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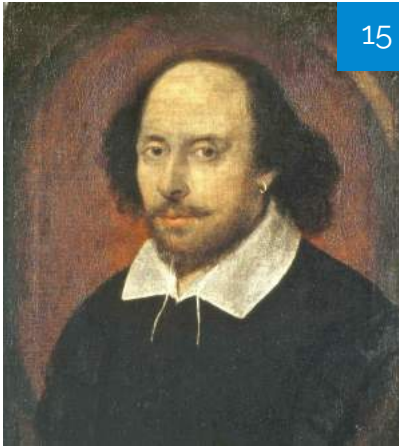
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# Combatting Extreme Absenteeism of Grade 11 TVL Learners using Strategic Task-based Affirmative Reinforcements (STAR) Technique in Practical Research 1 Classroom

*Blessedy M. Cervantes, Ed.D*

## ABSTRACT

Primary and secondary schools all over the world have been facing problems in terms of the quality of students' performances for many years. The academic standing as well as the level of classroom engagement keeps on decreasing from time to time. One of the reasons that can be attributed to these issues is absenteeism.

Researchers even proved the negative effects of absenteeism among the students. In the study of Khalid (2014), he revealed that absenteeism affects class participation, coordination of students with teachers and peers and the grades of students. For Walters (2018), absenteeism resulted to limited educational instruction, poor academic progress, increasing disinterest in school and academics in general and decreased school budget.

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# Combatting Extreme Absenteeism of Grade 11 TVL Learners using Strategic Task-based Affirmative Reinforcements (STAR) Technique in Practical Research 1 Classroom

Blessedy M. Cervantes, Ed.D

*Author:* Tarlac National High School, Tarlac City April 2019

## I. CONTEXT AND RATIONALE

Primary and secondary schools all over the world have been facing problems in terms of the quality of students' performances for many years. The academic standing as well as the level of classroom engagement keeps on decreasing from time to time. One of the reasons that can be attributed to these issues is absenteeism.

Researchers even proved the negative effects of absenteeism among the students. In the study of Khalid (2014), he revealed that absenteeism affects class participation, coordination of students with teachers and peers and the grades of students. For Walters (2018), absenteeism resulted to limited educational instruction, poor academic progress, increasing disinterest in school and academics in general and decreased school budget.

In fact, schools are setting forth guidelines in order to meet the international standards and solve students' issues including absenteeism. With guidelines set forth by the No Child Left Behind, student attendance has become the main focus. Elementary school provides the foundation for learning and a time when students learn basic skills they will carry with them for the rest of their lives. Therefore, early interventions with students who are at risk for dropping out of school will have a positive impact on student attendance (Cole, 2011).

Through the DepED Order No. 18, s.1991, the policy on absenteeism and tardiness was provided that encouraged all the public schools in the country to conduct intervention programs in solving the issue on absenteeism and to strictly

monitor the attendance of the students. Elementary to senior high school teachers are even mandated to accomplish the School Form (SF) 2 in order to determine the percentage of attendance and enrolment of the students for each month. Through the SF 2, teachers can devise appropriate action towards the results of the student attendance.

Absenteeism can be solved in various ways that includes an intervention method that is grounded in the larger issue thought to be the cause of absenteeism such as verbal reprimanding, home visitations, counselling, and regular follow-up. The method of addressing the greater issue related to attendance is effective because it treats absenteeism as a symptom and not the main problem. By addressing the greater issue, the symptom of absenteeism decreases. Despite this strength, this method of addressing absenteeism is not always generalizable, easily implemented, or readily accessible to all those struggling with school attendance (Malley, 2016).

In Tarlac National High School, most especially in the Senior High School, absenteeism serves as a crucial factor in the progress of the learners. The Tech-Voc track, in particular, usually experiences chronic absenteeism cases with students who have absences ranging from 3-10 days per month. More than half of the students from the TVL classes specifically the Bread & Pastry strand rarely attend their classes and some even just come to school just to take the quarter examinations. Some Bread & Pastry students also skip their classes to take a break since they have six-hour straight class time, and it will take them longer to come back to classes that lead them to be absent on that particular subject. This problem on absenteeism usually results to poor academic

standing and slow competency development among the said learners.

Thus, the researcher devices a new technique called Strategic Task-Based Affirmative Reinforcements) STAR Technique that aimed to combat against absenteeism among the Grade 11 TVL (Bread & Pastry) learners of Tarlac National High School (S.Y. 2018-2019). STAR technique is a new method designed by the researcher that aims to minimize the number of absences of the students as well as motivate them to attend their Practical Research 1 classes regularly.

## II. RESEARCH QUESTIONS

The present study aimed to combat against the extreme absenteeism of the Grade 11 TVL (Bread & Pastry) students using the Strategic Task-Based Affirmative Reinforcements (STAR) Technique in Practical Research 1 classroom during the second semester of Academic Year 2018-2019 at Tarlac National High School-Main. Specifically, it aimed to find answers to the following questions:

1. How is the attendance of the controlled and experimental group described prior to the use of the STAR technique?
2. Is there a significant difference in the attendance of the controlled group using formal reproof (verbal reprimanding)?
3. Is there a significant difference in the attendance of the experimental group using the STAR Technique?
4. Is there a significant improvement in the attendance of the controlled group using formal reproof (verbal reprimanding)?
5. Is there a significant improvement in the attendance of the experimental group using the STAR Technique?
6. Are formal reproof (verbal reprimanding) and STAR technique effective in combatting against extreme absenteeism?

## III. HYPOTHESES

The following hypotheses were hereby provided in the light of identifying the usefulness of the STAR Technique in combatting against extreme absenteeism among the Grade 11 TVL learners in Practical Research 1 classroom.

There is no significant difference between the attendance of the controlled and experimental groups using the STAR technique.

There is no significant improvement in the attendance of the controlled group using the formal reproof (verbal reprimanding).

There is no significant improvement in the attendance of the experimental group using the STAR Technique.

## IV. SIGNIFICANCE OF THE STUDY

This study described the attendance of the controlled and experimental group prior to the use of the STAR technique. It also determined if there is a significant difference in the attendance of the controlled group using formal reproof (verbal reprimanding), and of the experimental group using the STAR Technique, as well as the significant decrease in the number of absences of the controlled group using formal reproof (verbal reprimanding), and of the experimental group using the STAR Technique. The implications of the study to the teaching of Practical Research 1 will also be provided based on the results of the study.

To the Department of Education, the results of the study may provide feedback and updated data needed in the strict classroom monitoring and assessment. STAR Technique can also be adapted by the different schools as it may find effective in the study.

To the School Administrators, this study may provide a bank of information for dissemination and discussion of the results among the teachers and the parents as well as the implementation of the STAR technique in the classroom once it is found effective.

To the Teacher, the use of STAR technique as it is once found effective in minimizing extreme absenteeism among the learners, can be very helpful in success of the teaching-learning process since the maximum potential of the learners will be tapped. The actual classroom involvement can also be boosted.

To the Parents, this study will make them aware of the situation of their children and be able to find ways to positively communicate with their children regarding this matter. Upon the success of the STAR Technique as a tool to lessen the absenteeism of the students, parents will be informed of the positive impact of motivation in engaging students regularly to the learning process, in spite of the factors that may hinder the children to attend to their classes regularly. Through the strong desire of the parents to help the researcher and the school to combat absenteeism, this problem will definitely be solved.

To the Learners, the STAR technique will motivate them to attend to their Practical Research 1 classes regularly that will result to the increase of their engagement and participation.

To the Community, the knowledge on the importance of supporting the learners in the importance of regular attendance may lead to the positive attitude of the community towards the development of proper motivation for their learners.

To the Future Researchers, this study would be the basis of the appropriate plan in addressing the issues of absenteeism in the classroom. This study will also provide them ample insights and ideas about the real Practical Research 1 classroom scenarios in Tarlac Province. The results of this study may also serve as a source for future researches about the techniques in combatting against absenteeism.

## V. SCOPE AND LIMITATIONS

This study described the attendance of the controlled and experimental group prior to the use of the STAR technique. The differences in the attendance of the controlled group prior and after the use of the formal reproof or verbal reprimanding were also determined as well as the significant decrease of absences using the said intervention.

Formal reproof was only be delimited to talking to the learners and notifying them about their absences. For the experimental group, the

Strategic Task-Based Affirmative Reinforcements (STAR) Technique was used in which the learners underwent a four-week extrinsic motivational procedure.

In addition, the improvement in the attendance of the learners using both formal reproof and STAR technique was also identified. The implications of the study to the teaching of Practical Research 1 were also be provided based on the results of the study.

## VI. METHOD

### 6.1 Type of Research

Action research design was used in this study. It is a method used for improving conditions and practices (Lingard et.al., 2008; Whitehead et.al., 2003). Action research also generates solutions to practical problems (Meyer, 2002).

A mixed-method of action research design were used with both qualitative and quantitative data. This study was descriptive in nature as it described the reasons behind the attendance of the subjects prior to the use of formal reproof (verbal reprimanding) for controlled group and the STAR technique for the experimental group using unstructured interviews.

The quasi-experimental design was also used in this study. Quasi-experiments are often conducted to evaluate the effectiveness of a treatment- perhaps a type of psychotherapy or an educational intervention (BCcampus, 2019). Thus, this action research utilized the said type of experimental research since the subjects were not randomly selected. This action research also evaluated the effectiveness of a treatment which is the formal reproof (verbal reprimanding) for the controlled group, and the STAR technique for the experimental group by determining if there is a significant difference in the attendance of the controlled group using formal reproof (verbal reprimanding), and of experimental group using the STAR Technique; and by determining the significant improvement in the attendance among the controlled group using formal reproof (verbal reprimanding), and of experimental group using the STAR Technique.

## 6.2 Subjects of the Study

The subjects of the study were two groups from two classes of Grade 11 TVL Track students under the Home Economics Strand with Bread and Pastry/ Food and Beverage NC II specialization for S.Y. 2018-2019 at Senior High School Department at Tarlac National High School. The subjects were composed of 18 learners for controlled group and COMBATTING EXTREME ABSENTEEISM OF GRADE 11 TVL 9 another 18 learners for the experimental group who manifested extreme absenteeism that was equivalent to five or more absences for four weeks (20 regular class days) prior to the use of STAR Technique.

## 6.3 Sampling Method

This action research utilized the purposive sampling since the whole population of Grade 11 TVL students who manifested extreme absenteeism served as the subjects. The subjects were composed of 18 learners for controlled group and another 18 learners for the experimental group.

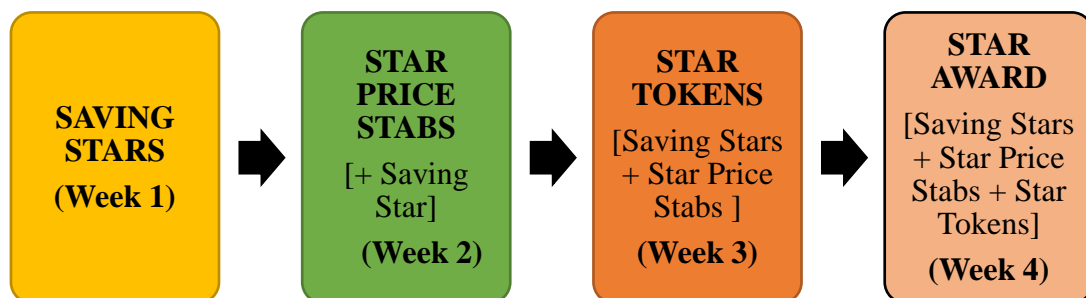
## 6.4 Proposed Innovation/Intervention/Strategy

The researcher utilized her own devised technique called Strategic Task-Based Affirmative Reinforcements (STAR) in combatting against the extreme absenteeism of the Grade 11 TVL students. The said technique is applicable to all the Senior High School subject areas that includes Practical Research 1.

The STAR (Strategic Task-Based Affirmative Reinforcements) Technique is a four-week extrinsic motivational procedure employed to the experimental group who manifested extreme absenteeism. STAR Technique involved four positive reinforcements to engage the students in attending their Practical Research 1 classes. This technique is anchored with Incentive Theory of Motivation that states that the people can be motivated using extrinsic factors and argues that people are more motivated to perform activities if they receive a reward afterward, rather than simply because they enjoy the activities themselves (Lumen, 2018).

