead to the loss of good scholars. You have fairly reliable academic staff publication data from the last five years on those who are likely to leave because they do not meet the new criteria. And you have good information on the points that such policy would add to the institution's international ranking score. You can use this information to help you make your decision by calculating expected probabilities.

The third is the uncertainty condition. What happens if you face a decision where you are not certain about the outcomes and cannot even make reasonable probability estimates? We call this condition uncertainty. Managers do face decision-making situations of uncertainty. Under these conditions, the choice of alternative is influenced by the limited amount of available information and by the psychological orientation of the decision-maker. As defined by Drucker (2011), uncertainty is a condition under which there is no full knowledge of the problem and reasonable consequences or outcomes cannot be determined. Under this condition of uncertainty, an optimistic manager will follow a maximax choice (maximizing the maximum possible payoff); a pessimist will follow a maximin choice (maximizing the minimum possible take), and a manager who desires to minimize his maximum "regret" will opt for a minimax choice.

There is a relationship between risk-taking and information. While many aggressive managers or entrepreneurs in start-up organisations could take risks based on intuition, sixth sense and without relevant or adequate information, professional managers in mature organisations would prefer to take calculated risks rather than take intuitive risks, perhaps under the influence of a group than when they are alone (Hartzell, 2007).

Decisions at Functional Levels of Management

There are four main functional areas where education managers make decisions. The educational administrator, in the process of performing his or her functions, whether at the ministry level or down in the school, is often faced with planning, organising, controlling, and directing decisions. At the planning stage, the top-level administrator plans goals and devises the strategies to achieve those goals while at the organising stage, he or she sets resources (human, material and financial) to implement the planned strategies that are required to achieve the organizational goals. Down the managerial process, at the controlling stage, the middle-level manager monitors and evaluates the plan performance while at the directing stage, he or she leads and inspires excellence in subordinates or team members to achieve the organisation's objectives. Robbins and Coulter

(2012) highlighted examples of decisions taken in each of the four functional areas of management. According to them, examples of planning decisions include setting the school's long-term objectives and identifying the strategies that will best achieve those objectives. Moreover, they are expected to set the school's short-term objectives, determine the difficulty level of individual objectives (how challenging an individual objective should be) and identify the most efficient means or tasks to achieve those short-term departmental and individual objectives. They are to identify critical obstacles that are most likely to debar them from achieving the short-term objectives. Such obstacles might include internal and external factors. They need to set the budgets that would be needed to complete departmental tasks and decide on the type of Executive Information Systems that the institution should have.

At the organizing level of management (including staffing decisions), decisions that are often taken include the determination of the number of employees that should report directly to an executive (using the scalar principle). They also include deciding the level of centralization school organisation should have, the way and manner the job of a teacher should be designed and when to develop a different structure for the school organisation. Furthermore, at the leadership level where directives are often issued and where followers are inspired to act on those directives, decisions are commonly taken on how to handle unmotivated employees, the way to identify the most effective leadership style in each situation, how to effect a specific change in worker productivity and when to stimulate conflict. At the control and coordination level, supervisory managers take decisions on activities they need to control, how best to control these activities, when to embark on performance deviation and deciding the type of Educational Management Information System (EMIS) the school should have. Having discussed the major decisions often made by managers who perform the four main functions of an educational manager, there is a need to also discuss the three institutional, managerial and technical levels of management. The institutional (or top) level for strategic planning is concerned with the general organisational objectives and the broad problems of the positioning (or repositioning) of the organisation within its environment. On the other hand, the managerial (middle) level is meant for gathering, coordinating, and allocating resources for the organisation. This has to do with planning budgets, formulating personnel practices, and deciding on routine capital projects. Furthermore, the technical (low) level involves the acquisition and utilisation of technical knowledge for operational controls such as production scheduling, inventory control, and measurement of worker's efficiency (Hartzell, 2017).

Decisions are taken at low, middle and top levels of management as well as a part of every managerial function, ranging from planning, budgeting, organising, directing, coordinating and controlling. Within the school organisation, critical decisions are made at all levels, beginning with teachers who know more about their areas of specialization than anybody else. In the same vein, it is also wrong

to assume that decision making is only crucial for effective strategic planning. Whereas, many key managerial decisions are taken not only to facilitate planning, but to enhance organising, staffing, directing, controlling, coordinating and budgeting functions of an executive (Robbins, and Coulter, 2012). By implication, therefore, making good decisions is a crucial skill that must be taught clearly to everyone in the education sector (at low, middle and top levels).

Decision making is one of the scientific roles and responsibilities of people holding management positions at the top, middle and low levels. Usually, top managers are expected to make non-programmed decisions while managers at the lower levels are expected to make programmed and routine decisions. This is because top executives at a policy level are better positioned, experienced, and equipped than lower-level managers to solve new and complex problems strategically. When decisions are grouped into operational, tactical and strategic ones, programmed decisions could be viewed as operational decisions that are undertaken by low-level managers during their day-to-day activities without the use of sophisticated evaluation and analyses. For efficient use of time and resources, routine decisions are better handled by operational managers than by middle and top managers who frequently delegate programmed decisions to their subordinates so that they could release their time for tactical and strategic decisions that relate to organisation's policies and strategic plans. Thus, non-programmed decisions can be seen as complex and critical tactical and strategic decisions that require a lot of evaluation, in-depth studies and analyses which can best be handled by those occupying the middle and top management levels.

Perspectives, Approaches and Models of Decision Making

This section focuses on perspectives, approaches, styles and models of decision making. As far as decision-making perspectives are concerned, there are three main viewpoints about how decision-makers behave when they are making decisions (The Open University, 2016). The first perspective, known as the rational-economic viewpoint, sees decision-makers as behaving like inexperienced economists making a rational judgement in pursuit of maximum expected utility. There are two major forms of rational decision-makers at the two ends of a decision-making continuum; namely: the most optimistic and the most pessimistic decision-makers. The most optimistic rational decision-maker is said to be an effective decision maker because of the ability to make a rational judgement that resolves the problem at hand. On the other hand, the most pessimistic decision-maker is assumed to be a decision-maker who has limited capabilities to make a rational judgement effectively. Nevertheless, while the rational-economic perspective on decision making is generally perceived as theoretically sound thinking of how decision-making should be in an unbroken world, there is abundant evidence that it is a poor description of an individual's decision-making behaviour. The second perspective known as the psychological standpoint sees people as immature psychologists making decisions to achieve cognitive mastery of their environment. Again, there are more optimistic and more

pessimistic versions. The more optimistic describe people who make effective use of lay versions of formal logical and statistical procedures to arrive at conclusions about the physical world and the behaviour of others. On the other hand, there are heuristics or decision-making approaches that use of mental shortcuts or 'rules of thumb' to reduce the complexity, cost and time taken to make decisions. While some writers portray heuristics as prone to many shortcomings and biases, there is increasing evidence that decision-makers move between simple heuristics and more complex cognitive strategies in response to situations and desired outcomes

Both the economic and psychological perspectives have three things in common. First is the notion that decision-makers are generally limited regarding their capacity to process information for making decisions. The second concerns the fact that perfect rationality is delimited owing to the cognitive and information-processing capacity of decision-makers in the process of making judgement. Third, is that both perspectives focus on individual behaviour rather than social or group methods. The third perspective is the sociological viewpoint about decision-makers as inexperienced politicians. In this approach decision-makers are seen as acting to manage the social world in which they live. An important goal in decision making is satisfying the constituencies to which the individual feels accountable.

Decision-making Approaches

Decision making approaches closely reflect the economic, psychological and social viewpoints earlier discussed. Those who have written on the approaches to decision making have been consistent about rational or the evidence-based versus heuristic or the intuition-based methods (Bettman, Johnson & Payne, 1991, Bhasin, 2018, Busenitz & Barney, 1997 Chi, 2019 Cook, 2004, Croskerry & Nimmo, 2011, Drucker, 2011). Amongst all the approaches, the social or group decision-making method has clearly stood out as a technique to redress errors and biases associated with economic and psychological otherwise known as individual methods of making decisions. Each of these approaches will be discussed one after the other in this section.

1. **Rational decision-making approach:** A rational decision-maker uses decision-making tools and techniques to make logical and consistent choices that would maximize value within specified constraints. Rational decision making is making reasonable and reliable choices to get the most out of all alternative solutions to a given problem. The rational approach to solving problems is an evidence-based process involving: (1) gathering all relevant information; (2) formally analysing all the costs, benefits and likely outcome of each option; choosing one option based on the cost-benefit analysis and objective criteria; and (4) discussing the decision based on the accuracy and quality of the information gathered as well as the analysis that followed. Man is an emotional being who is naturally susceptible to biases and beliefs that can distort the true perception of reality and sense of judgement. Rational decision-making

approach is a way of overcoming the natural tendency for decision-makers to depend on subjective assumptions instead of objective data, logical reasoning and analytical choice to determine how to solve a problem or achieve a goal in an impassive manner. Seven steps are involved in the process of making a rational, systematic and analytical decision (Robbins and Coulter 2012; Chi, 2019). The first step is that of identifying the problem to ascertain that a problem exists beyond any reasonable doubt. This involves gathering and analysing of relevant data to infer some worrisome or alarming patterns and trends (Chi, 2019). The second step deals with the development of alternative solutions. In this case, the decision-maker employs research, Internet search, personal experience and brainstorming to find and probe several potential solutions for the problem. The third step is to identify specific, measurable, realistic and focused decision criteria and weights that would be used to prune and prioritise the numerous potential solutions. The fourth step involves analysing the potential consequences of each potential solution in light of the identified decision criteria and the weight associated with each criterion. This step also involves the analysis of the costs, benefits and likely outcomes of each solution. The fifth solution involves making of an informed decision by choosing the best solution based on the information gathered and the data analysis of the consequences of each solution. The sixth step involves a pilot test of the degree to which the chosen solution would be able to solve the given problem. The seventh step is that of implementation of the best solution once the result of the pilot test demonstrates that the solution is consistently capable of solving the problem maximally. The rational decision-making approach has some limitations owing to its seemingly unrealistic assumptions (Robbins and Coulter 2012). First, it assumes that decision-makers would be fully objective and logical. While this is the ideal many managers find full objectivity and logic impracticable while making some decisions. Second, it is assumed that the problem faced would be clear and unambiguous, and the decision-maker would have a clear and specific goal and know all possible alternatives and consequences. In real life, there are two types of problem, simple well-structured and complex ill-structured problems, resulting in two types of decisions known as programmed and non-programmed decisions respectively. Well-structured problems are straightforward, familiar and easily defined issues. Well-structured problems often lead to programmed decisions otherwise known as repetitive decisions that can be handled by a routine approach. For example, when there is an issue regarding annual leave, being a well-thought-out problem, the school leader simply refers to precedence and repeats actions as dictated by existing policies, rules and regulations on annual leave. On the other hand, when an issue is so new, so unique, vague and complex that there is no structured precedence to which a school manager can refer, the school leader is likely to be faced with the question of the right thing to do in such a circumstance. Humanly speaking being rational is a difficult thing in cases where the problems faced are ambiguous and the manager is ignorant of some alternative solutions and their consequences. In times like

this, especially in the absence of decision rules, school managers may rely on their intuition instead of rationality. The rational decision model further assumes that making decisions rationally would consistently lead to selecting the alternative that maximizes the likelihood of achieving the desired goal. So many human and environmental factors make it practically difficult to choose the best option that would maximize desired value. Finally, especially as far as managerial decisions are concerned it is assumed that decisions would be made in the best interests of the organisation. These assumptions of rationality are not very realistic.