The diagram of the STAR Technique procedure is presented below:

STAR (Strategic Task-Based Affirmative Reinforcements) Technique



The STAR Technique follows the following procedure:

### 1. Saving Stars

For the first week of the STAR Technique, the learners were given a “Saving Star” for each day they were present in the class. The “Saving Star” is equivalent to five points that they can use to add from their scores in any individual activity

## 2. Star Price Stab

For the second week of the use of STAR Technique in the Practical Research 1 class, the learners were given an additional “Star Price Stab” equivalent to plus 10 in a group task for each day they are present, plus one “Saving Star” if they completed their attendance during the first week. If not, only the “Star Price Stab” was awarded to them.



## 3. Star Token

In the third week of the STAR Technique, the learners were given a “Star Token” for each day they were present, equivalent to being exempted on one assignment plus a “Saving Star” and a “Star Price Stab” if they completed their attendance during the first and second week. If not, only the “Star Token” was awarded to them.



## 4. Star Award

During the final week of the use of the STAR Technique, the learners were given the “Star Award” in a form of a medal once they completed



the attendance for the four-week long during of the use of the STAR Technique plus one additional “Saving Star”, “Star Price Stab”, and “Star Token”.



## Instrument/s

This study utilized the School Form 2 as the primary instrument in order to determine the student attendance before and after the use of the STAR Technique for the experimental group. The class attendance sheets were also used to cross-check the data gathered from the SF-2. Unstructured questionnaires were also used in order to determine the reasons of the absences of the students and also their views regarding the use of the formal reprimanding (verbal reproof) for the controlled group, and the STAR Technique for the experimental group, as a way of motivating them to attend to their classes regularly.

## VII. DATA COLLECTION PROCEDURE

First, a letter of consent was provided to the approving authorities in order to conduct the action research. Once the letter is approved, the researcher determined the Grade 11 TVL (Bread & Pastry) students who manifested extreme absenteeism based on School Form 2.

Using the T-Test, the significant differences on the number of absences were determined. If there is a significant difference between the previous and present attendance report, with the experimental group having the lower overall scores, the use of the STAR Technique is considered effective in combatting against the extreme absenteeism of the Grade 11 TVL learners.

Interviews and observations were also done to cross-check the data gathered. In addition, the

researcher also used supporting documents to provide basis on the absenteeism of the students such as the School Form 2 and the class attendance sheets. Other documents were also used to support the data such as orders and memorandum released by the Department of Education and the existing laws based on the Philippine constitution that supported the target of minimizing the extreme absenteeism of the students.

### 7.1 Ethical Considerations

This research observes truth in the presentation of its contents that establishes the avenue of independence, liability, and reverence among the colleagues. The researcher also considers proper citation of the original material, copyright guidelines, and confidentiality. Moreover, the researcher makes sure of voluntary participation and informed consent from the subjects. These considerations assure that all the subjects

participate in their own will and that they completely understand the procedure of the research (Center for Innovation in Research and Teaching, 2018).

### 7.2 Data Analysis

The data that were obtained through the School Form 2 that were subjected to statistical treatment using T-Test for independent samples and paired sample T-Test. T-Test was used to determine the significant difference in the attendance of the of the controlled group using formal reproof (verbal reprimanding) , and of the experimental group using the STAR Technique.

In addition, paired sample T-Test was also used to determine the significant improvement in the attendance of the controlled group using formal reproof (verbal reprimanding) , and of the experimental group using the STAR Technique.

Activities	Timeline	Resources		
		Person	Physical	Peso
Proposal conceptualization and drafting, and submission of the proposal to the Division Office	January 2019	Researcher, Principal, SDRC	3 Bond Paper Rims	Php 500.00
Pre-testing, implementation of the study, and post-testing	January 2019	Researcher and the subjects	2 Epson Black Inks	Php 300.00
Conducting interview to subjects, data-analysis, interpreting and	February to March 2019	Researcher and the subjects	Epson Colored Inks	Php 500.00
presenting the results report			Flashdrive	Php 300.00
Submission of complete action research, final editing and production			Folders & Fasteners	Php 100.00
			Gold Medals	Php 500.00
<b>Total</b>				<b>Php 2, 200.00</b>

## VIII. WORK PLAN AND COST ESTIMATES

### *Plans for Dissemination and Advocacy*

The results of this study will be disseminated through in-service trainings organized in the school. The researcher may also present the study to division, national, and international research congress and conferences. The hard copies of the research will also be given to the Division Office of Tarlac Province library, school library, and even to Romulo Library to be read by other researchers.

## IX. RESULTS AND REFLECTIONS

Attending classes regularly usually leads to higher academic standing. Learners are more engaged to classroom activities. They can also follow the flow of the lesson and can easily cope up with learning tasks. However, once learners missed their classes, it can lead to problems or worst- failing grades. Thus, this study proposed an intervention to combat against extreme absenteeism among the Grade 11 TVL Learners of Tarlac National High School.

### *1. Attendance of the Controlled Group Prior to the Use of Formal Reproof (Verbal Reprimanding) and of the Experimental Group Using the STAR Technique*

Extreme absenteeism is one of the crucial factors that hinder the academic progress of some of the learners under the TVL Track of the Senior High School Department of Tarlac National High School with absences for the month ranging from 5-16 days. As a solution, teachers usually device interventions to minimize the absenteeism of the learners.

### *Attendance of the Controlled Group Prior to the Use of Formal Reproof (Verbal Reprimanding)*

The controlled group of this study consists of 18 students who manifested extreme absenteeism. Table 1 shows the attendance of the controlled group prior to the use of formal reproof (verbal reprimanding). It covers 20 days of regular classes prior to the conduct of the study.

*Table 1:* Attendance of the Controlled Group Prior to the use of the Formal Reproof (Verbal Reprimanding)

<b>Learner</b>	<b>Number of Absences</b>	<b>Percentage</b>
1	16	80 %
2	7	35 %
3	16	80 %
4	11	55 %
5	7	35 %
6	5	25 %
7	10	50 %
8	7	35 %
9	10	50 %
10	5	25 %
11	6	30 %
12	5	25 %
13	6	30 %
14	5	25 %
15	10	50 %
16	7	35 %
17	7	35 %
18	6	30 %

The results in Table 1 reveals that Learner 1 and 3 were absent 80 % of the total 20 days prior to the conduct of the study which the highest number of absences among the other 16 students who are under the controlled group of this study. Learner 1 belongs to a broken family. He lives with his aunt's family. Since his aunt has also children that she usually sends in school, Learner 1 receives insufficient financial and moral support. Strong supervision is not also provided to Learner 1. Learner 3, on the other hand, has busy parents- a mother who is working as a housekeeper, and a father who is a carpenter. Learner 3 usually has no money to afford for his transportation and food in school.

Meanwhile, Learner 4 was absent for 11 days (55%) prior to the conduct of the study. This student usually has weak immune system that is why he is always sick. He usually has fever and experiences diarrhea. He also became addicted to computer games so instead of attending his classes, he used most of his time in a computer shop.

The data on Table 1 also shows that Learner 9 and 15 were absent for 10 days (50%); Learner 2, 5, 8,

and 16 for seven days (35 %); Learner 11, 13, and 18 for six days (30%); and Learner 6, 12, 14 for five days (25%) prior to the conduct of the study. These students also belong to indigent families so financial problems as well health issues are also the reasons of their absences.

Zang (2008) even supported these findings through his study where he found out that school absenteeism is strongly associated with child poverty, with pupils at primary school being much more likely to be affected by an area's economics and employment deprivation than their counterparts at secondary schools. School absentees normally start the habit of non-attendance when they are at primary school, with child poverty as a main associated factor.

#### *Attendance of the Experimental Group Prior to the Use STAR Technique*

The experimental group consists of 18 learners under the TVL Track of the Senior High School Department of Tarlac National High School. Table 2 shows the attendance of the experimental group prior to the use STAR Technique.

*Table 2: Attendance of the Experimental Group Prior to the use of the STAR Technique*

<b>Learner</b>	<b>Number of Absences</b>	<b>Percentage</b>
1	6	30 %
2	8	40 %
3	6	30 %
4	7	35 %
5	5	25 %
6	5	25 %
7	6	30 %
8	7	35 %
9	6	30 %
10	6	30 %
11	5	25 %
12	6	30 %
13	5	25 %
14	5	25 %
15	12	60 %
16	7	35 %
17	9	45 %
18	5	25 %

Table 12 reveals that Learner 12 had the most number of absences (12) prior to the use the STAR Technique. Learner 12 belongs to an indigent family. Her mother had an heart attack that caused her to be bed-ridden. Learner 2's second sister is in college so she said that she chose to stay at home to attend to her younger siblings and let her older sister to attend to class since she is already in college. Her father is a construction worker who earns money only to afford their daily needs.

Aside from Learner 2, the rest of the 17 students also belong to families in poverty line. They

usually encounter problems transportation fees, food allowances, and payment for their subjects' projects and other requirements. Health issues are also a reason why they missed their classes. Issues related to the student's physical and mental health appears directly related to student attendance. Indiana Department of Education (2019) attested to this be emphasizing that chronic health conditions are among the most significant predictors of student absenteeism.

Table 3 shows the t-Test of two-sample assuming unequal variances of the control and experimental group attendance.

*Table 3:* The Controlled and Experimental Group's Attendance Prior to the use of the Interventions

	<b>Control</b>	<b>Experimental</b>
Mean	8.11	6.44
Variance	11.87	3.20
Observations	18.00	18.00
t Stat	1.82	
p-value	0.08	
t critical value	2.06	

The result on Table 3 shows that the null hypothesis is accepted since  $t \text{ stat} < \text{critical}$  or  $p\text{-value} > .05$ . This may imply that the control and experimental group are homogenous as to the frequency of absences before the study.

*2. Significant Difference in the Attendance of the Controlled Group Using Formal Reproof (Verbal Reprimanding)*

Formal reproof (verbal reprimanding) serves as a traditional intervention strategy that is usually used by teachers. It involves a one-on-one approach of the teacher in which a student who missed the class is asked by the teacher privately

about the reasons of absences as well as reprimanding the student to avoid being absent again. This technique is usually done to remind the students of their attendance status as well as to provide them the consequences of their actions. In this study, the researcher regularly reminded the 18 students under the controlled group of their attendance status through a private talk and online messaging.

Table 4 shows the significant difference in attendance of the control group before and after using the formal reproof (verbal reprimanding).

*Table 4:* Significant Difference in Attendance of the Control Group Before and After Using the Formal Reproof (Verbal Reprimanding)

	<b>Before</b>	<b>After</b>
Mean	8.11	10.17
Variance	11.87	18.26
df	17.00	
t Stat	-4.27	
p-value	0.00	
t critical value	2.11	

Based on Table 4, the null hypothesis is rejected since t stat (-4.27) is > critical or p-value <0.05. This means that there is a significant difference in the mean number of absences in the control group before and after the use of formal reproof (verbal reprimanding), with an increase from an average of 8 absences before the use of the formal reproof (verbal reprimanding) to an average of 10 absences after the use of the said strategy.

### 3. Significant Difference in the Attendance of the Experimental Group Using the STAR Technique

*Table 5: Significant Difference Attendance of the Experimental Group Before and After Using the STAR Technique*

	<b>Before</b>	<b>After</b>
Mean	6.44	1.06
Variance	3.20	2.29
t Stat	12.80	
p-value	0.00	
t critical value	2.11	

Table 4 shows the significant difference of the attendance of the experimental group as the null hypothesis is rejected since t stat (12.80) is > critical or p-value <0.05. The data on Table 4 shows that there is a significant decrease in the mean number of absences in the experimental group from a 6.44 mean before the use of the STAR technique to a decrease of 1.06. This most likely suggests that providing extrinsic motivation can lessen the absenteeism of the learners.

### 4. Significant Improvement in the Attendance of the Control Group Using Formal Reproof (Verbal Reprimanding)

It has been a longed desire of the Department of Education to improve the quality of education

Strategic Task-Based Affirmative Reinforcement (STAR) Technique is a new technique created and employed by the researcher to combat against the extreme absenteeism of the Grade 11 TVL learners under the Home Economics strand. STAR technique was employed for four weeks equivalent to 20 regular class days.

Table 5 shows that significant difference in the attendance of the experimental group using the STAR technique.

among the public schools. However, it is still a challenge as to how to deliver quality instruction most especially to students who did not manage to attend their classes regularly.

Teachers usually provide verbal reprimanding among those who missed their classes as a traditional way of notifying the learners of their attendance status as well as giving them warning as to the consequences of such actions.

Thus, Table 6 shows the significant improvement in the attendance of the controlled group using the formal reproof (verbal reprimanding).

*Table 6: Significant Improvement in Attendance of the Control Group Before and After Using the Formal Reproof (Verbal Reprimanding)*

	<b>Before</b>	<b>After</b>
Mean	8.11	10.17
Variance	11.87	18.26
df	17.00	
t Stat	-4.27	
p-value	0.00	
t critical value	2.11	

The data on Table 6 reveals the increase of the number of absences of the control group after the use of the formal reproof (verbal reprimanding) since t stat is > critical or p-value <0.05. Thus, there is no significant improvement in the attendance of the control group using the formal reproof (verbal reprimanding). Tripod (2019) attested to this emphasizing that relative to other forms of discipline, reprimands are not the most powerful punishment. Teachers tend to rely on them because they are relatively easy to administer. However, teachers are at risk of falling into the "reinforcement trap." That is, reprimands may temporarily turn off a child's

negative behavior but be ineffective in reducing the frequency in which the negative behavior is displayed in the long run.

### 5. Significant Improvement in the Attendance of the Experimental Group Using the STAR Technique

STAR technique was employed to help minimizing the number of absences among the learners. Table 7 shows the significant improvement in the attendance of the experimental group using the STAR technique.

**Table 7: Significant Improvement in Attendance of the Experimental Group Before and After Using the STAR Technique**

	<b>Before</b>	<b>After</b>
Mean	6.44	1.06
Variance	3.20	2.29
t Stat	12.80	
p-value	0.00	
t critical value	2.11	

The data on Table 7 revealed the decrease in the number of absences of the experimental group after the use of the STAR Technique since t stat (12.80) is > critical or p-value <0.05. Thus, there is a significant improvement in the attendance of the experimental group after the use of the STAR Technique. The findings on Table 7 also showed that extrinsic motivational tasks, as part of the STAR technique, worked very well in minimizing the number of absences of the learners. Psychestudy (2019) even confirmed this and claimed that extrinsic incentives can be used to motivate a whole group, thus increasing productivity or creating a better learning environment in classrooms.

they critically and creatively devise life-long learning applications. Interventions then play a vital role in minimizing the cases of absenteeism.

In this study, the researchers employed two interventions: the formal reproof (verbal reprimanding) for the controlled group as a traditional strategy, and the STAR technique for the experimental group which is a new technique devised by the researcher.

### 6. Effective Technique to Combat against Extreme Absenteeism

Absenteeism hinders the progress of the learners as it can take the most essential part of their academic life- the application of the concepts in actual situation. Because of absenteeism, learners acquire insufficient mastery and understanding of concepts. Thus, this lack of mastery affects how

Table 8 shows the effectiveness of the formal reproof (verbal reprimanding) and the STAR technique in combatting against the extreme absenteeism of the learners.

Table 8: Effectiveness of Formal Reproof (Verbal Reprimanding) and the STAR Technique

	Control	Experimental
Mean	2.06	-5.39
Variance	4.17	3.19
df	34.00	
t Stat	11.64	
p-value	0.00	
t critical value	2.03	

The results on Table 8 shows that the null hypothesis is rejected since t stat is > critical or p-value <0.05. The positive value in the controlled group implied the mean increase of absences (2.06) which further signified that formal reproof (verbal reprimanding) maximize the number of absences of the learners instead of minimizing the absences. Thus, formal reproof (verbal reprimanding) is not an effective technique in combatting against extreme absenteeism.

Negative value in the experimental group implied the mean decrease in absences of the learners (-5.39). This signified that STAR technique is effective in combatting against extreme absenteeism as it minimized the number of absences of the learners.

The data on Table 8 further revealed that STAR technique is more effective than formal reproof (verbal reprimanding) as an intervention in combatting against extreme absenteeism. This further implied that the use of rewards such as tokens, additional points, and medals (as part of the STAR technique) was effective interventions to minimize the absenteeism of the learners. The results on Table 8 also signified that the learners most likely to attend to their classes if they are recognized and given awards. According to Responsive Classroom (2019), publicly recognizing children's accomplishments can benefit their learning and the overall school climate.

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# Challenges Facing Vesico Vagina Fistula (V.V.F.) Patients and the Roles of Librarians in Providing E-Health Information Services: A Qualitative Case Study of V.V.F. Patients in Kubau Metropolitan Area of Kaduna State, Nigeria

*Jumare Mohammed Hamza*

## ABSTRACT

Vesico Vagina Fistula (VVF) is one of the delicate diseases that require extra careful attention to diagnosed individuals about its complications. As such, this study aims at finding out the challenges facing V.V.F. patients in Kubau metropolitan area of Kaduna state, Nigeria. Specifically, the roles of librarians in providing E-health information services. To achieve the objectives of this study, qualitative research approach was used. Ten (10) participants were interviewed. The findings revealed that uncontrolled leakage, bad odor, suicidal behavior, and stereotyped were the challenges faced by V.V.F. patients in this case study. Finally, the researchers proposed some roles E-Librarians can play in curbing the challenges of VVF patients in Kubau local government area of Kaduna state, Nigeria.

**Keywords:** Challenge, Vesico Vagina Fistula (VVF), VVF Patients, E-Librarians, Health related Information, Qualitative case study, thematic *analysis*.

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# Challenges Facing Vesico Vagina Fistula (V.V.F.) Patients and the Roles of Librarians in Providing E-Health Information Services: A Qualitative Case Study of V.V.F. Patients in Kubau Metropolitan Area of Kaduna State, Nigeria

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## ABSTRACT

*Vesico Vagina Fistula (VVF) is one of the delicate diseases that require extra careful attention to diagnosed individuals about its complications. As such, this study aims at finding out the challenges facing V.V.F. patients in Kubau metropolitan area of Kaduna state, Nigeria. Specifically, the roles of librarians in providing E-health information services. To achieve the objectives of this study, qualitative research approach was used. Ten (10) participants were interviewed. The findings revealed that uncontrolled leakage, bad odor, suicidal behavior, and stereotyped were the challenges faced by V.V.F. patients in this case study. Finally, the researcher proposed some roles E-Librarians can play in curbing the challenges of VVF patients in Kubau local government area of Kaduna state, Nigeria.*

**Keywords:** Challenge, Vesico Vagina Fistula (VVF), VVF Patients, E-Librarians, Health related Information, Qualitative case study, thematic analysis.

## I. INTRODUCTION

Vesico Vagina Fistula (VVF) is a major women's health problem in the world. Vesico Vagina Fistula (VVF) is a type of disease between bladder and Vagina which leads to unrolled urine leakage

(Ahmad and Holts, 2007). Over, one hundred thousand (100,000) women suffer from V.V.F. disorder in developed countries (W.H.O., 2006). While, in developing countries like Nigeria, about five thousand (5,000) cases of V.V.F. were recorded annually (Sadiq and Daniel, 2000).

If all the above mentioned are true facts then, there is a critical need to have an empirical study that would identify, capture, and document the challenges facing V.V.F. patients in Nigeria.

### **What is known?**

Scholars within the health profession have discussed the concept of V.V.F, types of V.V.F, causes of V.V.F, preventive methods of V.V.F, and medications for V.V.F.

### **What is unknown?**

The researchers of this study confirmed that there is no one single empirical study that identifies, capture and document the challenges facing VVF patients in Kubau metropolitan area of Kaduna state, Nigeria. Specifically, the roles of librarians in providing e-health information services.

### **E-Library**

E-library is also known as a digital library or online library that offers access information

information via internet (McCredia, 2013). Furthermore, E-library has been described as the combination of computer hardwires and soft wires to acquire, store or display electronic information resources.

### **Who is E-Librarian?**

An E-Librarian is a professional librarian with ICT skills that has the ability to acquire, process, store, retrieve and disseminate information resources through internet interface (olanlokun, 2005). Moreover, E-Librarian can be described as an individual who is professionally trained and can package and repackage relevant information that would breach the information needs and information gap of his/her users, patrons or customers.

## **II. METHODOLOGY**

The researchers adopted a qualitative research methodology to have an in-depth understanding of the challenges facing VVF patients in this case study. The Qualitative methodology has been proven to be a useful mechanism in identifying human's inner-pains, experiences, perceptions, and behaviors about a particular issue or incident (Creswell, 2002).

### **Data collection**

Raw data collected from VVF patients in this study were achieved with the help of semi-structured face to face interview. Before, the commencement of the interview, participants were brief about the aims of the study and assured them that their privacy and confidentiality is secured for not mentioning their names or contact address at any stage of this study.

Interview was conducted with 10 VVF patients at their various choices of locations.

### **Data Analysis**

Data collected from the participants were analyzed using three (3) steps of thematic analysis techniques as proposed by Miles and Huberman (1994).

### **Step 1: Data Reduction**

The first step is to read and re-read the transcribed data aim at underling sentences or phrases that represent answers to a particular interview question. The researchers recorded sentences and phrases on clean plain sheets of paper.

### **Step 2: Data display**

At this stage, the searchers grouped all sentences that answered the interviewed question together and formed four sub-themes.

### **Step 3: Conclusion drug & vindication**

At this final step, the researchers re-check and re-confirmed the sub-themes and condense them together to form three themes that explained the challenges of VVF patients in this case study, as described in table 1.

### **Ethical consideration**

To abide by the ethical consideration governing health research reports, the researchers were given approval by the ethics board of Ahmadu Bello University teaching hospital Shika. More so, each participant was brief about the purpose of the study and assured them that their names would not be mentioned anywhere in this study to ensure their confidentiality.

## **III. RESULTS**

Relevant that were collected and analyzed in this study generated several themes and sub-themes, as presented below:

**Table 1:** Challenges facing Vesico Vagina Fistula patients in Kubau metropolitan area of Kaduna state, Nigeria

Investigation	Theme	Sub-themes
What are the challenges facing Vesico Vagina Fistula patients in Kubau metropolitan area of Kaduna state, Nigeria?	Psychical Challenges	Uncontrolled Leakage Bad Odor
	Psychological Challenge	Suicidal Behavior
	Sociological Challenge	Stereotyped

**Psychical Challenges**

Physical challenges as a theme in this study have generated some few sub-themes such as, uncountable leakage and bad odor.

**Uncontrolled Leakage**

Uncountable leakage as a sub-theme in this study comprises narrations of VVF patients in Kubau metropolis with regards to the shameful feeling they experienced. For example, one participant narrated that:

*“uhm! (Pause for a while) my major problem with this disease is than I cannot control my urine. I remember the day my in-laws visited us in our house I was trying to bring refreshment to them suddenly I started urinating non-stop [Pause and shade tears]. I was so ashamed of myself”*

Another participant with different perception stated reported that:

*“Kai! (Shouted) I still have that flash-back in my brain, the day I thought I started feeling fine then I decided to escort one of my friends to the market then the person next to me was like asking me “is that water running between your legs or what?”. Kai! Mtsww it was so embarrassing experience [Pause and shade tears]”.*

**Bad Odor**

VVF patients in this case study also reported bad order as one of the challenges they experience. This claim can be traced in the words of the participant when she stated that:

*“Well, the most irritating problem I have with this disease in noting rather than the unpleasant*

*smell of my body, no matter how powered performed I spray on my body I still smell bad and don't feel comfortable.”*

**Psychological Challenge**

A Psychological challenge as a theme in this study has generated one major sub-theme, which was described as societal behavior as explained below.

**Suicidal Behavior**

Societal behavior sub-theme comprises a lot of psychological issues related to VVF disease such as how the patients felt like committing suicide as a result of stigmatization attitude they from some individuals. For example, one of the participants stated that:

*“Gush! Well seriously speaking due to the level of depression and sometimes the negative attitude I received from people around me made me mad. I sometimes felt like killing myself but thank God for my family support.”*

Another participant with similar but different version experience stated that:

*“Ah! You [The interviewer] see I felt like my life has come to an end because I had so many voices in my brain telling me to drink rat poison and end this miserable life. But, Yah! Thank God I received some advice from my co-patients I meet in this hospital (Ahmadu Bello university teaching hospital Shika Zaria) and am somehow ok now.”*

## **Sociological challenge**

A Sociological challenge as a theme in this study has generated one major sub-theme, which was described as stereotyped as explained below.