2. **The Bounded Rationality Decision Making Approach:** Bounded rationality decision-making is a process in which the rationality of decision-makers is limited by the information they have, or can process the cognitive limitations (skills, knowledge and training), and the fixed amount of time they have to make a decision. It is one of the decision-making approaches pioneered by Herbert Simon in response to the unrealistic assumptions of rational decision making. Based on Simon's sustained argument that perfect rationality in organisational decision-making faces some limitations because those who make such decisions act more like an administrative man who aims at satisficing than an economic man whose objective is to optimize the values of decisions. Simon became most famous for the theory of bounded or limited rationality which is about economic decision making known as "satisficing" coined from a combination of "satisfy" and "suffice" (Hindle, 2008:305). Bounded rationality describes a decision that is rational within the parameters of a simplified model that captures the essential features of a problem. Bounded rationality is a more practical approach to making decisions than rational decision-making approaches (Hindle, 2002). This is because its ultimate objective is to make a satisfactory decision. Unlike the optimising objective of rational decision-making process, a satisficing objective fits very well with the practical judgemental processes in real-life situations. In a knowledge society, the wealth of information means a lack of time to pay sufficient attention to the superabundance of information. This scarcity of time to attend to the excess information creates a need for decision-makers to allocate their scarce attention efficiently among the excess information sources that might consume it. Thus, bounded rationality is more realistic than a rational approach since managers are often limited (bounded) by their ability to process, attend to and analyse all available information. Because it is hard to analyse all information on all alternatives, managers satisfice, rather than maximise. Hence, they are forced to accept solutions that are "good enough" or satisficing. Bounded rational decision making involves five major steps. It starts by identifying a problem, identifying the objectives, the critical criteria that are satisfying or good enough, identifying satisfying alternatives and choosing the alternative that is good enough given the limited time available to analyse the situation given the limited information and the

limited ability of the decision-maker to process the complex information (Bhasin, 2018).

3. **The heuristic or intuitive approach:** Heuristics are conscious or unconscious efficient cognitive processes for making judgements. The heuristic decision making is an intuition-based experiential process characterised by four main elements; namely (1) making decisions on the basis of personal opinions, experience, feelings, and accumulated judgement; (2) it is mainly an intuition-based process (or making decision based on instincts and hunches without any scientific evidence); (3) discussion and analysis focused on the information that was most easily available and (4) the decision process was quite emotional (Gigerenzer & Gaissmaier, 2011). Researchers (Bhasin, 2018; Gigerenzer and Gaissmaier, 2011; Lau and Redlawsk, 2001; Busenitz and Barney, 1997; and Simon, 1967;) studying managers' use of intuitive decision making have identified five different features of heuristics, which are: (1) experience-based decisions; (2) requires subconscious mental processing; (3) ethical values or culture-base decisions; (4) cognitive-based decisions (based on skills, knowledge and training); and (5) affect-initiated (feelings and emotions) decisions. Generally speaking, heuristics have been classified into seven categories (Bettman, Johnson & Payne 1991). The first is known as satisficing (SAT) heuristic in which alternatives are intuitively considered one at a time. The value of each attribute of an alternative is considered to see whether it meets predetermined core values. If the value of an option is below the cut off mark, then that alternative is rejected. The first alternative that has values that meet the cut off requirements for all attributes is chosen. If no alternative passes all the cut-off, the cut off level can be relaxed and the process repeated, or an alternative can be randomly selected. The second is known as the lexicographic (LEX) heuristic which begins by determining the most important attribute, and then examines the values of all alternatives to that attribute. The alternative with the best value on the most important attribute is selected. If two alternatives are tied, the second most important attribute is then considered, and so on until the tie is broken. The third is the elimination-by-aspects (EBA) heuristic that commences by determining the most important attribute and then retrieving the cut off level for that attribute. All alternatives whose values for that attribute are below the cut off level are eliminated. The process continues with the second most important attribute, then the third, and so on, until one alternative remains. The third type is the majority of confirming dimensions (MCD) heuristic which involves processing pairs of alternatives. The process begins by comparing the values of each of the two alternatives on each attribute. The alternative with a majority of better attribute values is retained. The retained alternative is then compared with the next alternative among the set of alternatives. The process of pairwise comparison repeats until all alternatives have been evaluated and the final winning alternative identified. The fourth is known as the frequency of good and bad features (FRQ) heuristic. It involves a situation in which choice

- is based upon counts of the good and bad features the alternatives options possess. The process begins by determining the cut off levels for specifying good and bad features. Then the number of such features is counted. The fifth is known as the equal weight (EQW) heuristic is very close to the rational decision-making model in the sense that it identifies attributes or criteria for choice among alternatives, but ignores information about the relative weight or importance or probability of each attribute. Instead, a value is obtained for each alternative by simply summing the values of the attributes. The EQW has been advocated as a highly accurate simplification of the decision-making process for both risky and non-risky choices. The sixth is the combined heuristic is by combining two or more heuristics in arriving at a choice.
4. The social decision-making approach is a group-based shared process involving four main features; namely: (1) aligning the final decision with the culture and norms of the organisation; (2) ensuring that the final decision gives the impression that decision-makers are doing the right things rather than doing things right; (3) ensuring that the outcome of the final decision makes influential individuals or groups happy; and (4) ensuring that the final decision upholds the reputation of the decision-makers (Open University, 2019). The social approach is hinged on the theory of 'social constructivism' which explains the nature of social influences on decision making. If decision-makers in social organisations are to navigate their social environments and to collaborate with others, their success depends on their understanding and mastery of social institutions both inside and outside their organisations. Hence, the importance of establishing legitimacy in terms of relevant social institutions. Thus, decision-makers, apart from their concern for the economic outcomes of their decisions, commonly take social legitimacy into consideration. Consequently, in pursuit of legitimacy, decision-makers often think about how their decisions would affect and attract reactions from strategic interest groups like the press or the mass media. As far as the influence of interest groups on decision making is concerned, there are three kinds of social pressure; namely:(a) coercive, (b) mimetic, (c) normative. First, coercive pressures come from the social sanctions (written and unwritten) that can be applied if we do not act in socially legitimate ways. The law is a written source of coercive pressure, while an example of unwritten social sanctions is the knowledge that a decision-maker will get promoted only if he or she acts in ways which fit accepted ways of doing things in the organisation. Second, the mimetic pressures come from the tendency to imitate or copy what others do (following good practices or management fashions) as a way of dealing with the complexity of the world of work. Copying management fashions can work particularly if adapted to the contexts and challenges faced by different organisations. Third, is the normative pressures. Normative pressures concern what 'should' be done. They concern organisation's core values as well as the broader social values to which the organisation subscribes. Some organisations make explicit attempts to foster particular kinds of value (for

example, in relation to customer service), but normative pressures also come from outside the organisation, such as from a particular professional affiliation (where professional associations play a major role) or religious attachment (where religious organisations play an important role). A way of dealing with social pressures is by decoupling responses to different pressures. The need to appear legitimate in the eyes of important constituencies is met by actions and practices which have a purely ceremonial character: they are done for the sake of appearances and not with any real engagement.

Decision-making Models

1. General decision-making style (GDMS) has five decision-making variants such as rational, intuitive, dependent, avoidant and spontaneous (Wikipedia, 2019). While these five different decision-making approaches vary with the context and the situation in which they are applied, it is generally believed one approach is not necessarily better than any other. If for instance, an individual working for a company is offered a job from a different company, adopting the rational decision model, the individual would research the new job being offered, review the current job, and look at the pros and cons of taking the new job versus staying with the current company. The conclusion will be based on the net benefit of the new job after careful consideration of the pros and cons of both new and current jobs. On the other hand, the second individual who adopts the intuitive decision-making approach will make a choice based on his or her confidence in his or her initial feelings. If he or she initially prefers the new job because they have a feeling that the work environment is better suited for him or her, then he or she would decide to take the new job. The dependent decision-making approach is asking for other people's input and instructions on what decision should be made. In this style, the individual could ask friends, family, etc., but the individual might not ask all of these people. The avoidant decision-making approach is averting the responsibility of making a decision. In this model, the individual would not make a decision. Therefore, the individual would stick with their current job. The spontaneous decision-making approach is a need to make a decision as soon as possible rather than waiting to make a decision. In this case, the individual would either reject or accept the job as soon as it is offered. There is no room to consider the pros and cons of both jobs.
2. GOFER model of the decision-making process is an acronym for five decision-making steps (Drucker, 2011). G means goals clarification while O stands for option generation during which the decision-makers consider a wide range of alternative actions. F means fact-finding during which the decision-makers search for information while E stands for effects during which the managers weigh the positive and negative consequences of the options. R means to review and implementation during which the decision-makers plan how to review the options and implement them.

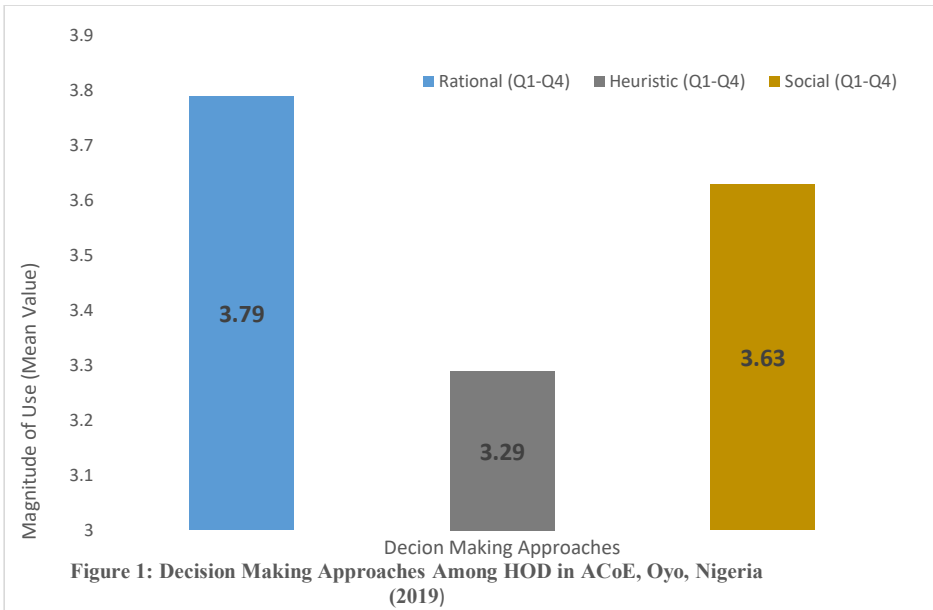
3. DECIDE model of decision-making is an acronym for six steps (Guo, 2008, Project School Wellness, 2020). D stands for defining the problem during which the decision-maker decides the needs to be satisfied. For example, should I stay up and read a book? E means exploring your options during which the managers establish or enumerate all the criteria and constraints attached to each option. For example, I can stay up and read a book OR I can go to bed and read my book tomorrow. C stands for considering the consequences during which the decision-makers analyse all the alternatives. For example, if I stay up to read my book, I will be tired and be in bad mood tomorrow. If I go to bed now, I will feel rested and be in good mood tomorrow. I stand for identifying the core values during which the managers make a choice in respect of the best alternative that respects the predetermined core values. For example, I really value being fresh and in good mood every morning during the week so as to be able to focus in school. D stands for deciding during which the decision-makers develop a plan of action and do as planned. Having weighed available options against my core values, I was going to go to bed and read the book tomorrow. Lastly, E means to evaluate the results during which the decision-makers monitor the decision and examine feedback when necessary. Taking time to reflect on the results is an important aspect of the decision-making process. This allows us to evaluate how our choice impacted our happiness.
4. Linear and Non-linear Models. The separating lines between linear and non-linear models are: (1) the source of information for decision making whether it is from external data and facts or from internal sources such as feelings and intuition, and (2) the way the information is processed whether in a linear way (rational, logical, analytical) or a nonlinear way (intuitive, creative, insightful). These four dimensions are collapsed into two styles. The first, linear thinking style, is characterized by a person's preference for using external data and facts and processing this information through rational, logical thinking to guide decisions and actions. The second, nonlinear thinking style, is characterized by a preference for internal sources of information (feelings and intuition) and processing this information with internal insights, feelings, and hunches to guide decisions and actions. Managers need to recognize that their employees may use different decision-making styles. Some employees may take their time weighing alternatives and relying on how they feel about it while others rely on external data before logically making a decision. These differences don't make one person's approach better than the other. It just means that their decision-making styles are different.

Dominant Decision-Making Styles among Heads of Department

It has been generally believed that the meritocratic decision-making style is the most rational, systematic, and objective decision-making styles. Economics theory believes that managers are dominantly rational decision-makers. First, it is assumed that most managers have ordered preferences. Second, as decision-

makers, managers are assumed to engage in a formally rational decision-making process because of those ordered preferences. Nevertheless, owing to limited access to all relevant information as well as limited ability of decision-makers to process all the required information for rational decision making, most decision-makers practically settle for less rational decision-making styles than the recommended rational model. The case of the Heads of Department (HoDs) of Emmanuel Alayande College of Education (EACE) has been studied to ascertain the most dominantly used rational, heuristic and social styles of decision making among instructional leaders.

The study was quantitative research that adopted the survey approach for the self-assessment of the head of the department's approaches to decision making. The data used were collected through the administration of a structured questionnaire to 30 HoDs from EACE, Oyo, Nigeria. The respondents were all 30 HoDs of all the 30 Departments in all the six Schools comprising Sciences, Arts and Social Science, Education, Languages, Early Childhood, as well as Technical and Vocational Education. The questionnaire used for this study was adopted from the Open University (2019) but redesigned to incorporate Section A which covered relevant personal data of the HoDs. This section helped in collecting the respondents' demographic information while Section B covered HoDs' approaches to decision making. The respondents were asked to respond to twelve questions based on the 5-point Likert-type scale where 1 represented "strongly disagree", 2 represented "Disagree", 3 represented "Neither agree nor disagree" 4 represented "Agree" and 5 "strongly Agree". The questions in Section B were divided into three areas. Questions 1–4 focus on the formal rational decision-making process. Questions 5–8 take a psychological perspective and focus on the tendency to rely on 'heuristics' (mental shortcuts or rules of thumb) when making decisions. Questions 9–12 focus on the role of social influences on judgement and decision making. The data were subjected to descriptive statistics by calculating the frequencies and the percentages of the responses. In addition, the results were presented using tables and charts. Figure 1 shows the magnitude of the use of rational, heuristic and social approaches to decision making among heads of departments in Emmanuel Alayande College of Education in Oyo, Nigeria. The result shows that although in many decisions all the three approaches play a part, the rational approach was the most dominant decision-making approach used by the HoDs, followed by the social approach while the least dominant approach was heuristic.



Managers have been categorised into rational, psychological and social decision-makers (Open University, 2019). HoDs who embrace the rational view of decision making would make rational judgements in pursuit of maximum instructional and administrative leadership. On the other ground, HoDs who hold a psychological perspective would be driven to make decisions that would reflect that they have a cognitive mastery of their college environment. They would use heuristics (trial-and-error), mental shortcuts and rules of thumb to circumvent the complexity and cost associated with a rational decision-making style. The most optimistic HoDs who hold a psychological view are likely to adopt the more complex heuristics than the most pessimistic HoDs who hold the same psychological view. Thus, the more optimistic HoDs in this category would make effective use of logical and statistical procedures to arrive at instructional, administrative and legitimacy conclusions. This propensity of optimistic HoDs towards the adoption of pseudo-rational decision-making approaches is likely to reduce the size of the frequency count of those who responded in favour of the heuristic decision-making style but at the same time is likely to increase the size of the frequency count of those who responded in favour of rational style. This perhaps explains why the rational style has been shown to be the dominant approach while the heuristic has been shown to be the least used decision-making style of the HoDs in Emmanuel Alayande College of Education, Oyo, Nigeria.

Contrary to the evidence obtained from EACE, Gigerenzer and Gaissmaier (2011) discover that most individuals and organisations often rely on simple heuristics in an adaptive way while executives use intuition or heuristics more often than formal analysis or rational style of decision making. Studies have shown that decision-

makers usually adapt in the presence of time pressure and environmental changes by switching from simple to more complex heuristics in response to obtain the desired outcomes (Open University, 2019; Payne, Bettman & Johnson, 1986). Studies have further revealed that heuristic style of decision making is an effective decision-making approach depending on the complexity of the decision-making environment as well as the risk-taking ability and decision-making experience of managers (Lau and Redlawsk, 2001). The dominance of the rational style and the low utilization of the cognitive trial-and-error style of decision making among the departmental managers in EACE is probably a result of the simple environment that does not put pressure on the time of decision-makers as well as the low risk-taking ability of the HoDs who primarily school managers are and not business entrepreneurs. Moreover, since trial-and-error is a risky cognitive exercise, the use of heuristics (trial-and-error) has been more associated with entrepreneurs who are generally good at taking risks than with managers who are largely good in averting organisational risks (Busenitz and Barney, 1997). The use of the trial-and-error style in a business environment is restricted to a particular period in the business cycle. While the use of heuristics (trial-and-error) may be effective during the start-up years of an enterprise, it can lead to major errors and end of a business as a firm matures (Busenitz and Barney, 1997). What this implies is that the trial-and-error style might no longer be the most effective approach in an old college of education like EACE.

Judgmental Errors, Biases and Solution through Group Decisions

As earlier discussed under heuristics (information processing rules or mental shortcuts or trial-and-error that the brain uses to produce judgements, considered decisions sensible conclusions), errors are bound to occur during the process of making decisions that are based on judgemental short-cuts, intuitions and emotional behaviour rather than on rational, systematic and analytical behaviour (Croskerry and Nimmo, 2011). Using a less rational approach may result in the following decision-making errors: first, available heuristic is the tendency for people to base their judgements of probability on the limited information that is readily available to them. Second, the representative heuristic is the tendency for people to base judgements of probability on limited personal experience or things with which they are familiar or reasonable. Third, escalation of commitment is an increased commitment to a previous decision despite negative information. Biases, preconceptions, or prejudices can be cold or hot. Cold biases can be exemplified by a mental noise that occurs when people process information under stress while hot biases can be exemplified by distortion of beliefs by wishful thinking.

One way of correcting decision-making errors is through a periodic review which may cover successes achieved as well as the assumptions underlying decisions (Drucker, 2011). Another way is using group decision-making approaches such as the committee system or team building. Four stages or phases are involved in all group decision-making. In the social realm, Tuckman (1965) identifies this developmental sequence as comprising testing dependence, conflict, cohesion, and

functional roles while in the task realm, he identifies the sequence as comprising orientation, emotionality, relevant opinion exchange and the emergence of solution. The first phase is that of orientation and testing dependence is the stage during which members meet for the first time and start to get to know each other. The second is the conflict and emotionality phase during which group members work out their differences, disputes, little fights and arguments. The third phase is that of the emergence of cohesion and relevant opinion exchange during which the group begins to clear up vague opinions by talking about them thus, forging unity in diversity. The fourth stage is that of reinforcement through the emergence of solutions and functional roles thus, members finally decide and provide justification for it. It is generally believed that establishing critical norms in a group improves the quality of decisions. Conflicts in socialization are divided into functional and dysfunctional types. Functional conflicts are mostly the questioning of the decision maker's assumptions while dysfunctional conflicts are like personal attacks and every action which decreases team effectiveness. Functional conflicts are the better ones to gain higher-quality decision making caused by the increased team knowledge and shared understanding.

There are five major types of group decision making. These are discussion, information seeking, democratic centralist, parliamentarian and participant-determining. The five major techniques used in making group decisions are brainstorming (generating ideas, evaluating ideas, and making decisions, nominal group (silent generation of ideas, recording, discussion, voting, further discussion and final voting), Delphi in which there are no face-to-face meetings but members respond in writing to questions posed by the leader, devil's advocacy during which fault finders are used to evaluate proposed solutions, dialectical inquiry that adopts debates between two opposing sets of arguments so that each team requested to generate and evaluate alternative courses of action; recommend the best one, then, collectively select and synthesize best of two. Advantages of group decision-making include the generation of more ideas than what an individual decision-maker could ordinarily generate, better evaluation of ideas than what an individual could evaluate, making of more decisions than the individual can make, making it easier for stakeholders to accept decisions that could have been otherwise rejected if a team was not involved and improvement in the quality, accuracy and effectiveness of decisions, and judgements. Disadvantages of group decision-making (Erwin, 2019) include group thinking otherwise known as premature conformity to group norms, risky shift since teamwork makes nobody accountable or vulnerable thus members become overly optimistic to take extreme risks, commitment escalation in which team members do all to justify group decisions and ignore ethical consequences of dismissing rationalised warnings that might lead them to reconcile or reconsider their decisions, stereotyped views that opposition is too evil thus, preventing the team to consider genuine attempts to negotiate with the opposition.

Causes and Cure of Ineffective Decisions

Research has shown that making bad decisions at work is a common phenomenon. For instance, Drucker (2011) reported that only 33% of decisions are successful. While 33% are failed decisions, 33% are partially successful decisions. Erwin (2019) however, identified the six reasons for decision failure that managers should tackle in the process of making decisions at work. The first one is decision fatigue because of having many decisions to make at the same time. Decision fatigue can make the quality of decisions deteriorate after a long session of decision making. Secondly, failed decisions can be a result of distractions from email, social media, news and ICT. Thirdly, dumbness from introverts who need time to think (30/70 rule) might deprive decision-makers of valuable information from dumb members of a department. Fourthly, double cognition or multi-tasking is another cause of ineffective decisions. Evidence has shown that the effectiveness of decisions declines by 40% when decision-makers focus on two cognitive tasks at the same time. Fifthly, emotions such as frustration, excitement, anger, and joy have been shown to be another cause of ineffective decisions. Sixthly, dysfunctional and maladaptive analysis resulting in analysis paralysis is another cause of defective decisions. Finally, data overload or too much information can cause decision making to fail.

Drawing conclusions from evidence is capable of enhancing the ability to make informed decisions. Evidence-based decision making is the systematic use of the best available evidence to improve management practices by facilitating effective managerial decision making (Robbins & Coulter, 2012). Evidence includes the decision maker's expertise, judgement and intuition; external evidence that has been evaluated by the decision-maker; opinions, preferences, and values of those who have a stake in the decision; and relevant organisational (internal) factors such as context, circumstances, and organisational members. The use of different types of evidence depends on the situation being faced by the manager. For instance, the decision maker's intuition (judgement) might be given greater emphasis in the decision at a given time while at other times it might be the opinions of stakeholders; and at other times, it might be ethical considerations in line with the organisational context.