### **Stereotyped**

Stereotyped as a sub-theme comprises a lot of sociological complications related to VVF disease. For example, one of the participants stated that:

*“Ehn! Am another issue with this disease I faced in nothing rather than the way many of my close friends disassociated themselves from me because they claimed am smelling bad and there was a time I heard them gossiping about me.”*

Another participant claimed that:

*“uhm, you see there was a time I attended a wedding ceremony of one of my friends, and you know how women behave in this kind of gathering. So wherever I go around the venue, people were like uhm this is terrible smelling and don't like to sit near me because they don't wanna be infected with my wahala (problem).”*

## **IV. DATA DISCUSSION**

The collected data were analyzed and discussed below:

(1) This study found VVF patients in this case study encounter so many challenges such as uncontrolled urine leakage and smell bad order. This finding tally with the findings of Kabir, Iliya and Umar (2004) who find out that VVF patients in Kano state experienced uncontrolled urine leakage and smelling bad which resulted to social stigmatization.

(2) Moreover, this study also found out that psychological challenges such as suicidal behavior as a result of negative attitudes VVF patients received from individuals around their community was also another challenge VVF patients in this case study experienced.

This is really a serious problem, imagine a human being suffering from depression and anxiety even

thinking of ending the precious one short soul he/she has. Timothy (2018) reported that among the top reasons why individuals wants to end their lives is when they were being diagnosed with serious medical conditions and also even when they are being socially isolated, especially as a result of bullying.

(3) Finally, this study also find out that VVF patients in this case study experienced socio-cultural challenge such as discrimination from friends and stereotyped as unwanted individual in their various communities.

This finding is corresponded with the study of Mselle and Koli (2015) who found out that VVF patients in Tanzania experienced social discrimination therefore, they were stereotyped as individuals who cannot contribute to the family income financially and also those who cannot bear children neither their satisfy their suitors sexual desires.

### **Conclusion/Recommendation**

Conclusively, this study positioned that VVF patients in Kubau local government area of Kaduna state Nigeria encounter several challenges in their everyday life activities. This is because there are insistences in the data collected that support this claim. For example, some of the participants reported that their major challenges with the disease are uncontrolled urine leakage and smelling bad order. Moreover, some of the patients claimed that they experience high rate of depression due to stereotyping and stigmatization they received from people in their various communities.

At this junction, the researchers suggested the following roles of E-Librarians in curbing the challenges of VVF patients in Kubau local government area of Kaduna state:

1. E-Librarians of medical libraries within Kaduna state should be able to organize seminars in collaboration with medical doctors aimed at communicating new ideas for controlling uncontrollable leakage and

smelling bad odor. Moreover, the seminar sessions should be recorded via video/audio devices for the purpose of preserving and communicating it to online VVF patients that were not able to attend the seminars.

2. E-Librarians should bear in mind that it is their responsibility to acquire, process, store, retrieve and communicate medical information to patients especially those suffering from chronic diseases like VVF. Therefore, the researchers of this study recommend that E-Librarians in conjunction with behavioral counselors should provide relevant information to VVF patients through psychotherapy counseling services.
3. E-Librarians of medical libraries within Kaduna state should unite themselves and organize an anti-stereotyping campaign against VVF patients through social medias such as Whatsapp, Facebook, Snap chat, and Instagram. Furthermore, the E-Librarians should subscribe to YouTube handle aimed at uploading anti-stigmatization video clips.

## V. FUNDING

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# Content Enrichment and Quality Assurance In Nigerian Libraries

*Nworie, Josiah Chukwumaobi Phd, Cln*

## ABSTRACT

Libraries have continued to evolve over the years and, one of the current trends in librarianship is content enrichment. It is about how a user can access digital contents of a material on the web at a glance using added bibliographic details like table of contents, reviews and biographic details of the author etc, thereby enabling the user to make a better decision if that document is truly what the user wants. Content enrichment thrives in digital environment especially on the web. Users are expected to have adequate satisfaction and make effective use of library resources. To do this, quality assurance is necessary as it ensures that clients have the least difficulties (if any) in utilising digital services. This study therefore, x-rays how librarians in Nigeria can utilise the web technologies to serve their users effectively irrespective of time and place. The study highlighted some of the challenges of content enrichment and quality assurance in libraries and offers recommendations which might help clients to enhance access, visibility and usage of library resources.

*Keywords:* content enrichment, quality assurance, libraries, metadata, nigeria.

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# Content Enrichment and Quality Assurance in Nigerian Libraries

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## ABSTRACT

*Libraries have continued to evolve over the years and, one of the current trends in librarianship is content enrichment. It is about how a user can access digital contents of a material on the web at a glance using added bibliographic details like table of contents, reviews and biographic details of the author etc, thereby enabling the user to make a better decision if that document is truly what the user wants. Content enrichment thrives in digital environment especially on the web. Users are expected to have adequate satisfaction and make effective use of library resources. To do this, quality assurance is necessary as it ensures that clients have the least difficulties (if any) in utilising digital services. This study therefore, x-rays how librarians in Nigeria can utilise the web technologies to serve their users effectively irrespective of time and place. The study highlighted some of the challenges of content enrichment and quality assurance in libraries and offers recommendations which might help clients to enhance access, visibility and usage of library resources.*

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## I. INTRODUCTION

Raganathan's fifth law of library science (1931) states that, "library is a living organism". Living things grow and change affects them all. Libraries over the years have continued to evolve. The emergence of ICTs has revolutionized the library; ranging from school library (MRC – media resource centres), public library, special library,

academic library, national library and today we have electronic library, digital library, hybrid library and virtual library. Libraries no matter the type continually change and update its collection, its methods to ensure access and virtual presence. Technology for libraries of the future is already available, affordable, email ready, social media-enabled and web-based library systems exist. These libraries are built and undergo constant changes to serve their users and meet up with their patrons demand and information needs. Should these libraries fail to meet up with their users needs, it wouldn't be long before they begin to loose patronage and become outdated, hence the maxim; if you are not updated, you will be outdated. Again, if a library has rich and up to date materials but such materials cannot be accessed by users easily and affordably or that the personnel expected to serve the users are not competent enough to aid users in obtaining their needed information, such a library will also loose patronage. Users approach a library with the intention of solving their information needs. On the other hand, libraries are also built to meet up with patrons information needs. Libraries are very significant to human and societal developments.

Libraries have access points and bibliographies through which users track documents that they need for research, writings, publications and other information purposes. These traditional bibliographic details enable a user to select and retrieve any library collection that he or she needs. Most times, especially in digital setting, these bibliographic details (Author, Title, Subject, publisher, date of publication, ISBN,ISSN etc) are not adequate enough to help a user determine

whether such a material will indeed be of help and useful to satisfy his or her information needs. Today, a user wants to know what other users have said concerning that particular material he or she wants to consult or buy (Review), see what and what that are contained in the table of contents, know biographic information about the author etc. These omissions of broader explanations of a material in bibliography have brought out the concept of content enrichment. According to Kumar (2017), these extra-enriched contents help users to decide on the relevance of the item without the need to access the full text. Nevertheless, there is the need as well to ascertain if these extra-enriched contents are helping the users meet their information needs and how librarians are coping in using the facilities and such concepts thus the quality assurance. Therefore, there is need for quality assurance, whereby librarians are constantly and continuously checked to see if they are performing their expected goals. Content enrichment and quality assurance are imperatives for a successful operation of libraries in today's digital environment. But how can this be done in a most effective way? This, obviously, is what content enrichment and quality assurance aim at. It is important to define the terminologies, review the present situation of libraries in Nigeria, discuss content enrichment and quality assurance in the context of library services, and draw the conclusion.

## II. CONTENT ENRICHMENT

Reitz (2004) defined content enrichment as information added to the bibliographic description of an item not included in the original machine-readable record format, for example image of cover or dust jacket, table of contents, first page or chapter, excerpts from or links to reviews, biographic information about the author(s), and /or illustrator etc. Kumar (2017) supports this definition of Reitz and added that content enrichment of records in an institutional repository include usage of linked open datasets.

Furthermore, Herbert (2018) defined content enrichment as an application of modern content processing techniques like natural language processing, machine learning and Artificial Intelligence (AI) to add structure, context and metadata to content to make it more useful to humans and computers. The content is usually electronic content and is both digital and embedded, requiring identifiers - an explicit understanding of the structure and location of objects which may be relevant to users of information. In other words, content enrichment provides the user with a navigational guide to digital content by grouping data, relating data, and making data more meaningful through electronic identification.

According to Library Technology Reports (2002), Libraries have been providing enrichment for centuries through their catalogs. The bibliographic or catalog record contained in the library online public access catalog (OPAC), the finding aids provided by archives and special collections, the item descriptions provided by museums? all these elements are enrichments of library items. Enrichments provide the user with surrogates for the item itself and assist in determining whether the user should retrieve the item from the shelf, ask to view the archival collection, or view the museum object. These surrogate descriptions are metadata. So, if librarians have been providing enrichment to their users already through catalog metadata descriptions, how can they enrich their library catalog even further in the Web environment? Commercial ventures such as Amazon.com and Barnes & Noble have shown what metadata can do to enrich the access and description of print and digital items. Tables of contents, book cover images, reader reviews of the items, and access to an ordering and delivery system have enabled the success of these commercial ventures. Information organizations would do well to imitate these commercial information centers that use metadata to enrich the bibliographic descriptions of their collections. To do this

effectively and efficiently and consistently, quality assurance is needed.

### 2.1 Quality Assurance

According to Wikipedia (2019), Quality assurance (QA) is a way of preventing mistakes and defects in manufactured products and avoiding problems when delivering products or services. Adebayo (2009) stated that Quality assurance is a way of measuring, improving, and maintaining the quality of any human activity that has a value. It may be academic, sports performance, business, or economy. Quality assurance is a means of ensuring that the best practices are encouraged in a social system. Edet (2010) confirmed that quality assurance is seen as a judgemental concept which could help consumers to differentiate one product from another and also, decide whether to patronize a particular producer or not.

### 2.2 Quality Assurance in Libraries

Githua (2004) stated that quality assurance is the measure of attaining desirable levels of accountability in library education. It is a means of ensuring that services offered is of highest possible standard and is driven by learners, professionals and social demands. In other words, quality assurance in library means the fitness of a library in accomplishing the goals for which it is set up and also maintaining comparable standards. Okebukola (2005) noted that quality assurance in libraries could be judged from ascertaining how good and efficient the staff are, the facilities and resources needed for services delivery, how prepared the learners are in using the services optimally. For Akwang and Etim (2010), some basic ruminants of quality assurance in library system could be the quality of teaching and quality of students availability of relevant resources, adequacy of facilities, staff-user ratio and workload, usage of modern management and administrative techniques, quality of supervision, monitoring and evaluation and zero wastage.

The purpose of quality assurance in information organisation such as library education is to provide relevant services and resources in the courses offered in the university, give credibility to the library management, ensure accountability in respect of the expenditure of library funds, engender confidence in acquisition process, and enhance the total information services available in library school. Kisailowska (2002) noted that quality assurance principles are a certain form of naming and ordering the actions that are necessary for assuring the quality, for instance of teaching, that later is internally measured and evaluated at a given university, and also externally, during an accreditation process. As a result of this, quality assurance principles are to be used as indicators to ensure compliance. It is noteworthy that quality assurance principles regulate both the external and internal activities of an educational institution. Monash University (2005) observes that the library, in assuring quality, should be committed to best practices in service provision and resource management, while still ensuring financial and administrative accountability. This definition by Edet (2010) that quality assurance is seen as a judgemental concept which could help consumers to differentiate one product from another and also, decide whether to patronize a particular producer or not has a good relationship with content enrichment in helping users make right choice in selecting a particular material in the library collection for their information needs.

### III. CONTENT ENRICHMENT AND QUALITY ASSURANCE IN LIBRARIES

Content enrichment is a necessary requirement for the discovery, access, and use of digital resources which now come in overwhelming quantity and in very diverse format. The world Wide Web has unquantifiable data in store that, unless there is a high level of categorization and access, the content may never be fully utilized. It is to enhance this, that content enrichment starts with the basic principles of the organisation of knowledge: from generalia to specificity, and the

semantic web where interpretations of human input are translated into computer digits. The focus is on users, to enable them to identify and make effective use of library resources. To do this, quality assurance is necessary as it ensures that users have the least difficulties (if any) in utilising digital services in the library. OPAC vendors are just beginning to launch enriched metadata software that allows libraries to integrate their collections and services, print and digital, via a single search mechanism and related digital modules that link up to a library's digitized and digital collections as well as other local and remote resources.