Conclusion

Making the right decision is a central scientific function of every manager. Good decisions usually lead to pleasant experiences while bad decisions might lead to pain since those who often make bad decisions are likely to compromise their personal happiness by losing what they want and getting what they want through damaged relationships. As Jose N. Harris rightly said that "...not knowing which decision is to take can sometimes be the most painful..." One reason why educational managers in Nigeria might be ignorant about how to make the right managerial decisions is the exclusion of effective decision making in the educational management curriculum. All departments offering educational

management in Nigeria should, therefore, make decision making a core subject at the undergraduate and postgraduate levels. The science and skills gained by these students would not only help in enhancing effective corporate governance of education in the society, but they are also likely to assist them in making accurate personal choices and judgements about life and livelihood.

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Women and Boko Haram Insurgency in the Northeast Nigeria.

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Overview

The plight of women in three out of the existing 36 states of the Nigerian federation, Borno, Adamawa and Yobe (BAY), hard hit by the Boko Haram insurgency is egregious. Women in Northeast Nigeria and the Lake Chad Basin have been systematically dispossessed of their dignity and cohesive family life. They are being abused and their rights violated in the face of the violent conflict and insecurity arising from the ongoing insurgency activities. The circle of violence and the displacement of families has generated new forms of social life, leading to the abuse of women, not only by the insurgents but also by their host communities, security agents, and humanitarian aid workers. Violence in the region exemplifies the vulnerability of the women within and outside the camps and poses a serious setback on the programme of integration, reconciliation, reconstruction and rehabilitation that has been introduced by federal and state governments in partnership with international development and humanitarian agencies. This paper examines women and peacebuilding within the context of the transformation of their identity in the face of the unfolding insurgency in the three states (BAY) of Northeast Nigeria. It also examines the extent to which women have been seriously affected by the conflict and the challenges encountered in discharging their new role as peacebuilders in the region. The paper argues that women have contributed to the peacebuilding process in the BAY states, but their role has been circumscribed by factors that are ingrained in the region's socio-economic, cultural, religious and traditional value system that segregated them from men. Peacebuilding initiatives by women community members and local female NGOs have fostered unity of purpose that helped to mitigate the suffering of the displaced women in IDP camps.

Key words: Peace, Peacebuilding, Conflict, Insurgency,

Introduction

Borno, Adamawa and Yobe (BAY) are the three states in Northeast of Nigeria that are badly hit by the activities of the Boko Haram insurgency since 2009. The lingering conflict in the region and its attendant human costs has over the years generated vulnerabilities among different categories of social groups. Women, children, and the aged are seriously traumatized and their lives have been made precarious in the face of a shortage of food, humanitarian supplies and deplorable conditions of social infrastructure. Much more threatening the well-being of this social group has been the fragility of social existence that has been reinforced by violent conflict. Ceaseless insurgency activities mean unending trauma, especially for women whose vulnerabilities have become a recurrent decimal in the circle of the conflict. With between 2,000 and 7,000 women and girls living in abduction (UNICEF, 2016), brain-washed and forced to serve as sex slaves, forcefully married off to insurgents or recruited to fight on their side; Boko Haram has succeeded in creating a terrific experience for women in the affected states. The appalling condition of women who are not captured by the insurgents but are “lucky” to remain “free” from the wrath of captivity in the stronghold of the group, Sambisa Forest, has a long-term psychological and mental devastation. Housed in various Internally Displaced Persons (IDPs) camps and spread across the Northeast states and beyond, including the neighboring Chad, Niger and Cameroon, women are forced to live on the fringes of existence with uncertainties, disillusionment and frustration. The inevitability of social disharmony among women and girls that have been affected by the insurgency and counter-insurgency efforts of the Military and Civilian Joint Task Force (CJTF) has forced them into different forms of “coping” strategies, including slavery and indecent acts that are incompatible with modesty expected of women in the affected areas of the conflict. Although the case of BAY states has added another dimension to the urgent need of social group engagement in peacebuilding by identifying women as key agents, nonetheless, their role in this process is either minimally discussed or narrated with a lot of pessimism.

The neglect of women in peacebuilding is a common denominator in Africa. This is more pronounced in cultures that are highly patriarchal, as in the case of Northern Nigeria. Most of the scholarly works on peacebuilding depict women as secondary in the whole architecture of peacebuilding rather than as members of the social group as peace ambassadors. Undoubtedly, regardless of the frequency with which they play the role of peacebuilding, women’s efforts in this regard are partly determined by their degree of resilience, level of organization, and the common consciousness they have developed over their real or imaginary plight. The saddest reality of the Boko Haram conflict in the Northeast is that, neither the women themselves nor any of the state agencies has recognised the opportunity of women’s unique role in the prevention of and countering extremism (Peace Insight, 2017). This is not surprising because in a conflict situation the traditional social order and boundaries between gender are usually blurred (MacDonald, 1987). Therefore, this paper discusses this unique role in the BAY states. It is divided into six sections. Section One is the introduction. Section Two justifies the focus of

analysis on BAY States. Section Three provides a general context of the plight of women in the Boko Haram conflict and the need for contribution in peacebuilding. Section Four examines the various modes of women's engagement in the peace process. Section Five examines the challenges of women in peacebuilding in the context of the Boko Haram conflict. Finally, Section Six concludes the paper.

Peacebuilding - Conceptual and Theoretical Issues

Literally, the term 'peace building' is a process of identifying and addressing the causes of conflict and ensuring sustainable peace. Galtung (1975) submitted that peace theory has three approaches to Peace: Peacekeeping, Peace-making and Peacebuilding". Galtung sees peacebuilding as the process of creating supporting structures that can eliminate the causes of war and then offer alternatives to violent conflict, particularly in situations where war is likely to occur. Accordingly, Galtung defines peacebuilding "as a process that facilitates the restoration of durable peace and tries to prevent the reoccurrence of violence" (quoted in Alliance for Peace building, 2013). John Paul Lederach further espoused the concept of peacebuilding and gives it a comprehensive meaning in terms of the stages and processes required to meet its expected components. He conceives peacebuilding from its various dimensions of activity, noting that it "encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships" (1997:x). This is to suggest that peacebuilding is a gradual approach that is systematic in terms of organization, conduct and outcome. Chiefly, the goal of peacebuilding is to ensure the permanent return of peace and harmonious relationship among contending interests. In specific terms, Tschirgi (2014) notes that peacebuilding is non-military interventions directed at war-torn societies to avoid relapse into conflict and achieve sustainable peace.

For the purposes of this paper, the term 'peacebuilding' is seen from Porter's definition, which "includes all processes that promote non-violence and foster equality, justice and human rights" (2007:33). It should be noted that "as a distinctively practical orientation", to further use Lederach's words (1997:xi), peacebuilding is a process that takes place during and after conflict. It is done collaboratively with other stakeholders and involves changes in "attitudes, behaviour and norms", and, finally, it is related to human security. Conceived through the lens of human security, the former UN Secretary-General, Boutros Boutros Ghali, later brought the term 'peacebuilding' to international attention when he announced his "Agenda for Peace" in 1992 (de la Rey and Mc Kay, 2006). Following Ghali's use of the term, subsequent UN Secretary-Generals passionately used the same term at different occasions to mean a process or a condition of restoring peace during or after violent conflict. Furthermore, it is always necessary to examine peacebuilding as, first, broad-based, complex and multi-dimensional. Second, peacebuilding is an actor-driven phenomenon rather than exclusively defined as the traditional role of the state. As a broad-based undertaking, our focus goes beyond asking about in whose interest peacebuilding

is, to include its methodical approach, if you like, strategies. In a way, peace building is both a technical and systematic process requiring skills, synergy and the deepest sense of perseverance on the part of actors of whom women are the central organs. Peacebuilding is complex and has multiple actors; it creates space where people interact in new ways, expanding experiences and honing new means of communication. As an actor-driven phenomenon, the United Nations Secretary-General has aptly noted: “a successful peacebuilding process must be transformative and create space for a wider set of actors – including, but not limited to, representatives of women...” (UN Secretary-General Report on Peacebuilding in the Aftermath of Conflict, October 2012). The loud call for the full participation of women in decision-making and involvement in peace and conflict resolution has become one of the defining characteristics of the 21st century. Since the release of the UN Report of the Panel on United Nations Peace Operations, also known as the Brahimi Report, in 2000 and later the incorporation in the UN Security Council Resolution (UNSCR) 1325, there have been growing interest in the role of women in peacebuilding (Bhatnagar, 2015; Olaitan, 2018; Porter, 2007). The former recommended peacebuilding tools and strategies in peace operations, while the latter mainstreamed women in the architecture of peacebuilding and sustainable development. This development is by no means suggesting that men’s contribution is not appreciated. Instead, one of the implications of the existing dominant power structure with its skewed scope of public participation in favor of men has produced two closely related perceptions on women.

The first perception is generally common to most societies today because of the gender gap in the decision-making process and public bureaucracy. Male chauvinism and its associated stereotype, which has projected women as second-class humans subordinated to men, although violent conflict affects both genders, are the core factor that informs the relegation of women in the practice of peacebuilding. From this perspective, women are not expected to play any significant role in peacebuilding. Where they are recognised as having a crucial role in this regard, such role is informal, invisible and far away from the public domain. Hence, as Porter (2007:7) aptly observes, the stories of women’s contribution to peace building are held in low esteem by the public as “rarely part of formal peace processes” and, therefore, left to either “drift” or, at best, remain “unacknowledged”. The second perception is usually explained from the context of the cultural relativist position, which stresses the dominance of the patriarchal nature of some societies and the role women are expected to play within the social structure of a society. The perspective is the product of conservative society with its dominant narratives of the superiority of the male gender, a belief system that is evident in most African societies (Olaitan, 2018). Embedded in most African cultures, peace building is seen as a specialty of men whose daily experience of social interaction has molded their intellect with exceptional peacebuilding skills, including negotiation, mediation and reconciliation practices. Thus, entrenched patriarchy has automatically made the domain of peacebuilding an exclusive

preserve of the male gender (International Crisis Group, Africa Report, December 5, 2016).

It is in the context of the two perceptions that one can rightly understand the roots of the relegation of women to the backseat of peacebuilding in Nigeria, as in other developing societies. Regardless of the two positions, one can submit that both in times of peace and war, women suffer the burden of discrimination and violence. As Rehn and Sirleaf (2002) note:

Women are victims of unbelievably horrific atrocities and injustices in conflict situations; this is indisputable. As refugees, internally displaced persons, combatants, heads of household and community leaders, as activists and peacebuilders, women and men experience conflict differently. Women rarely have the same resources, political rights, authority or control over their environment and needs those men do. In addition, their caretaking responsibilities limit their mobility and ability to protect themselves (2002:1).

Thus, as humans and direct victims of violent conflict, they are recognized as the key stakeholders in finding an end to their terrifying experiences. With a specific reference to the context of northeast Nigeria, there are ‘pull’ and ‘push’ factors that expose the vulnerabilities of women and suddenly compel them to find a new role in peacebuilding. Although the nature of women engagement in peacebuilding in BAY states may not necessarily be formal, their efforts provide a counter narrative in a society where women suffer from structural and cultural violence largely as a result of discrimination. Therefore, the central questions to address are: what are the actual experiences of women in the BAY states that call for women participation in peacebuilding? Do the activities of insurgents in these states create new beginnings for women participation in peacebuilding? What is the nature of such participation? Can the extent of this participation be considered as a frontline issue or a mere complementary effort? What are the challenges and prospects of such moves and the lessons one can learn from them?