A library can include many features in a metadata-enriched catalog. Many libraries now offer enriched OPACs, similar to Amazon.com. They include images of book jackets, allow users to both read and add reviews of books to the bibliographic information, provide table of contents information, or merge other institution's metadata records with their own MARC records. OCLC has plans for an Extended WorldCat, a catalog that provides both enriched bibliographic records and expanded access to multilingual and other metadata records.

In Nigeria, many libraries today are working on digitization and digital projects that are constructed both inside and outside the OPAC, with enriched metadata records either embedded in a digital collection, or produced outside the collection in the OPAC, or both. The status of many libraries in Nigeria shows that many academic libraries have websites, many are considering electronic, digital or virtual presence of their institutions. According to Akintunde (2018), Tertiary Education Trust Fund (TETFund), has now made it mandatory for academic libraries in Nigeria to have visible, current, and interactive websites which should accelerate the development of enriched websites in Nigeria.

However, the current state of library websites is a concern: some are quite current, while for perhaps a good number, maintaining the site is a

huge challenge because of lack of expertise and content. In most cases, the websites do not communicate adequately because they do not have the enrichment which will guide users to their electronic resources. So, visitors to the websites, in most cases, do not have assurance of integrity of the sites because of the lack of content enrichment which also makes navigation easy.

Lack of content enrichment means that websites may have content but the content is not visible because it is neither organized nor structured in a way that the least knowledgeable user of the web can access desirable information. Prioritization in terms of content type is also lacking for many of the present websites of Nigerian libraries. Quite a number of libraries aggregate hyperlinks to other websites which provide resources – free and open as well as subscribed, but are not systematically organized. Systematic organization, like subject classification, means the structuring of content in such a way that similar knowledge categories are grouped together and linked where necessary. Instruction or guides are also provided to enhance use of resources.

According to Okebukola (2005), quality assurance in libraries could be judged from ascertaining how good and efficient the *staff* are, the *facilities and resources* needed for services delivery, and how prepared the *users* are in using the services optimally. We shall x-ray how libraries can effectively and efficiently fulfil them in content enrichment.

i. Library Staff: The knowledge of content enrichment tools and proper training of the librarian are very important in this 21<sup>st</sup> century librarianship. The explosion of information on the Internet has increased rather than decrease the need for experts in the description and organization of digital objects. According to Library Technology Reports (2002), the corporate and commercial world also has realized the benefits of describing and organizing internal and unique information into the digital environment. The many metadata standards indicate not only a lack of understanding concerning the expertise of

information professionals but also a duplication of effort where others have already devised solutions and systems. Information organization experts, especially librarians who are involved in technical services and cataloging operations, have a unique opportunity to actively market their skills in today's world. The business world wants people with knowledge organization and metadata experience to assist them in their digital and worldwide presence on the Internet. Although the titles of these positions reflect their origins in the corporate environment (knowledge manager, metadata specialist, information organization expert), the job descriptions are quite similar to those found advertised for librarians and archivists. The only difference is that the corporate environment pays two to three times more for these skills than the traditional information organizations do. The proliferation of interest in the development of digitization and digital projects has increased the need for those who know how to describe and organize information. Although MARC can and does fulfill the needs for most traditional information organizations in the print world, in the digital environment MARC is often a hindrance and lacks the degree of simplicity or complexity needed to describe and organize digital objects, depending on the project itself. Technical services and cataloging personnel have been encouraged to educate themselves in metadata and its application in the digital environment. To stay on top of developments in metadata, librarians must:

- a) Actively seek and participate in digitization and digital project development and planning being initiated in their area
- b) Educate themselves and their colleagues about the importance of metadata and its benefits in the organization, description, access, retrieval, and preservation of digital objects
- c) Become active in the marketing of the skills and talents that information organizations have to assist the world as digital information increases in quantity and complexity.

Far beyond MARC and Metadata, it is content enrichment today. Information about added bibliographic details that can enable a user find what he or she is looking for with ease and timely. In Nigeria today, the status of libraries shows different levels of development but a definite shift towards the digital environment. Nigerian libraries have both digital and hard copies of resources (hybrid) that include books, journals, newspapers, government publications, institutional repositories and open educational resources. All libraries – whether academic, school, public or special, are expected to have websites which serve as gateway to their content. It is quite visible that more academic and school libraries in Nigeria have websites than other types of libraries. There is every need to equip today's librarian with adequate skills and knowledge of digital library perspectives and how the web environment works. Akintunde (2018) reiterated that, the discoverability, accessibility and usability of digital content is very much a factor of human capital development. It is imperative therefore that much investment is made in developing human capacity to enrich content, otherwise so much money would be spent on the acquisition of access to cloud based services without commensurate benefits. Statistics in the past have showed that libraries in Nigeria minimally utilize databases many of which they paid for (Eifl usage statistics, 2011). These databases include BioOne, Sage, Ebscohost, Emerald Group Publishing, JSTOR, Taylor Francis Library, and Royal Society Journals Collection.

Where there is inadequate human capital development, it is also most probable that quality assurance will not receive adequate attention. However, this is an area which can always be given preference in any service provision so that there would be effective and efficient delivery of service to clients; in this case, discoverability, access and use of content are what the librarian stands to offer when he or she is properly trained. Skills and knowledge acquisition of web technologies are very important to the 21<sup>st</sup> century library. His training and retraining are of utmost

importance if the library wants to continue to be relevant in this present life.

## ii. *Facilities and Resources needed for Services Delivery*

Offering enriched access to library users can only work via a State-of-the-art Infrastructure and assistance from expert Staff. Content enrichment thrives in digital environment, therefore, libraries seeking for relevance and are willing to retain their clients must be digitally complaint and updated. Facilities and resources needed for web presence must be provided and enabled. The satisfaction of any user in the library according to Iwhiwhu and Okorodudu (2012) is dependent on the quality of the information product, the information system and the services that make the information product available. These three levels of measure of satisfaction are defined by the information resources, facilities and services in the library. These sources of satisfaction, when properly harnessed may contribute to users' overall satisfaction. Some of the *facilities* that are needed for web environment in libraries include:

- Audio Visuals: colour TV, VCR,DVD, sound box, telephone etc
- Computer : server, PC with multimedia, UPS etc
- Network : LAN,WAN,MAN, Internet etc
- Printer: laser printer, Dot matrix, Barcode printer, digital graphic printer etc
- Scanner: HP scan jet, flatbed, sheet feeder, drum scanner, slide scanner, microfilming scanner, digital camera, Barcode scanner etc
- Storage devices: Optical disks – CD-ROM, VCDs, CDs, hard disks, jukebox etc
- Software: any suitable software, which is interconnected and suitable for LAN and WAN connection, PC Pandi etc.

The *resources* in the library could be categorized into two: online resources and offline resources.

The online resources include-

- Local database of traditional books in machine readable form

- E-book, V-book, electronic text, map, image, sound, video and, multimedia etc
- E- journal
- LAN, MAN, WAN for browsing, e-mail etc
- Well trained manpower for online help

Offline resources include-

- CD-ROM, Jukebox etc
- Audio- Visual aid etc

Content enrichment as a situation where the content of digital resources is organized and made visible to meet specific needs of clients with the least difficulties is very appropriate. These resources cannot work well without the expertise knowledge and skills of the librarian. This means that the librarian needs to place the contents where users can easily locate them and have full access of them. This is made possible by building in the navigational tools and hyperlinks that will define the resources. In determining the quality of the facilities and resources of libraries for effective service delivery, LRCN and NUC can put up a benchmark for the facilities and resources that are supposed to be in every library in Nigeria.

## iii. *Users*

The user is the most crucial component of the 21st century library. Every effort put into the establishment of a 21st century library is wasted if the library is not meant for use. According to Nwalo (2003), the library user is undisputedly, the most important person in any library setting. He defined a user as anybody who visits the library with the purpose of exploiting its resources to satisfy his information need. The underlined word "visit" as used in the 21st century, include remote access to the library portal or website. The library user is the focal point to the 21st century library and information services, as the library primarily exist to satisfy the user (Aina, 2004). This is the reason why the mission statement of any library always reflects the determination of the other components of the library to render excellent services to library users. As such, a library is said to be productive when the library users are satisfied. Aina (2004) sees the term "user" to include all those who avail themselves of

the services offered by a library. The term encompasses various terms such as patrons, clients, information users, information seekers, consumers, readers, etc. These terms can be used interchangeably, because they all apply to those seeking the services of a library.

According to Anyira (2011), the 21st century has virtually turned everything virtual. The library and its users have also gone virtual. Thus the 21st century library (which is virtual) is defined by Reitz (2005) as a "library without walls" in which the collections do not exist on paper, microform, or other tangible form at a physical location, but are electronically accessible in digital format via computer networks. From the definition above, the library users require 21st century technologies to access library collections, as access is no longer restricted to the user paying a visit to the library (building) physically. The 21st century library therefore, emphasizes access rather than ownership. In this vein, the library user needs to take more responsibility in locating and retrieving information from the library's collections more than they have done in the traditional library enterprise.

Anyira further stated that access to technology coupled with relevant ICTs skill is required to put the 21st century library to good use. Like the library, users have also evolved. In the traditional library setting, library users are easily identified because they appear in the library physically most of the times. A physically-challenged user is seen. Child and adult users are identified but this is not so with in the online environment. It is not easy to identify these things. However, people are identified by their ICT skills irrespective of their age or physical challenges etc. Librarians therefore, need to satisfy their users' information needs online by providing all the necessary contents that will enable the users discover and have access to their library collections.

However, certain contents in the websites are meant for certain groups of people. Content enrichment and quality assurance where content is for targeted audience are discoverable in a

scientific community where knowledge is circulated for research and development. Akintunde further noted that Cloud based services provide content in such a way that only those who are members of the scientific community have maximum benefit. An example is the Journal Storage (JSTOR) database which provides access to purely academic content as a not-for-profit. Its disciplines are classified into: Area Studies, Arts, Business & Economics, History, Humanities, Law, Medicine & Allied Health, Science & Mathematics, and Social Sciences. Each of these 9 categories has further breakdowns. The database is searchable by subject, title, and publisher. Though not classified, search can be made by author and any key word of combination of key words.

Content enrichment in JSTOR is also discoverable in the filters provided in the search field which include: content type, publication date, subject, and access type (whether all content or refined content). These are all access points where a client can possibly access content without unnecessarily searching "through the rubble". Users therefore need to be trained to enable them acquaint with some of the processes and procedures of web contents. The library can organise a seminar, workshop, conference, webinar, teleconferencing, or user education to train her users or make use of her social media handle to do the enlightenment.

### III. CHALLENGES OF CONTENTMENT ENRICHMENT IN LIBRARIES

For many web-based services, one of the main constraints to maximum utilization of resources is the robustness or capacity of institutional gateways. In other words, a library can discover resources in remote servers to the extent that it has inadequate infrastructure and software to carry the capacity. This, perhaps, is the weak point of many Nigerian libraries where subscription is paid for, but access to content is very low because of low capacity of computer hardware and accessories, and limited access to the Internet. Added to these is availability of

electric power which, in most cases, is erratic especially in Nigeria. This can frustrate the possibility of getting the most out of cloud services reduced to nothing.

The politics of limiting the digital resources and access of internet in the library is another challenge. Technical know-how and skills of the operators of data, the systems personnel; and librarians in charge of electronic resources are important factors to consider. It is also necessary to state that as the provision of library services is more and more cloud based, it is necessary that librarians develop capacity to perform their services freely in the digital environment. This requires continuous knowledge and skills development. Many librarians are yet to be fully acquainted with the skills and technical know-how of digital libraries and web technology let alone of users. Most users especially in Nigeria though they know how to surf and browse the internet but many are yet to come up with the requisite knowledge of getting what they want on the internet.

#### IV. RECOMMENDATIONS

Based on the challenges, it is therefore recommended that:

1. Librarians should Offer enriched access via a State-of-the-art Infrastructure and assistance from expert staff.
2. Human and technical support needed to enable users to discover, navigate, critically evaluate, and effectively use digital collections and electronic resources in the library should be provided.
3. Librarians should be adequately trained and retrained on critical roles to play in ensuring that clients have easy access to relevant resources that will directly meet their needs.
4. There should be proper knowledge of the need of clients and a plan to market the resources.
5. The training of librarians for effective content enrichment through workshops, seminars, webinars, conferences should be ongoing and every effort must be made to maximise

subscribed databases through personal development, and the training of clients so that the huge investment on cloud based library services will not become a waste.