Why Focus on BAY States?

Borno, Adamawa and Yobe (BAY) states are the three states in Northeast Nigeria that are badly hit by the Boko Haram insurgency. Other states in the region are Bauchi, Gombe and Taraba. These states and some others from the Northwest and Northcentral, including the Federal Capital Territory (FCT), are directly or indirectly affected by the insurgency. Nonetheless, in terms of casualties and the number of displaced persons from the epicenter of the conflict, hysteria about the safety of persons and devastation in social infrastructure and the degree to which they are affected are relatively low compared to the experience of the frontline BAY states. The latter are the epicenters of violent confrontation with the Boko Haram insurgents today. The origin, development, and activities of the insurgents started in Borno State and later the group’s onslaught spread to its neighboring

states of Adamawa and Yobe. Beside being the frontline in the face-off with the insurgents, the three states of BAY are coterminous territorially, not only in terms of shared boundaries but also in their closeness and sharing the expansive Sambisa Forest, which extends through their areas, including Bauchi. The forest, which is in the southwestern part of the Chad Basin National Park, about 60 kilometers (37 miles) southeast of Maiduguri, the capital of Borno State, is larger than 518 square kilometers in size and is also believed to have been larger than the entire state of Lagos (Vanguard, April 20, 2017; Olaniyan, 2018;). It is accidentally the hideout of the insurgents and its notorious leader, Abubakar Shekau, since 2013. Undoubtedly, it is from the Sambisa Forest that the Boko Haram launches attacks on BAY states and beyond. This explains why the states have the highest number of attacks and casualties from the insurgents. In addition, the three states share international boundaries with Chad, Cameroon and Niger Republic, respectively.

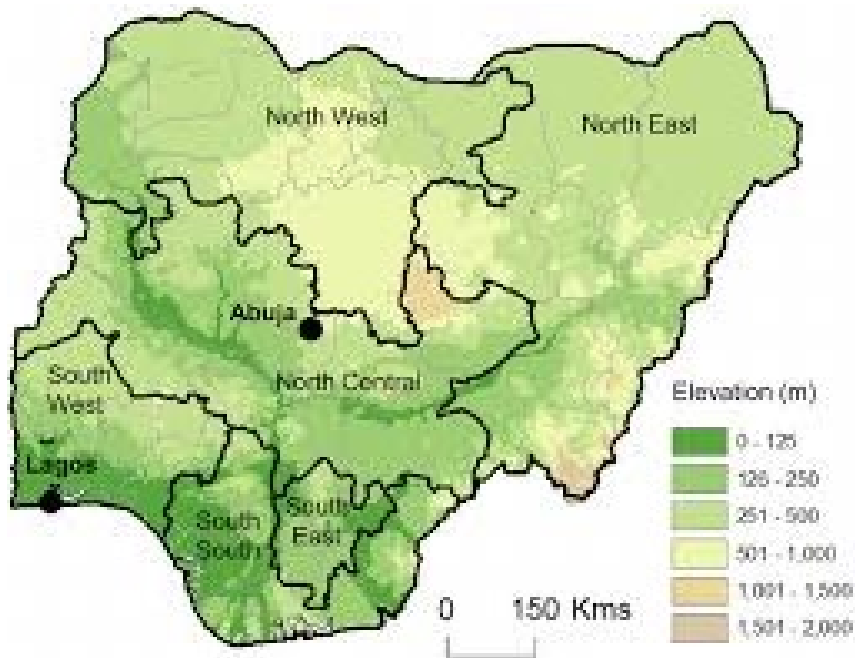


Figure 1: Map of Nigeria showing the country's Six Geo-political Zones

In their analysis of the spatial dimension of the Boko Haram insurgency in Northern Nigeria, Mungono and Bagu (2017) observed that between 2011 and 2016 alone, the Boko Haram insurgency inflicted a total of 890 attacks in the Northern parts of Nigeria. The highest numbers of attacks and deaths recorded were in BAY states. Similarly, according to Human rights Watch, cited in the same source, between 2009 and 2014, Boko Haram had abducted at least 500 women and girls from more than a dozen towns and villages in Borno and Yobe states. In all, Borno State, for the obvious reason of being the stronghold of the

insurgents, has the highest Boko Haram attacks; Yobe and Adamawa States are the next in the roll call. Demographically, from the 2006 population figure, the three states, Borno, Adamawa and Yobe, respectively, are inhabited by a total of 4,171,104, 3,178,950 and 2,321,339 million people. The aggregate population stands at 13.4 million people, with an estimated 53% of their inhabitants in need of humanitarian assistance in 2019. More than 22% of the population is estimated to be food insecure, with acute malnutrition ravaging mostly children under the age of five years (OCHA, cited in Mohammed, 2019:5). Furthermore, key indicators of economic development show that being an agrarian state, the BAY, like other states in the region, are poor. They have epileptic healthcare service delivery, low life expectancy and low literacy rate, which some few years before the beginning of the Boko Haram assaults, stood at 42.2 % (Mohammed, 2019). Indeed, the National Human Security and Human Development in Nigeria (2015) indicators on life expectancy at birth, life expectancy index and educational index, among others, show the BAY states among the lowest in the Table (National Human Development Report, 2015: 6).

By any standard of assessment, the BAY states whose economy depends largely on food and cash crops production. Huge cattle and fish markets along the Lake Chad Basin and River Adamawa operate a typical agrarian economy with women playing a prominent role in food production. The people of the states are also culturally, religiously and socially plural. There exist good intergroup relations among the dominant Muslim population and along with the Christian and traditional religion adherents. Thus, our focus on the three states is not informed by arbitrary sampling. Rather, it is based on the realities of the extent of and casualties from the insurgents' attacks as well as the number of women displaced and kidnapped by the insurgents. After all, Kano State is located in the Northwest, a region far away from the Northeast, but has recorded a higher number of attacks and casualties than the other three Northeastern states of Bauchi, Gombe and Taraba, combined. This paradox is as a result of the high-profile attacks with high casualty levels experienced in Kano between 2012 and 2014 (Mungono and Bagu 2017).

Women, Boko Haram and the Entrapped Circle of Bondage

The social condition of women in the Northeast region which has been acclaimed as one of the poorest in the country and the poorest in Northern states, can best be understood from the context of the region's prevailing social order. It is within the prism of the social order of poverty and ignorance that one can define the nature of social relations of the family setting in the northeast. The most prevalent in this relation is the subordination of women. Scholars and reports have alluded to as the major gateway to the understanding of women's dilemma within the context of violent conflict in the region (International Crisis Group, Africa Report, December 5, 2016; Garba, 2016; Hamman-Obels, 2017; Imam et al. 2020). In the words of Hamman-Obels:

In the North-East, women's experiences are made manifest in gender differential terms in relation to access to education, the male child preference, inheritance rights, health and reproductive rights, decision-making in families and communities, among others. These experiences are discriminatory and unequal in favor of men over women and with women subjected to domination by men. This is as a result of persistent cultural stereotypes, the abuse of religious and traditional practices, patriarchal societal structures, in which economic, political and social power resides with men (2017:59).

As life becomes savagery because of separating the widowed during the conflict and now live in IDPs, and wives from their husbands, women have become the automatic victims living on the fringes of existence. Not only the merciless insurgents that are guilty of using women as sex slaves, the Nigerian security forces, the military and civilian Joint Task Force and the host communities perpetrate the molestation of women, subjecting them to all sorts of sexual abuse. Three closely linked factors have further made the women to suffer what one may call the inevitability of distress, dejection and disillusionment, which summarize the pitiable condition of people in the Northeast generally. First, the attacks on communities by Boko Haram insurgents are associated with assaults and atrocities on communities with a devastating psychological and physical trauma that makes someone lose the appetite of making the home a sweet place for a come back. People in attacked communities were arbitrarily killed or kidnapped and their shelter, foodstuff and animals burnt to ashes. Thus, because the insurgency has turned hundreds of thousands of women and young girls' orphans and widows, those surviving ones were left with the option of either finding comfort in the IDP camps or fleeing to major towns and cities for shelter.

Second, insurgency has negatively affected farming activities, the mainstay of the economy of the people in the region. As the insurgents deprived farmers access to their farmlands for agricultural activities, hunger and malnutrition set in to compound the underlying poverty and deprivation among rural and semi-urban communities. This condition has created the phenomenon of the desperate search for food and medical supplies to keep bodies and souls together. Compounded by the "dry ration policy" of feeding, which was introduced in IDP camps to rationalize access to food, the IDPs are left with inadequate food to eat. This has also deepened the crisis of survival the overall consequence of which has forced vulnerable social groups to resort to all sorts of survival strategies to cope with the excruciating condition of hunger and poverty. For women, food shortage in camps has compelled some of them to grab the window opportunity of 'sex for food' offers. They patronize camp officials, who are ready to exchange humanitarian relief packages or food to satisfy their selfish sexual desires. Thirdly, without shelter, means of livelihood, food and security, the socio-economic activities of the affected communities are put into a permanent limbo, particularly as terrified victims of the conflict are unwilling to go back to their homes and traders kept off businesses of agricultural products and fishing in the region. Therefore, faced

with a condition that can be called women’s matrix of social distress, women and girls are subjected to rape, either in exchange for food or consented willingly as commercialized sex in the host communities. The matrix is represented in the figure below:



Figure 2: Women Matrix of Social Distress in BAY States

The figure describes the situation in the Northeast where the women captives of Boko Haram not only regarded as the recruiters and promoters of radical ideologies to indoctrinate abductees but are also regarded as sex slaves or forcefully married to terrorists’ fighters. The International Crisis Group pointed out that, as of April 2015, a report suggested that Boko Haram had abducted more than 2000 girls and young women, mostly unmarried. They utilised the abductees as “recruiters, spies, domestic labour, fighters and forced or willing suicide bombers” (International Crisis Group, Africa Report, December 5, 2016, 2016: 6-7). In the event of the fear of either being rescued or escaping from abduction, “dozens of women who had previously been forced to marry insurgents were killed by their ‘husbands’ (Allamin, 2015). Abducted young girls are also used as suicide squads to attack innocent civilians and counter-insurgency forces. In 2014, 85% of the suicide attacks by women globally were in Nigeria and in March 2015 alone, it was reported that children, mostly young ladies, had been used to perpetrate three-quarters of all the suicide attacks in the country since 2014 (UNICEF, 2016). In

fact, despite recorded successes, which yield a substantial reduction in the spate of female suicide bombing, it has been reported that there have still been over 100 of such acts as at June 2014 (UNDP, 2019).

There has been a considerable number of women and girls displaced in the Northeast. Out of the 7 million affected by the conflict in the region, about 1,750,000 are said to be women and girls of childbearing age, who, not only needed sexual and reproductive health services but also other humanitarian and psychological counseling (UNPF, 2016). The security forces, both members of the Operation Lafiya Dole and Civilian Joint Task Forces, are guilty of molestation of the IDPs, specifically women and girls. This phenomenon has become a recurrent decimal in the Northeast conflict with rising cases of sex for food and egregious violations of human rights (Mohammed, 2018). Amnesty International pointed out that the security forces have also abused thousands of women and girls, who have been rescued from or displaced by the insurgents. Some of those women and girls were separated from their husbands and secluded in remote “satellite camps” where they are raped in exchange for food. As evidenced from the Interview with a victim:

They will give you food but in the night, they will come back around 5pm or 6pm and they will tell you to come with them... One [Civilian JTF] man came and brought food to me. The next day he said I should take water from his place [and I went]. He then closed the tent door behind me and raped me. He said I gave you these things, if you want them, we have to be husband and wife (Amnesty International, 2018).

It has become a common experience in camps to have girls coerced into becoming the “girlfriends” of security officials for fear of being starved to death, as many deaths of hunger were being recorded, daily, particularly in the Bama hospital camp, Fulatari camp, Banki and Dikwa satellite camps (Amnesty International, 2018). Although these assaults on women cannot be totally related to or serve as defining characteristics of Nigeria’s military, it suggests the underlying “re-victimization of women and girls by a matrix of people, including humanitarian and emergency management workers” (Ajayi, 2018:2). Moreso, reliable data on the number of women affected by Sexual and Gender-Based Violence (SGBV) in the northeast are very difficult to come-by largely because of social stigmatization, which hampers reporting on such abuses. Nonetheless, the National Demographic Health Survey in 2013 reported that 30 percent of women in the region said they had suffered sexual abuse (cited in World Bank, 2015:39). Furthermore, a study conducted by Gender Equity, Peace and Development (GEPaDC) has found out that security agents, humanitarian aid workers and community leaders were not left out in the sexual abuse of displaced women and girls (Mohammed, 2018). These officials often abused the trust bestowed upon them and capitalized on the vulnerabilities of women and girls, who in some cases offered themselves to such officials for sex in exchange for food. It is little wonder to note that a Situational Assessment Survey conducted by NOI Polls in the region revealed that about

66% of camp officials, 28% from host communities and 6% of elders were taking advantage of the predicament of the displaced women for their sexual desires, leading to rising cases of unwanted pregnancies, Sexually Transmitted Diseases (STDs) and HIV (Pulse 2016, cited in Mohammed, 2018: 10).

Elsewhere in the host communities, the decadence of moral values and the deficit in personal integrity on the part of some conflict opportunists have also exacerbated the sexual violence. Displaced persons whose population stood at 1.6 million across BAY states as of October 2017 (Ani, 2018) possessed nothing but their lives with extreme poverty taking a great toll on their dignity as humans. Young schoolgirls who had ceased attending schools either because the schools are destroyed by the insurgents or closed for fear of attacks were forced to flee. Between 2009 and 2015, over 910 schools were destroyed and more than 1,500 had been shut down, with an estimated figure of 952,029 school-age pupils forced to flee (Human Rights Watch, 2015). Some of the pathetic experiences of the schoolgirls at the peak of the Boko Haram atrocities were the group's disastrous abduction of 276 female students at the Government Girls' Secondary School (GGSS), Chibok in Borno State and the kidnapping of 110 schoolgirls from the Government Girls' Science and Technical College (GGSTC), Dapchi in Yobe State in April 2014 and February 2018, respectively.

The loss of community social support and the limited availability of coping mechanisms for women and girls have prompted them to move to different locations; from rural to metropolitan areas and vice versa, thereby diversifying the spread and increasing the rate of commercial sex workers in Maiduguri and its environs. The fall-out of this development led the Borno State government to demolish illegal brothels, hotels and hideouts, resulting in the further spread of sex workers in major towns, particularly Bama (Daily Trust, November 12, 2019:6).

Business as Unusual: Women's Role in Peacebuilding

Until recently in Guinea, Liberia and Sierra Leone, where the Mano River Union Women's Network for Peace played a significant role in the peacebuilding process, Africa know little about the involvement of women in the art of peacebuilding. Except in the case of the two African recipients of the Nobel Peace Prize for peacebuilding work in 2011, Ellen Johnson Sirleaf, Africa's first democratically female elected president and Leymah Gbowee, a Liberian grassroots women activists and peace worker whose outcome of peacebuilding resulted in uniting Christian and Muslim women against militia rape assaults, not much is known on the continent. This is not to suggest that African women are bereft of passion for peacebuilding. Rather, it is the non-reportage of the incipient, informal and far- from-the-scenes successful efforts in building peace across the faultiness of conflict abound in Africa. Therefore, the Boko Haram conflict in the BAY states provides one of Africa's counter-narratives where women demonstrate resilience through a combination of formal and informal peacebuilding activities.

Generally, there are two gateways to women peacebuilding initiatives in the BAY states, as shown in the diagram below. The first is the internal peacebuilding initiatives that originated from the efforts of the victims of the conflict, either within or outside the IDP camps, and are limited to the affected states. The second is the external initiative emanating from those educated, formal and organised women groups outside the three states that, out of sympathy and the feminist strand of ideology, decided to form a movement and use it as an advocacy platform of waging a series of campaigns for the release of the Boko Haram kidnapped women and girls. They are also campaigning to stop forced marriage of young girls, the phenomenon of sex for food in the camps, rape and other plights of the victims of the conflict. Women groups in the FCT and major towns and cities in the country that represent the #Bring Back Our Girls (BBOG) movement, particularly following the kidnapping of Chibok and Dapchi schoolgirls, are the epitome of this type of peacebuilding. Using Track 2 diplomacy, the movement is known for galvanizing international sympathy and support for the release of women kidnapped and entrapped in the Boko Haram's infamous dungeon of Sambisa Forest in Borno State. It is important to appreciate these initiatives by discussing each in detail and see how both impacted positively in peacebuilding, the challenges they encountered and the prospects of replicating their efforts in other spots of conflict in Nigeria and beyond.

Internal Peacebuilding Initiatives

Thus, at the peak of the Boko Haram insurgency with its sporadic attacks on towns and cities to kill and forcefully conscript able-bodied men to fight with them, women have demonstrated fearlessness in peacebuilding. Imam et al. (2020) underscores the courage of some women for taking it upon themselves the danger of saving the lives of their loved ones by sacrificing their own lives in exchange for their children. Women in the BAY states went the extra mile by ensuring that their husbands and children escape Boko Haram death when the insurgents attacked their communities. Not only were they able to hide men and boys to facilitate their escapes or smuggled them to safety, but also dressed them as women or girls to deceive their attackers, who, at the beginning of the conflict, were after men only. Later, women's role as care-givers at home metamorphosed into full-cycle frontline fighters working with the Civilian Joint Task Force (CJTF). In contrast with the experience of the Liberian conflict where women formed militia groups of their own fight with factional rebel groups, those in the BAY states did not discard their traditional roles as mothers. Instead, out of pity and sacrifice and in order to save the lives of others, they carved themselves a new role in peacebuilding outside the purview of the family milieu.

Essentially, female vigilantes in the states assist the military with intelligence gathering and sometimes work alongside CJTF at barricades set up to prevent suicide bombers from getting too close to local mosques, churches, markets, hospitals and other public places. This was in response to the Boko Haram's use of girls as suicide bombers, which has become a frequent experience in the

states. For example, between 2011 and 2017, the insurgents used female suicide bombers in at least 244 of its 338 attacks. In 2018 alone, the US-based Combating Terrorism Centre (CTC) reported that 38 out of 48 children used by Boko Haram as suicide bombers were girls (Aljazeera, July 10, 2019). As at 2016, there were 122 registered female CJTF in Borno State alone (International Crisis Group, Africa Report, December 5, 2016). Until the success story of their gallantry was recognised, and the Borno State government started giving them the sum of \$60 as monthly allowance, vigilantes were taking such a hugely risky job free of charge to save communities. The case of Fati and her friend, Kaje, illustrates the gallantry of women that chose to engage in peacebuilding in the face of the dangerous threats of losing their lives. The duo owes it a duty to join the CJTF to help to defeat Boko Haram and make life easy for people in the affected areas. The former, whose 35-year-old boyfriend was shot by the insurgents, was quoted to have courageously said that she decided to risk her life working with the security operatives because it was her conviction that: “If I die doing this work, I know my parents would be proud of me because I died for my state”. The latter saw the need to protect the innocent people in her community as the major reason for her joining the CJTF, arguing that: “Boko Haram has threatened me so many times... they warn me to quit the job or risk being killed. They say our work hurts and exposes their operations. But I won’t stop because I am fighting not just for my life, but for the future of my children” (Aljazeera, July 10, 2019).

Women peacebuilders during heightened insurgency activities carry their assigned roles as members of CJTF search teams to the doorsteps of the houses of suspected Boko Haram informants. Islam forbids men from entering the houses of married women unless they are the blood relations of couples, or where necessary, with the guidance of the head of the family, the husband. Even among Christian households, it is not a straitjacket action in most Northern states to allow unknown persons entry into matrimonial homes. Therefore, women civilian CJTF were sent in to search houses suspected to be hiding alleged female Boko Haram members. A woman who became a member of the CJTF at the age of 24, Fatima Mohammed, has been described as the most outstanding of the female searchers whose inspiring work has led to the foiling of several suicide attacks in Maiduguri. Even before joining the force in 2013, she started working as a community informant, passing on intelligence about neighbors whom she suspected to be Boko Haram members to the military. It has been pointed out that out of the 60 suspects apprehended from Mohammed’s neighborhood in Maiduguri, several of them were women (Okeowo, 2015). Thanks to the “Gossipers of Boko Haram”, as women in intelligence gathering job on the armed group’s activities are nicknamed (Aljazeera, July 10, 2019).

The female vigilantes also guard IDP camps and help to identify Boko Haram suspects. In 2017, three women suicide bombers blew themselves up at the entrance to the Mandarori IDP camp in Borno State, killing 28 people and wounding 82 (France 24 News, August 2017). In 2018, Maiduguri had a similar experience

when two female bombers detonated explosives, specifically targeting displaced persons at the Dalori IDPs camp. Such areas are the soft targets of suicide attacks because the perpetrators are conscripted female Boko Haram members, who could not be easily detected by security operatives. The victims of such attacks with the most resultant casualties are innocent women and girls that populate most of the IDPs. Out of nearly 2 million people displaced internally in the Northeast, more than half are women and girls. Maiduguri alone hosts over 250, 000 IDPs (Pillay 2018). Therefore, because of the frequent attacks of IDPs by suicide bombers, female vigilantes played a key role in identifying female suspects and preempting such attacks. This class of women peace builders is working day and night searching females' members of IDP camps and other vulnerable spots.

Fighting one of the world's dreadful insurgents is the most dangerous undertaking by anybody, including professional soldiers that are trained in modern warfare. Not only are the Boko Haram insurgents engaging in unconventional war without due regards to any known international law on warfare, their merciless treatment of women and girls always arouses fear that reminds mortals of hellfire. Despite their vulnerabilities and limited stock of physical energy and emotional strength in relation to men, some female vigilantes have made the supreme sacrifice unknown in modern Nigerian history by joining the CJTF in the battle against the dreadful group head-on. What is known from the historiographers of Northern Nigeria is the story of the legendary Queen Amina of Zaria, a warrior Queen in the ancient city of Zazzau, who personally led expansionist campaigns and won a series of battles in Hausaland. Today, the closest of this legendary female warrior have emerged largely in response to the fight against the insurgency. Ordinarily, female vigilante members that received military training and are armed with shotguns and local weapons rarely fight in the battlefield against the insurgents. They are essentially confined to the territorial boundaries of Maiduguri or its major towns, with only a handful of them confronting the terrorists with the CJTF. One of the outstanding female hunters that have made a lot of sacrifices in the fight against the insurgents is Aisha Bakari Gombi of Adamawa State. Her gallantry helped to chase out Boko Haram from Gombi and Mubi (Hamman-Obels, 2017). She slung a shotgun over her shoulder and commanded a group of vigilante members in her community, moving through the Sambisa forest on the backs of motorcycles hunting down Boko Haram fighters (Aljazeera, April 12, 2018). In 2016, Gombi's gallantry in chasing out the insurgents earned her the official chieftaincy title of Sarauniyar Bakan Adamawa, meaning: the "Queen Hunter of Adamawa".