6. NUC and LRCN should as a matter of importance, mandate every library in Nigeria to develop well structured, client - focused websites which provide content and easy access to resources. This is foundational to content enrichment and the assurance of quality.
7. Librarians in Nigeria presently, should do well to share notes with each other, and try to help and assist each other in content development, enrichment, and quality assurance.
8. Adequate measure to ensure standardization and quality of content in libraries websites should be encouraged.

#### V. CONCLUSION

Content enrichment, as discussed in this paper is a necessary innovation that has emerged in librarianship to enable discovery, access, and use of digital resources which now come in overwhelming quantity and in very diverse format. It is focused on the users, to enable them to identify what materials they really have the need for. Content enrichment thrives in digital environment especially on the web. Users are expected to have adequate satisfaction and make effective use of library resources. To do this, quality assurance is necessary as it ensures that clients have the least difficulties (if any) in utilising digital services.

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# Impact of Pornography on Rural Youth in Tamil Nadu - India

*Dr. Clayton Michael Fonceca, Dr. S. Paul Raj & Dr. C.R. Christi Anandan*

## ABSTRACT

In India, the advent of internet pornographic has become widespread, resulting in 30 percent to 70 percent of web traffic (Ghosh, 2015). Studies reveal, extensive viewing of pornography has a disastrous impact on one's life as it alters the brain and the aftermath also includes increased rates of depression, anxiety, low self-esteem, aggression and violence of women. The study sort of understanding the impact of pornographic among college going rural youth of Vellore District (Tirupattur), Tamil Nadu, India and 853 respondents were selected at random for the study. The results highlighted the fact that; a vast majority of the respondents stated that they had access to pornography via their mobile phones and personal computers. More than half (51.8 percent) indicated that they struggled with the urge to control their addiction and also reported aggression in their behavior, with increased levels of anxiety, depression, and low self-esteem. The study revealed that pornography does affect the rural youth in their behavior, eating habits, and creates addiction.

*Keywords:* pornography, rural youth, impact.

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*In India, the advent of internet pornographic has become widespread, resulting in 30 percent to 70 percent of web traffic (Ghosh, 2015). Studies reveal, extensive viewing of pornography has a disastrous impact on one's life as it alters the brain and the aftermath also includes increased rates of depression, anxiety, low self-esteem, aggression and violence of women. The study sort of understanding the impact of pornographic among college going rural youth of Vellore District (Tirupattur), Tamil Nadu, India and 853 respondents were selected at random for the study. The results highlighted the fact that; a vast majority of the respondents stated that they had access to pornography via their mobile phones and personal computers. More than half (51.8 percent) indicated that they struggled with the urge to control their addiction and also reported aggression in their behavior, with increased levels of anxiety, depression, and low self-esteem. The study revealed that pornography does affect the rural youth in their behavior, eating habits, and creates addiction.*

**Keywords:** pornography, rural youth, impact.

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## I. INTRODUCTION

Advancements of Internet-enabled technology has significantly changed the way the youth access, download, and surf the web. In 2016 alone, more

than 4,599,000,000 hours of porn was estimated to be viewed on one of the world's largest porn site (PH Analytics, 2016). Today, 35 percent of all internet downloads are porn-related, and 34 percent of internet users have been exposed to unwanted porn via ads, pop-ups, etc. (WebRoot, 2016). The youth being no different are no exception to such horrors as 90 percent of boys, and 60 percent of girls are exposed to Internet porn by age 18 (Michael Castleman, 2016).

The availability and use of pornography have become almost ubiquitous among youth and adults. Extensive viewing of pornography has a disastrous impact on one's life. It alters the brain in ways similar to the neurological alterations of those addicted to cocaine, alcohol, and methamphetamines (David Perry, 2016). The aftermath also includes increased rates of depression, anxiety, self-esteem, aggression, and violence towards women.

## II. INDIA AND PORNOGRAPHY

According to the Telecom Regulatory Authority of India (TRAI), there are 391.50 million Internet subscribers in the country as on December 31, 2016. India has the second-largest number of internet users in the world after China, and according to the telecom ministry, 730 million Internet users are anticipated in the country by 2020.

In India, the advent of internet pornographic has become widespread, resulting in 30 percent to 70 percent of web traffic as a common source of data revenue for telecom companies (Ghosh, 2015). In an article by a daily newspaper (Outlook, 2019), it

was revealed that 35 percent to 40 percent of content that is downloaded daily in India is pornographic. One self-reporting survey found that 63 percent of youths in urban areas reported watching pornography, with 74 percent of them accessing it through their mobile phones.

### 2.1 *The X Factor in India*

India has more than 50 percent of its population below the age of 25 and more than 65 percent below the age of 35 (Basu Kaushik, 2016). It is estimated that, in 2020, the average age of an Indian would be 29 years. Mihir Sharma, 2018 stated, India's Youth are the World's Future with half of its population under the age of 25. However, when comparing the same to the harsh realities, the question of whether the future is bright or gloomy is left to be unanswered as a survey conducted by the Thomson Reuters Foundation in the year 2018, ranked India as number one for the world's most dangerous country for women. The statistics send a shiver down ones' spine as India has no reason to revel its name as 'Bharat Mata'. A look at the official crime statistics in the year 2016, revealed that; in every 13 minutes a woman is raped and in an average six women are gang-raped every day (BBC News, 2018).

### 2.2 *Legality in India*

In India, watching or possessing pornographic material is legal. However, the production, publication, or distribution of such materials is illegal (Rajak, 2011). On 27th October 2018, an initiative undertaken by the Government of India directed the country's Internet Service Providers to ban 827 porn sites as this was yet another attempt in recent times following a court verdict in August 2015 which mandated the block of explicit porn on the internet. The action taken by the government was mere ephemeral as just days after the verdict, the world's biggest porn website, Pornhub, launched a mirror site with an altered web address just for its Indian users. Today, India is the third largest porn watching nation after UK and USA (Atulit Chaudhary, 2018).

### 2.3 *Need for the study*

There is limited research on the impact of pornography on young people in India and Tamil Nadu being one among the 29 states in India witnessed an alarming rise in crimes against women, rape and even incest over the past three years (The Hindu, 2018). Tamil Nadu shares 2.41 percent in the country's total crime against women about girls of younger age being victims of sexual assault and abuse. As extensive viewing of pornography alters one's behavior, habits, attitudes and aggression. It was also crucial to understand pornography as a form of violence against women as there have been many studies showing that porn addiction can lead to sexual violence against women (The Times of India, 2018). Therefore, understanding the complexity of the surrounding issues which stems from the adverse viewing of pornographic content is very critical in generating sustainable solutions as India is a very young country with half of its population is under the age of 25.

## III. MATERIALS AND METHODS

As the research aims at understanding the impact of pornographic on rural youth; one of the oldest and backward regions of Vellore District (Tirupattur) of Tamil Nadu, India was studied. The name Tirupattur denotes a group of ten villages/small towns. Another significant aspect paying the way for the selection of the universe is that this is one of the fastest developing towns also known as the "Sandalwood City" of Tamil Nadu. According to the census taken in the year 2011, Tirupattur has a population of 63,798. Male constituted 51 percent and female 49 percent (National Population Register, 2011).

The presented research focused on the population of college going youth. The convenient sampling technique was adopted, and 853 respondents were sampled at random for the study. The descriptive research design was used to logically present the findings of the study. The survey method was incorporated to collect data. The reliability of the

instrument was found to be .846 Cronbach's Alpha.

## IV. FINDINGS

### 4.1 Socio-demographic findings

Tirupattur being a rural area, opportunities for educational progression is given to boys rather than girls. Hence, a significant majority (80 percent) of the respondents were male. The outcome of the study revealed that; 70 percent of the respondents belong to a nuclear family structure that consists of two parents living with their children. This significant finding highlights the fact that gone were the days when the joint family system existed as a primary family setup in India, especially in rural areas. The composition of data based on the various other socio-demographic details of the respondents is statistically tabulated in Table: 1.

### 4.2 Access to Pornography

As pornography is unregulated and freely available to any age group, the research sort to understand the prime source or medium that is being adopted by the youth in rural areas to access the same. The study revealed less than one-third of the respondents had visited an Internet Café/Center to assess pornographic content while a little more than two-tenth (22.4 percent) of the respondents stated that they had purchased sexually explicit materials in the form of magazines, CDs and DVDs. A vast majority of the respondents quantified that they had access to pornography via their mobile phones, personal computers, and spent many hours accessing the same.

### 4.3 Implication of Pornography

The physical, psychological, social, and spiritual consequences of pornography addiction can be extensive. The physical dimension of the study revealed that a vast majority (84.2 percent) of the respondents stated that they had viewed pornographic content on a daily basis; while, more than half of the respondents developed a tendency to access such content longer than

intended and would also stay up late. On examination of the psychological dimension, the analysis revealed that majority of the respondents 61.8 percent and above stated that constant viewing of porn interfered with their sleep pattern and had developed thoughts of reciprocating the same behavioral patterns as exhibited in pornographic videos. More than half (51.8 percent) stated that they struggled with the urge to control their addiction. In probing into the social dimension, it was revealed that more than one-third (39 percent) of the respondents exchanged pornographic content with their friends (Table 2).

As India, is a land of spirituality, diversity and religion, the spiritual dimension was also studied. The findings revealed that 66.3 percent of the respondents stated that pornography interfered with their religious life, and they often felt guilty about it. A little more than one-third of the respondents were aware of the fact that their grades in the examination dropped significantly because of their addiction to pornography and majority (64.7 percent) reported the same (Table 2).

### 4.4 Impact of Pornography

The effects of pornography, whether violent or non-violent, on sexual aggression, have been debated for decades. The present study revealed that majority (67.3 percent) of the respondents reported aggression in their behavior and also stated increased levels of anxiety. For many, a porn habit can become a substitute for the feeling of happiness, however, in the study undertaken, it was revealed that more than half (58 percent) of the respondents stated; they often felt depressed, which highlights the fact that no amount of pornography will take away life's problems. The findings also denoted low levels of self-esteem and a feeling of guilt among the respondents (Figure 1). The presented findings state that it's not just the youth in urban areas that are affected with this harsh reality but also the ones in rural areas.

The independent sample t-test was applied to understand the overall impact of porn on the

gender of the respondents. The study revealed a significant difference between the genders of respondents and the impact of pornography, further implying that frequent viewing of porn does affect both (Table 3). In the application of the test of correlation, the research highlighted that pornography significantly impacted one's grades, eating habits, aggression, and behavior. It also stimulated the youth to engage in explicit adult chats and interfered with their inability to control their addiction (Table 4).

## V. CONCLUSION

It is unlikely that young people will talk openly about the presence and perceived normality of being interested in pornography. In India, most educational settings are less than ideal for discussion of pornography as a topic, and it as it can be quite uncomfortable for teachers. The very aspect of sex education itself remains a stigma and taboo in India. We live in a smart world, where almost everyone now has a smartphone, and with mobile networking giants offering free internet at an affordable cost to market and distribute their network, access to pornography has become more convenient especially for the youth.

The study reveals that; it's not just that the youth residing in metropolitan regions that are affected but also the ones in rural areas. Pornography does affect both genders and stimulates aggression, behavioral change, anxiety, and depression among the youth. The study is an eye opener for the government in framing educational policies, teachers to educate the youth, mobile networks to recheck what they offer and parents to govern and sensitize their children on the ill aspects of pornography.

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-governments-attempt-to-ban-porn-will-most-likely-fail-once-again.

*Table 1:* Socio-demographic findings

Independent Variables	No. of Respondents	Percentage
<b>Age</b>		
Below 19 years	348	40.8
20 to 21 years	323	37.9
Above 21 years	182	21.3
<b>Gender</b>		
Male	692	81.1
Female	161	18.9
<b>Type of Family</b>		
Nuclear	597	70
Joint	256	30
<b>Nature of Residence</b>		
Day Scholar	397	46.5
Residence with Relatives/Friends	59	6.9
Hosteller	397	46.5

*Table 2:* Implication of Pornography

Dimensions	Analysis on the Implication of Pornography (N:853)			
	Low level	Percentage	High level	Percentage <sup>e</sup>
<b>Physical</b>				
Watched Pornographic content	135	15.8	718	84.2
Viewed pornography longer than Intended	330	38.7	523	61.3
Stayed up late night to watch porn	291	34.1	562	65.9
<b>Psychological</b>				
Struggle to control ones addiction	411	48.2	442	51.8
Thoughts of reciprocating the same which is portrayed	279	32.7	574	67.3
Interfering with ones sleep pattern	326	38.2	527	61.8
<b>Social</b>				
Exchange of pornographic content with friends	520	61.0	333	39.0
Impacts the way one sees the opposite gender	457	53.6	396	46.4
Interferes with ones social view on life	438	51.3	415	48.7
<b>Spiritual</b>				
Interfering with ones religious life	282	33.1	571	66.9
Feeling of guilt after watching porn	483	56.6	370	43.4

<b>Intellectual</b>				
Impact on ones grades and marks	301	35.3	552	64.7
Awareness on the impact of porn in ones grade	662	77.6	191	22.4

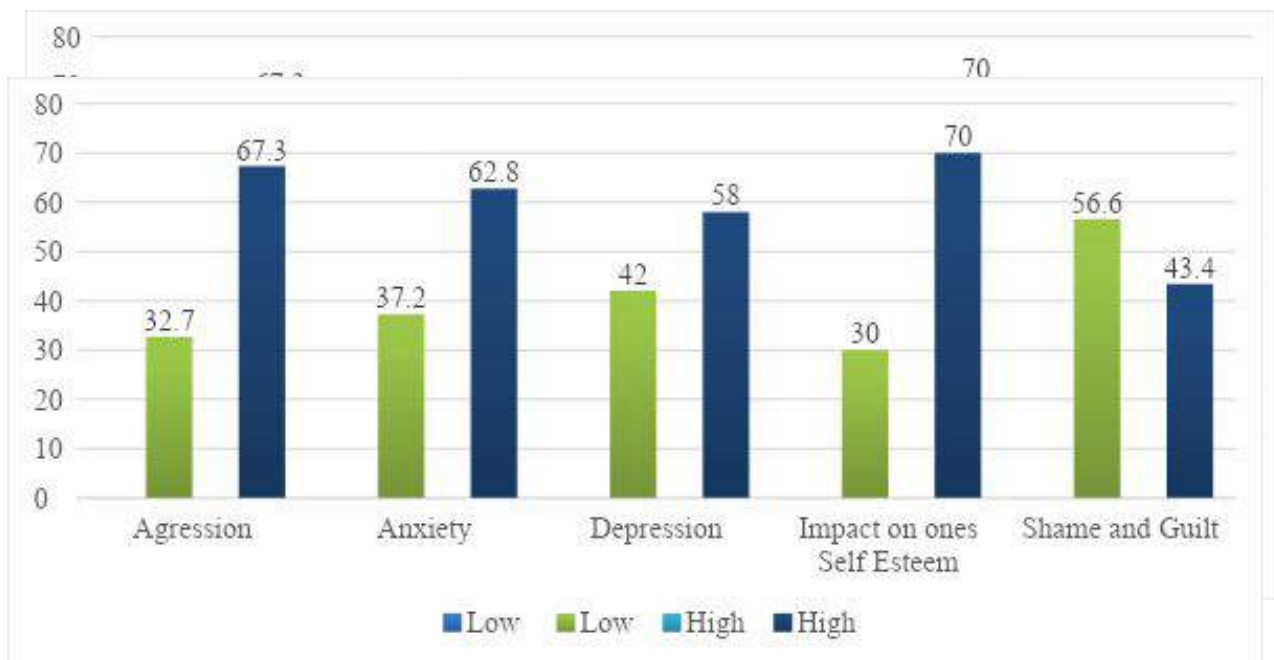
*Table 3:* Independent Sample t-test (Gender vs. Overall Pornography Implications)

Gender	Impact of Pornography					
	No. of Respondents	Mean	SD	df	Sig. (2-tailed)	Statistical Inference
Male	692	1.50	.500	851	.000	P<0.05 Significant
Female	161	1.17	.380	303.497	.000	P<0.05 Significant

*Table 4:* Correlation (Grades, Eating Habits, Aggression, Behavior, Indulgence in Sexual Chats and Addictions vs. Overall Pornography Implications)

Variables	Correlation Value	Statistical Inference
Grades	.399**	Significant
Eating Habits	.434**	Significant
Aggression	.380**	Significant
Behavior	.331**	Significant
Indulgence in Sexual Chats	.357**	Significant
Addiction	.331**	Significant

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



*Figure 1:* Impact of Pornography



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# Spiritual Liberation from Gunas to Trigunatita – A Study of the Moral Trajectory of Hamlet and Arjuna as liberated Heroes

*Dr. Salia Rex*

## ABSTRACT

The study attempts a comparative analysis of the mental and moral trajectories of the Shakespearean hero, Hamlet and the Pandava prince Arjuna, as heroes who undergo an inner transformation as princely heroes of their kingdoms. The two princes hail from dissimilar milieus but undergo similar moral and ethical conflicts and identical problematic period of dilemma and despondency at a crucial point of their lives. In the end the heroes succeed in surmounting these hurdles in life as a result of their moral enlightenment. The focus is on their earlier disability to surmount the tragic flaws in the characters which is termed as “gunas” in the Indian philosophy and their final victory over them which make the heroes of selfless action.

*Keywords:* gunas, bhishma parva, swadharma, sattva, rajas tamas.

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**Keywords:** gunas, bhishma parva, swadharma, sattva, rajas, tamas.

## I. INTRODUCTION

The study attempts a comparative analysis of the mental and moral trajectories of the Shakespearean hero, Hamlet and the Pandava prince Arjuna, as heroes who undergo an inner transformation during their cataclysmic life. Comparative approach to literature aims to have an overall view of literature in order to attain an inclusive understanding of the cultural universe to see a unity of human consciousness which surpasses all apparent differences and cultural patterns is attempted. The literary analysis enables to understand interrelationships among national literatures above all cultural differences and help to perceive art as an instrument of

universal harmony. In the view of Jost the comparatists attach as much importance to confluences as to direct influences, to simple convergences as to established ancestries since they believe that affinities are better than direct influences for proving the fundamental homogeneity of a particular civilization and the literary intelligence common to all national elites (37).

An analogy between Hamlet and Arjuna at the philosophical level by focusing their tragic flaws that deter them from their heroic action is attempted. Hamlet and the Indian hero Arjuna as members of royal families, men of similar missions and temperaments undergoing similar problems in life make interesting topic for comparative analysis. Prince Hamlet and prince Arjuna hail from dissimilar milieus but undergo similar moral and ethical conflicts and identical problematic period of dilemma and despondency at a crucial point of their lives. In the end the heroes succeed in surmounting these hurdles in life as a result of their moral enlightenment. The focus is on their earlier disability to surmount the tragic flaws in the characters which is termed as “gunas” in the Indian philosophy and their final victory over them which make the ultimate heroes of selfless action.

The Bhagavad Gita is an integral part of the epic Mahabharata, forming chapters 23 to 40 of its ‘Bhishma Parva’ which contains Lord Krishna’s teachings to relieve Arjuna from his dilemma regarding the propriety of waging war against his teachers and revered relatives. The focal point of the Bhagavad Gita is the philosophical advice

offered by the divine teacher Sri Krishna to make the irresolute Arjuna agree to the proposal of participating in a righteous war against his family members. Hamlet presents a similar protagonist who is fully aware of his duty to atone for the death of his father but lacks proper resolution for its execution. The two heroes belong to the princely class whose *Swadharma* or prime responsibility is to safeguard truth and justice in their respective kingdoms. But both the characters are dominated by a similar emotional crisis caused by their intense attachments to their relatives and negative impulses which have to be curbed to be men of selfless action.

When Arjuna confronts his grandsire, relatives and gurus in the realistic plain of the battlefield he gets overtaken with grief and shows external signs of fear and depression leading to the complete abandonment of warfare. The philosophical advice of Sri Krishna serves as an eye opener to Arjuna regarding the perfect methodology and attitude to be followed in his action. The following line spoken by Krishna pacifies the tumultuous mind of Arjuna as well as empowers him for a rightful action: “Thou grievest for those whom thou shouldst not grieve for, and yet thou speakest words about wisdom. Wise men do not grieve for the dead or for the living” (II .11). In a nutshell Bhagavad Gita discusses the question of the problem of human action – a subject dealt by the great dramatist, Shakespeare in his play *Hamlet*.

According to S.Radhakrishnan “ The mood of despair in which Arjuna is found in the first chapter of the Gita is what the mystics call the dark night of the soul, an essential step in the upward path ” (*Indian Philosophy* , 520 ) .Swami Rama in *Perennial Psychology of the Bhagavad Gita* states that the physical and psychological symptoms that are experienced by Arjuna exemplify that his objection to fighting is not caused by non- attachment and renunciation but due to his attachment ( 35 ) . There are several reasons for Arjuna’s despair. First of all, Arjuna is aware that he is to get involved in a heinous war that could cause severe damage to both camps. Secondly the fact that the war is fought between

both camps of the same house disturbs him. Thirdly, Arjuna is taking up arms against his teachers and elders. Fourthly the hero is expected to fight a fierce battle to regain his and his brother’s rights in the mundane world. Finally Arjuna is doubtful whether the prevailing order of the society will be toppled by the battle.

The first, second, third and fourth Acts of *Hamlet* present Hamlet as a young prince of exceptional caliber and charisma, who is fully aware of his duty and responsibility to one’s self, his family and kingdom .But the protagonist lacks proper resolution for its execution until the final act of the play. A bird’s eye view of the vicissitudes in Hamlet’s life and their impact on his attitude to life is necessary to understand the negative traits in him. In the first Act of *Hamlet* the prince loses his right perspective of revenge of king Hamlet’s murder due to his intensive emotional attachment to his father. Shakespeare throughout the play portrays Hamlet as a truly devoted son who looks upon his father with high esteem and respect. Hamlet’s melancholy gains prominence in the play not only by his emotional exuberance but due to the absence of similar spontaneous expression of grief in other characters viz. Gertrude, Claudius. The following lines present Gertrude’s philosophical counsel tinged with her indifference and easy acceptance of the king’s death which has a reverse effect on Hamlet. In fact her words fan the flames of Hamlet’s rage against her due to his unique moral values and paternal devotion:

Do not forever with thy veiled lids

Seek for thy noble father in the dust:

Thou know’st ’tis common; all that lives must die,

Passing through nature to eternity ( I .ii 70- 73).

The deep emotional attachment between the father and son can be considered as the reason behind Hamlet’s intense sorrow for King Hamlet’s death .The ghostly revelation eventually turns his silent disapproval into a revengeful spirit which culminates in a sacrificial act of purgation. The

hero's hatred towards Claudius, his anxiety and doubts regarding the consequences of his actions are caused by his inability to approach the act of retribution with a complete sense of detachment. Hamlet acknowledges that his emotional attachment towards his father is comprised of "[...]one part wisdom, /And ever three parts coward" (IV.iv.)

42- 43) and expresses it in his initial spurt of enthusiasm to face an ordeal for the dead father:

If it assume my noble father's person,

I'll speak to it, though hell itself should gape

And bid me hold my peace. ( I . ii . 243- 245 ) .

These lines remind one about Arjuna's initial stand in the *Gita*: "I wish to look at those who are assembled here, ready to fight and eager to achieve in battle what is dear to the evil – minded son of Dhrtarastra" (I.23) . Arjuna's uncertainty about whether he should fight or retire is clearly obvious in his intense argument in the battlefield. The dilemma in Arjuna springs from his ignorance about the metaphysical implications of his actions and his concern for his future: "Alas, what a great sin have we resolved to commit in striving to slay our own people through our greed for the pleasures of the Kingdom!" (I.45).

In a similar way Hamlet understands the magnitude of his mission only after his tryst with the ghost of King Hamlet which made him think deeply on the moral and ethical consequences of his actions. But unlike Arjuna, Hamlet lacks a confidant to advise him the right attitude to his duty and proper approach to solve his problems in life .