In Damaturu, Yobe State, a 67-year-old widow, Hajiya Zara, alias Zara JTF, was among the first female members of the CJTF that have inspired many other women to join the fight against the insurgency, a job which she started in Borno before she later relocated to Damaturu, where she was born, and continued with it. Age was not a barrier to Zara's membership of the JTF, as she was sighted, on every blessed Sunday, the weekly market day, "patrolling the market in a hunter's uniform, with her gun and charms" (Hamman-Obels, 2017:75). These female vigilante members

defy the common stereotype held by some people that contested the resilience and heroism of women. Indeed, the level of resilience of some women vigilantes has equaled, if not surpassed, those of their opposite gender. Battlefield against the Boko Haram is a great risk to which many men have lost their lives. But women like Gombi and Zara have demonstrated a unique experience in the fight against Boko Haram. They survived the risk involved in facing the most dangerous violent terrorists' group in the world.

Moreso, the vigilantes do not have weaponry or the large able-bodied men and women to fight a full-scale attack against the rampaging insurgents that usually come in pick-up trucks or motorcycles armed with heavy weaponry. In one fell swoop, Boko Haram members ambushed more than 100 vigilantes, killing at least 24 of them, with 34 others missing after the attack near the town of Mungono in Borno State (BB News, September 1, 2013). Although there is no available official statistics about the total number of vigilantes killed by the insurgents since the start of the conflict, it can be inferred that the female members of the vigilante have also suffered a great toll in the course of thwarting attacks by the insurgents. This is not surprising, considering their role as gatekeepers assigned with the role of identifying female Boko Haram members at markets, hospitals, mosques, churches and other public places. The job of fishing out suspected female suicide bombers has its flipside hazard. The job has led to the death of many female members of the CJTF because bombs were unexpectedly detonated when they were discharging their assignments. This is to suggest that building peace in conflict-ridden BAY states has its supreme 'payoff' on the lives of the frontline women.

Outside the scope of peacebuilding on the platform of the vigilante, another visible contribution of women is the role played by the local women civic associations, often in connection with the support of donor agencies and International Governmental Organizations (INGOs). Educated women with community and international networks and expertise in peacebuilding established peace clubs, trained other women and survivors in skills acquisition, but also campaigned against the stigmatization of the women and girls kidnapped and escaped from Boko Haram captivity. Women NGOs such as the Women in New Nigeria (WINN), the Borno Women Development Initiative (BWDI) and Conciliation Resources, embarked on conciliation and philanthropic responses to humanitarian crisis through the provision of assistance with the support of powerful allies and other nationwide campaigners. Prominent among the women NGOs that spearheaded the distribution of humanitarian assistance are the Federation of Muslim Women's Association in Nigeria (FOMWAN), Women's Rights Advancement and Protection Alternative (WRAPA), National Council of Women Societies (NCWS), Muslim Widow's Association (MUWA) and Christian Widow's Association (CWA), among others. The fact that the issuance of humanitarian assistance with the support of international donor agencies often requires the registration of recipients for accountability and due process, local NGOs served as middlemen between the

donors and the recipients. In the scheme of this support, widows are given priority because they are the most vulnerable and have the highest population among the displaced persons than any other social group.

It has been pointed out that since 2009, when the Boko Haram launched a war against the government, the insurgents had killed the husbands of 5,418 registered widows in Maiduguri. In the densely populated Maiduguri WTC camp, there were an estimated 6,000 widows from Bama town alone. Therefore, the local NGOs give priority to widows in the distribution of humanitarian assistance. To channel assistance to women in IDPs with ease of delivery, women NGOs have to register camp members to know who gets what, at what time and how. It was in a bid to ensure the orderly distribution of food and relief materials at designated centres that more than 5,000 widows were registered by the NCWS. MUWA and CWA have connected nearly 4,000 and up to 2,000 widows with donor agencies, respectively (Oduah 2015).

In a way, conflict in the BAY states, as Imam et al. (2020) aptly captured it, has created a condition in which Christian and Muslims= women coalesce their energies and committed themselves to confronting a common enemy of peace that Boko Haram represents. They came together, extended cooperation and combined forces to promote religious tolerance among communities in their environs. More than anything else, this confraternity has helped to clear the air about the early perception by some communities within the affected states and beyond that the insurgents were discriminating in their attacks on the civilian population according to the religious affinity of persons, groups, or places of worships. Indeed, the fact that Boko Haram assault knows no bounds, women organizations found it expedient to extend humanitarian assistance across the existing religious divide. They have facilitated speedy reintegration and social inclusion on specific matters that affect the mental condition of women and their devastating impact on families regardless of gender, tribe or religion.

Women with a sound educational background and connections with donor agencies also promote peacebuilding via local NGOs often with the support from international agencies and other donor organisations. For example, Conciliation Resources, a Nongovernmental organization that is being run by Hassana Ibrahim Waziri, the President of the University of Maiduguri Muslim Women's Association (MWA), always, comes to mind. With the support of the National Endowment for Democracy (NED), Resources worked in 12 communities across Borno and Yobe States, assisting venerable and marginalized women overcome trauma. Its activities revolve around women empowerment, which it conducted by giving women with trauma opportunities to speak out about their experiences with a view to identifying their areas of need for skills acquisition training and other support. Closely related to this initiative is the NSRP's project on the support of women NGOs in the BAY states, one of its four areas of intervention focuses on women and girls. Through this project, local organizations access grants for projects that

strengthen women's role in peace building and conflict management as well as raise awareness on Violence Against Women and Girls (VAWG).

It is also gratifying to note that partly in response to the kidnapping of hundreds of women and schoolgirls in Chibok and Dapchi and other towns in the affected states, some of the leading women NGOs spectacularly took the role of trying to bring the Nigerian government and the Boko Haram to the negotiation table (Allamin, 2015). Specifically, Aisha Wakil, the co-chairperson of Complete Care and Aids Foundation and Hamsatu Allamin, the regional Manager of Nigeria Stability and Reconciliation Program (NSRP) and coordinator of the Federation of Muslim Women's Association of Nigeria and convener of WPS Network, are the two women that spearheaded the brokerage of the dialogue with the insurgents. Although their individual attempts for the return of the Boko Haram abductees were unsuccessful, such actions would go down in history as some of the counter-narratives of women involvement in peacebuilding in the face of violent extremism in Nigeria.

Mohammed (2019) has pointed out that, by its nature, the Northeast is a multicultural region and a microcosm of social diversity in Nigeria. Largely due to overstretched humanitarian supplies in the IDPs camps, the agonies of displacement and the shortages of basic necessities of life, intergroup relations tend to turn sour, with simmering acrimonies among people of diverse cultures, religions and traditions. In a situation like this, communities and camp members are in dire need of conflict resolution skills to address the challenges posed to the people by the austere existence in camps and beyond. In response to this urgent intervention, International Alert introduced a project that was tailored to promote social cohesion through the encouragement of collaboration between camp leaders and displaced persons and between community leaders and the CJTF. Peace builders among the womenfolk were identified and trained. One of the success stories of the Alert's intervention is the training of Yakaka, a woman community leader from Goidamagari in Borno State. Her efforts in promoting community reconciliation and collaboration through dialogue paved the way for greater understanding between community leaders and the CJTF (International Alert, July 18, 2019). By and large, regardless of logistics and financial hiccups while discharging their role as peacebuilders, female peacemakers have invested so much energy in dousing violent identity conflict in and a way from camps.

External Peacebuilding Initiatives

Globalization has no bounds. It permeates the hitherto unreached lands, with its impact felt by even the most ordinary citizens across the world. One of the secrets behind the rapid speed of information is the unrestrained frequency with which information passes across continents in a twinkle of an eye, with no barrier to the recipients of news in terms of race, color, ethnic, religious or class divides. Freely exchanging and sharing ideas have come along with the sharing of sorrow and joy. There is no better experience of globalization and the spread of sorrow

across borders by any movement in Nigeria's sixty years of existence as in the case of the social media sensitization campaign that trailed the kidnapping of 276 Chibok schoolgirls by the Boko Haram insurgents in April 2014. The campaign, with a hash tag: #Bring Back Our Girls (BBOG), was initiated by its co-founder, Obiagelii Ezekwesili, a former Nigerian Minister and anti-corruption crusader. The BBOG today has become an online and offline-rallying point for all women rights activists and organizations in Nigeria and beyond that campaign for the rescue of the girls that were kidnapped. The movement's peacebuilding doctrine is premised on the belief that "the abducted girls could be their own daughters, nieces, sisters or even neighbors" (Plan International, 2015). Therefore, the women of all nations should unite in solidarity with the kidnapped schoolgirls and collectively campaign for their immediate release from the dungeon of the terrorists.

Thus, as an outraged response of citizens, the BBOG's social media campaigns and protests in the FCT, with activities in Lagos, Ibadan and Kaduna, have succeeded in raising the awareness of the horrific action of the insurgents because most families have been touched by the news of the kidnapping of the poor and defenseless children. Like the Serbian peace group, Women in Black, which formed an international network and, for years, held placards calling for peace and denouncing the government of Slobodan Milosevic in Serbia, the #Bring Back Our Girls (BBOG) movement along with other women organizations organizes a weekly protest in the Federal Capital Territory (FCT). The weekly advocacy is meant to prod the government to pay heed to the liberation of the kidnapped schoolgirls from the insurgents. One of the salient successes of the movement was the role it played in making the President Jonathan administration pay attention to the rescue of the young girls. In the early days of the ill-fated kidnapping, the former leader not only denied the abduction of the girls, but he also saw it as a stage-managed action that was specially designed to sabotage his government and mischievously portray it as heedless to the deplorable insecurity situation in the Northeast region. The BBOG has also challenged the President Muhammadu Buhari administration that succeeded Jonathan's over the need for the government to pay attention to the release of the schoolgirls.

The consistent campaigns for the release of the Chibok and later Dapchi schoolgirls and other women and girls kidnapped by the terrorists have yielded some results. To date, out of the 276 kidnapped Chibok schoolgirls, 163 are free in exchange of prisoners and money (52 fled in the early days after their abduction and later 3 escaped) and a Swiss-based coached mediation secured the release of 103 on October 13, 2016, while 82 were freed on May 6, 2017. Although 122 of the schoolgirls are missing and still some are believed to be dead, it is not an exaggeration to say that the influence of the series of campaigns waged by the BBOG movement has been a major game changer in each scenario of the release of the kidnapped girls. This has also been the case in the subsequent release of over 100 schoolgirls kidnapped in Dapchi, Yobe State, on February 19, 2018. Similarly, although Leah Sharibu is the only Dapchi girl still in captivity, the

campaign for her release is ongoing and, on this matter, the BBOG has become a thorn in the flesh of the Nigerian government. It is also to the credit of BBOG's awareness campaign that at least 20 of the girls that escaped from the Boko Haram have since moved to the USA to continue their education. Most resolutely, it is six years now after the kidnapping of the Chibok girls, yet the BBOG has refused to give up hope for the release of these that still remain with the insurgents. April 14 of every year is marked by the movement with intense protest and calls for government action on the fate of the kidnapped women and girls.

What is more astonishing about the six years of BBOG's campaign is sparking international outrage. By bringing the plight of the schoolgirls and other women and girls kidnapped by the insurgents to international attention, the BBOG has gone along way in bridging barriers to the understanding of the threat of terrorism around the world. The Achilles hills of the BBOG campaign came when celebrities and some world leaders took turns to be counted in the campaign. This development also inspired a US-based documentary film maker, Ramaa Mosley, to launch a solo media campaign with the same hash tag to raise US and international consciousness of the kidnapped schoolgirls. She undertook a series of TV interviews on the subject across the US and used social media to bring the attention of the world to the issue. In short, the global BBOG campaign has profoundly influenced President Barrack Obama, the Prime Ministers of Britain, David Cameron and Gordon Brown, the Archbishop of Canterbury, Justin Welby Michelle Obama, Hillary Clinton and celebrities, such as Mary J. Blige, Alicia Keys, Nobel Prize recipient, Malala Yousafzai, CNN's chief international correspondent, Christiane Amanpour, and many others to register their concerns and support the global campaign (Global Citizen, 2014; BBC News, 2014). These high-profile supporters of the social media campaign were pictured with a poster calling the attention of the world to the kidnapped girls. At another level, international organizations, such as Amnesty International, Human Rights Watch, Change.org, an online petition platform, and the UNICEF, among others have carried the campaign further and put the threat of the Boko Haram kidnapping of schoolgirls on a front burner again.

Women and the Challenges of Peacebuilding

Despite the display of courage, sacrifice and doggedness in the peacebuilding process, women are faced with a myriad of challenges. The pitfalls are multidimensional because they arose partly because of their socio-cultural disposition in a patriarchal society that the Northeast represents and partly as a result of the hard realities of the position women occupy in the structure of the region's political economy. Obviously, because of the close system of patriarchy found in most families in the region and the relative paucity of educated women and girls, the number of women that are visible in the spheres of peacebuilding is abysmally low. As pointed out earlier, in Borno State, as at 2016, only a handful of women totaling 122 registered with the CJTF in a state with the vast majority in the Northeast. The state also accounted for 1.5 million of the 2.6 million IDPs

recorded in Nigeria in 2019, and in Maiduguri alone, the capital of the state, displaced persons camps accommodated from 120,000 to 130,000 people.

Covering a huge number of displaced persons for effective peacebuilding requires thousands of volunteers. This situation has been compounded by government security regulations, which bar some international donor agencies access to some areas. The situation undermined the efficiency of supplies for humanitarian support and the peacebuilding activities that go with it, leaving nearly 1.2 million people in the Northeast in need of such assistance (Devermon, 2020). Worse still, the New Humanitarian, an international humanitarian donor organization, has pointed out that one of the challenges of women in the Northeast was the fact that funding humanitarian assistance was usually directed to more established male-led NGOs, thereby sidelining local women and women led groups (The New Humanitarian, 2019). In the face of the absence of local donor support and the restriction imposed on the international donors the fallout of which led the Nigerian military to suspend the regional offices of the Action Against Hunger and Mercy Corps in 2019 women organizations with the mandate of assisting IDPs are financially constrained. The available support that comes to such organizations is not sufficient to carry out humanitarian assistance on the large scale capable of covering the hotspot areas of need.

Although the number of participants does not determine the success of any peacebuilding effort, however, the quality of the delivery of peacebuilding is dependent on the skills of the actors involved and their sizeable number to get access to the huge population of displaced persons. This is to suggest that despite the crucial role played by women in peacebuilding, much would have been achieved if the number of participants, particularly women vigilante and local women NGOs, is high to cover major towns and communities. Thus, the urban based and urban bound operation of local women NGOs and women peacebuilders is a big challenge. Again, there is the fear of the safety of women in peacebuilding because their lives are at stake in an environment where Boko Haram insurgents do not spare attacks on anybody. Similarly, with reference to sexual violence and regardless of the federal government deployment of the 100 female police officers to protect women in the camps, violence against women has still been the most awful experience of women and girls in camps. Local women NGOs and their international partners are also overrun by the practice of sexual violence and handicapped to seek for justice for the victims or overcome the psychological and emotional trauma that goes with the violence. As Ajayi aptly captured:

Women activists and, more recently, networks of local and international humanitarian organizations have worked individually and collectively, often at personal risk and with very limited resources to secure justice and support for survivors. Yet the scale of sexual abuse outweighs the scope of the response (2018:3).

The marginalisation of women in the decision-making process in the IDP camps is not only hampering the peacebuilding efforts that are underway, but it has also negatively affected the ongoing efforts by the federal and state governments to reintegrate and rehabilitate the Northeast. Moreover, women occupy the back seat in decision-making in camps and within the state agencies that are meant to provide humanitarian and relief materials to the displaced persons. The prevailing condition in which women are sidelined on matters that affect their well-being such as finding answers to sexual abuse in camps, violence against women, the stigmatization of escapees or those women rescued from Boko Haram captivity, among other spheres, is the antithesis to the rebuilding process in the region. Inclusive and participatory decision-making within the context of Boko Haram insurgency, as Ya'u (2017) aptly argues, will help to build the resilience of women and girls in communities under threat or totally ravaged by the insurgents.

Another serious challenge that confronts women peacebuilding initiatives in the affected states is a crack from within the women social group. Capitalizing on the subordinated socio-economic condition of women and its attendant hardship within the context of the despair of conflict, particularly among most patriarchal families, the Boko Haram members were able to attract, lure and forcefully recruit women followers. Apart from those who were already loyal to the insurgents by marital relations and therefore had to join their husbands to the Sambisa Forest and major towns, some women were forced or voluntarily offered themselves to Boko Haram members for marriage. In some cases, particularly in the Boko Haram controlled areas, they felt secured and better off materially by joining the insurgents, while in some other cases fathers gave their daughters to the fighters under pressure. In any case largely because of the pressure of manpower the Boko Haram fighters conscripted some women and girls, who were evidently seen carrying rifles and fighting alongside the insurgents in the attacks of some towns (International Crisis, 2016). Young girls that were kidnapped also joined the fray in the fight as suicide bombers. This category of women fighters was left with one option, that is, to marry a fighter or carry a suicide bomb.

Conclusion

Generally, the Boko Haram conflict that has ravaged the states of Borno, Adamawa and Yobe the most negatively affected socio-economic relations among the inhabitants of and social groups in the Northeast differently. Women and girls are badly affected the most, because of their physical and psychological trauma and the long-term impact of the conflict on the generation of families yet unborn. Suffering from the matrix of distress as displaced persons in various IDPs in and around the capital cities of the three states, women have been compelled beyond their peace time traditional African role of searching for water and food, getting firewood, bearing, and caring for children and husbands etc. to participate actively in peacebuilding. Their informal and semi-formal participation is informed not by design or any arrangement from public authority, but from the deplorable condition that the conflict in the region has imposed on them and their families.

Seen from the context of multitier stakeholder participation, women have discovered new roles in the fight against the insurgents. They have contributed immensely to giving succor to their immediate families and communities as well as in fighting the insurgents with the CJTF.

The local, but formal and organised, women NGOs that joined the peacebuilding initiatives within and outside the BAY states have also added a new dimension to the role of women in peacebuilding and assisted in a great measure to reducing the nauseating experience of women victims of the conflict by providing them with humanitarian assistance, peacebuilding skills and counseling on reproductive health trauma. Although social justice for the women that have been subjected to sexual abuse by security operatives, the insurgents, humanitarian aid workers and host communities is still work in progress, with no signs of probable outcomes largely because of the culture of silence by the victims, stigmatization and the poor justice system in a conflict situation, NGOs have exposed the social ills and their perpetrators. On the one hand, in and of itself, exposing the illicit sex for food scandal has put the government on the watch at displaced camps. On the other hand, the local and global outrage of the social media campaign over the kidnapped schoolgirls has exquisitely pushed the activism for the release of the girls and other women kidnapped by the insurgents to the global arena with resounding success. Although the architecture of women peacebuilding efforts in the BAY states is limited by the scope of its operation, logistic difficulties, including resources and manpower, shortages of humanitarian support to meet the needs of the teeming number of the displaced persons and the incessant attacks and ceaseless kidnapping of a yet unidentified number of women and girls, it is not out of point to make some recommendations. First, there is the need to give women a window of opportunity to participate in the political process and decision-making of the BAY states on matters that affect the humanitarian needs of the women under study. Most of the atrocities that they suffer in camps are because they are rarely recognised as peacemakers. The long-term answer to this gender gap and non-inclusive governance structure is to empower women through education and skills acquisition.

Second, local support for local women organizations is needed to complement the support that such organizations receive from the foreign donors. This is expected to increase the vigor, quantity and scope of the coverage of the humanitarian assistance and social support services specially required to overcome the re-victimization of the distressed women and reduce their mental and psychological torture in and outside the IDPs camps. Third, as the social and psychological school of peacebuilding always suggests, there is the need to bring into account the social contexts that breed conflict in the first place in order to find answers to the myriad of questions surrounding the consequences of the conflict in question on social groups. In this way, we can hypothesize that no meaningful reconstruction, rehabilitation, reintegration and development of the Northeast region can be achieved without reforming the 'closed' patriarchal system that discriminates

against women and prevents them from self-socio-economic empowerment. A situation where some women find comfort by leaving their homes and stay and fight with the insurgents in the forest of Sambisa, raise the fear that if drastic action is not taken, the future of women and young girls in the region is bleak. Thus, massive infrastructural changes and empowerment are urgently needed to overcome women sliding into another intolerable role in the arena of social conflict in the Northeast. There is the need to quickly ask this question: what do women need most to facilitate meaningful integration? The answer to this question lies in addressing the situation of conflict that forces them into displacement. So far, the recovery of the substantial areas controlled by the Boko Haram insurgents does not necessarily mean the end of women's pitiable condition of existence. Therefore, no meaningful post-conflict reconstruction and integration is possible without a return to the union of families living under a community of safety enjoying the rehabilitation of collapsed infrastructure and the massive expansion of political space to accommodate women in decision making. A longer-term investment in human resources to empower them to stand on their own materially is very crucial in this regard.

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About the Book

What is tagged ‘a good afternoon conversation’ among African scholars at Charles Darwin University (CDU), Northern Territory, Australia has metamorphosed into a treatise for public consumption, especially for intellectuals and those individuals with a sense of curiosity about happenings in epistemological space in African education. This book titled ‘*African Education and Diaspora Studies*’ is a compilation of some outstanding papers presented at the 2019 African - Australian Education and Health Nexus at Charles Darwin University (CDU), Northern Territory, Australia. It presents some scholarly writing from interdisciplinary perspectives. The chapters are well structured and presented in a sequential order to make it more stimulating for our readers to understand issues and perspectives in African education. Readers would get to enjoy topical issues around philosophy, African and Western education, gender, linguistics, culture, policy and diaspora discourse.

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