Radhakrishnan in his commentary *The Bhagavadgita* observes that Arjuna is obsessed by both the fear of being victorious and the fear of being defeated since he is tormented by an ardent wish for certainty ( 100 ). Even though the pandava prince is aware of his responsibility as a warrior the series of doubtful thoughts that arise in his mind questions the ethics and morality in the warfare with Kauravas . The Indian hero is

unable to fix his mind entirely on his duty instead his concentration is focused on the righteousness of his action. The dilemma of Arjuna originates from the clash between the incongruous principles of the domestic, political and ethical worlds because he has to perform diverse functions as a prince, as a householder , and as a human being . The moral uncertainty in Arjuna is caused by his ignorance about the permanent nature of the soul and wrong attribution of himself as the doer of all action. Radhakrishnan comments on Arjuna as a character who typifies the struggling individual who feels the burden and mystery of the of the world but has not yet empowered his inner spirit to understand the unreality of his own desires and passions and the true status of the world against him (*Indian philosophy* 520) .

The term 'gunas 'is an important part in the Gita ethics that bears a positive expression in spite of its negative concept. According to Chinmayananda in *Sreemad Bhagavad Gita; Chapter XIV & XV* the three *gunas* like chords bind the spirit to matter and create in the Infinite Spirit, the painful sense of limitations and sorrows ( 19 ). Gita introduces the term "*gunas* " to denote the presence and influence of certain negative qualities in the self which prompt the hero to indulge in vices that finally lead to his disintegration. Radhakrishnan discusses the doctrine of the *gunas* and their negative effect on human beings in *Indian Philosophy* :

The constituents of *prakrti* are the three qualities of *sattva* (goodness ), *rajas* (passion) , and *tamas* (darkness). They are present throughout all things though in different degrees. Beings are classified into gods, men and beasts according as the one or the other quality predominates. These three are the fetters of the soul (502).

The expression 'gunas' is an equivalent for 'human frailty' a Greek concept propounded by Aristotle to denote the presence of tragic traits in an individual which obstruct him from attaining fulfillment in life . Aristotle in *Poetics* states that a tragedy describes the predicament of a person "

[...] neither eminently virtuous or just, nor yet involved in misfortune by deliberate vice or villainy, but by some error of human frailty; and this person should also be someone of high fame and flourishing prosperity” ( 238 ).

Ila Ahuja in *Bhagavad Gita: A New Perspective A Universal Message for the Modern Society* opines that the three types of *gunas* present in man bind and imprison the indestructible Self and block it from self realisation . The *gunas* are responsible for the variety, diversity, and heterogeneity in all human beings since they are ropes of attachment that fetter the Self and hamper self – realisation( 106- 107 )

H.D.F.Kitto in *Form and Meaning in Drama* enumerates on the Greek poets’ concept of tragic error by considering it as the breaking of a divine law whereas Shakespeare identified it as an evil quality which once broken loose will annihilate all until it reaches the natural end (337). A.C.Bradley in *Shakespearean Tragedy* views that the tragic trait, which is the greatness of a tragic hero proves fatal to Hamlet in the end. The hero fails to meet the circumstance with proper resolution, which a smaller man might have given and he errs by action or omission which get coupled with other causes lead to his end (14).

Radhakrishnan in *Indian Philosophy* observes the three *gunas* as capable of causing bondage or a feeling of limitedness to the self. The presences of *gunas* make Arjuna consider himself as the doer of all action:

The bondage to *gunas* causes the feeling of limitedness. The bonds belonging to mind are erroneously attributed to the self. Though action saturated with *sattva* is said to be the best kind of action, it is also urged that even *sattva* binds, since a nobler desire brings about a purer ego. For full freedom all egoism should cease. The ego, however pure it may be, is an obstructing veil and binds itself to knowledge and bliss. Getting beyond all qualities and occupying an impersonal cosmic outlook form the ideal state (570).

The Gita concept of the *gunas* can be seen operating on the nature of Hamlet, who is dissuaded from his duty and responsibility as a prince and as a son by his earnest desire to do good in order to win heaven. The hero’s reliance on religion and morality persuade him to do the right action. The moral dilemma in Hamlet is caused by his ignorance on how to perform an action and yet be free from its possible evil consequences. Hamlet is haunted by his *Sattvic* desire to perform only the right action and thereby save his soul from the flames of hell which torments his father. The impact of *sattva guna* in Hamlet prompts him to be meticulous about the purity of his actions.

Earlier while standing upon the battlements with Horatio and Marcellus, Hamlet had the ability to overcome their requests to guard himself from the ghost of king Hamlet. The presence of pure inner strength derived from a divine sense of composure, total negation of the physical being self, belief in the immortality of the soul and complete reliance on God empowered Hamlet to utter the following words:

HAMLET. Why, what should be the fear?

I do not set my life at a pin’s fee,

And for my soul, what can it do to that

Being a thing immortal as itself? (I. iv .64- 67)

Later the Shakespearean hero loses his grip over himself and breeds erroneous thoughts and principles. In the end he regains his lost inner strength and becomes mentally fit for an open combat by shedding his egoistic desire to lead a *sattvic* life free from sin and wipes off his deeply rooted hatred towards Claudius.

In the Bhagavad Gita Sri Krishna cautions Arjuna about the presence of the three *gunas* in varied degrees in all human beings and the importance of rising above the modes of nature to become *trigunatita*. Radhakrishnan asserts the malevolent nature of the *gunas* and their decisive role in human beings:

Evil is caused by the bondage to the *gunas*. It arises because the seed of life or the spirit cast into matter becomes fettered by the *gunas*. According to the preponderance of one or the other of the *gunas* the soul rises and falls (The Bhagavadgita 55-56).

Like Arjuna's vacillation, Hamlet's irresolution is caused by his innate desire to retain his conscience free from sinful action. The hero's just desire to avenge his father's death turns into an egoistic enterprise when it rises from his hatred, anger toward Claudius. Similarly Arjuna ponders over the rightness of killing the opposite force: "So it is not right that we slay our kinsmen, the sons of Dhrtarastra. Indeed, how can we be happy, O Madhava [Krsna], if we kill our own people?" (I.37).

The delay by Hamlet in the fulfillment of his revenge is caused by his anxiety on the after effects of his actions on him and his selfish motive to murder Claudius while engaged in a selfish act so that "[...] his heels may kick at heaven, / And that his soul may be as damn'd and black/ As hell, whereto it goes" (III.iii. 93-95). The first four Acts of *Hamlet* present the hero caught in a maze of moral and metaphysical doubts created by five negative character traits: ignorance, egoism, desire, fear and hatred. A detailed reading will disclose that these inappropriate behavioral features in Hamlet led to his tragic end. Hamlet's ignorance about the secrets of life after death turns him an egoist. The egoistic nature makes him consider himself as the doer of all his actions and the sufferer of their consequences. The tragic hero wants to ascertain the veracity of the ghost and doubts the righteousness of his actions due to his self-concern for salvation.

In a similar way, Arjuna's intense attachment to his gurus and relatives and his inherent hatred for the Kaurava clan prohibits him from performing a selfless and righteous duty for sustaining peace in the kingdom. Arjuna expresses his egoism caused by ignorance in the lines: "Nor do we know which for us is better, whether we conquer them or they conquer us. The sons of Dhrtarastra, whom if we

slew we should not care to live, are standing before us in battle array" (II.6).

Swami Ramdas in *Gita Sandesh* comments on the ill effects of *Moha* and egoism in Arjuna:

It is *Moha* or attachment arising from the individual sense of 'I' in relation to the body and therefrom to the bodies of those near and dear to him by the ties of blood or friendship or material obligations. This *Moha* causes the mind of man, as a result of its narrow vision, to move in a limited circle identifying itself with the interests of this circle (*Gita Sandesh* 1).

A reading of *Hamlet* will reveal the exuberance of three burning emotions — disillusionment, depression, and despair which block Hamlet from accepting his father's death and his mother's incestuous marriage. The hero is changed into a disillusioned idealist owing to the stark incongruity between appearance and reality in his domain. Hamlet's attachment to his dead father instantly dichotomized his world into two halves: firstly the world that accommodates people who loved his dead father and secondly the world encompasses the people who are against him. The hero realized that he is a lonely inhabitant in the former world since his kinsmen have deserted him for the latter. The dismal realization of reality is the cause for his lack of enthusiasm for life which gets culminated in the loss of faith in man. The initial escapist tendency of the hero is a proof for his lack of ambition for the throne of Denmark and his silent disapproval of the sudden turn of events that followed the death of king Hamlet.

The preoccupation towards oneself makes Hamlet self-retrospective by nature. The Danish prince feels fearful of sin, hatred towards the opponents and nurtures selfish desire for the attainment of personal salvation as well as eternal damnation of Claudius. Hamlet holds an inflated self-image of himself as the doer of meritorious action for his dead father and an angel of justice who wages war against the miscreants. The self-consciousness makes him consider as the doer of all actions and be fearful about the aftereffects. The princely hero

aims to avenge his father's death but simultaneously gets entangled in the fearful thoughts about the results of his action. Hamlet's concern for the veracity of the ghost and doubts regarding the righteousness of his actions rise from his self-concern for his salvation. The hero aims to avenge his father's death but his mind is simultaneously disquieted by the fearful results of his action .

Bhave comments that “[e]goism is conquered by constancy in *Sattva* ; attachment is conquered by giving up desire for results , and dedicating to the Lord even the fruits of *Sattva-Guna* ” ( *Talks on The Gita* 212). The initial four acts of the play present Hamlet's personal feelings as a bereaved son of a dead king. The hero's thoughts are self – centered and born out of his deep attachment to his father and stark hatred for his uncle and mother .Hamlet fails to respond to the plea of ghost not to tarnish his conscience in the course of action against injustice. The revenge motive in Hamlet would have gained prominence as a solemn act if he had conducted it as a sacrificial act done for purging his country from evil. But it lost its grandeur when it turned out to be a calculated enterprise specially implemented for making Claudius deprive of temporal and eternal happiness .Hamlet postpones his possible murder of Claudius in the prayer scene in order to deny Claudius the eternal bliss which was treacherously refused to king Hamlet by him. This ulterior motive of Hamlet which deflected his revenge motive originates from his inherent hatred for Claudius. He expresses his malicious desire to permit the ultimate punishment for Claudius:

HAMLET. Now might I do it pat, now a is a – praying,

And now I'll do't : and so a goes to heaven;

And so am I revenged. That would be scanned:

A villain kills my father; and for that,

I, his sole son, do this same villain send  
To heaven. (III .iii. 73- 78)

The two heroes, Hamlet and Arjuna present the predicament of a human being caught in the labyrinth of emotional distress which make them totally unfit for action. The motivating factor that drags these heroes to vengeance is the call of their duty as the custodians of their family's honour. Arjuna and Hamlet are two royal princes who are entrusted with the responsibility of retrieving the lost honour of their families as well as their lost kingdoms from their vicious kinsmen. Lord Krishna teaches *brahavidya* to his aspirant Arjuna in order to focus his attention on the presence of the three *gunas* and egoism in his nature which are the fundamental causes that deter him from salvation. The predominance of *rajo guna* in Arjuna and Hamlet make them consider their responsibility as a gargantuan task which would cause immense loss in their lives . Both the heroes were motivated by their personal desires and attachments as they are swayed by the *rajo guna*. The heroes have not been men of equanimity and they were easily moved by the “pairs of opposites” which are detrimental for a *trigunatita*. in order to make them perform their acts as an obligatory and selfless service for their countrymen.

In the final Act of *Hamlet* and in the tenth chapter of *The Bhagavadgita* the two heroes reveal signs of *sattva guna* as they get free from the shackles of attachment, irresolution, egoism in them. The dawn of the spirit of discernment is vital to achieve enlightenment in a man According to Sri Krishna a being's understanding can be influenced by the *gunas* :

The understanding which shows action and non-action, what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what binds and what frees the soul (that understanding), O Partha (Arjuna ), is of the nature of “goodness”. That by which one knows in a mistaken way the right and wrong , what ought to be done and what ought not to be done – that understanding, O Partha ( Arjuna ) is of the nature of “ passion.” That which enveloped in darkness as right what is wrong and sees all things in a perverted way (con- trary to the truth ),

that understanding, O Partha (Arjuna) , is of the nature of “dullness” ( XVIII .30 -32 ).

Aurobindo in *The Message of Gita* states that one must attain perfect equality in the soul , mind and heart and sustain oneness with all beings, their thoughts , expressions and experiences in order to attain a divine consciousness and to perform a divine action free from attachment (*The Message* 48 – 49 ) . Sri Krishna advocates the necessity of performing the right action, selfless and free from the *gunas* , selfish desire and hatred in order to attain freedom from the cycle of births and deaths .

In the third chapter termed *Karma Yoga*, Sri Krishna inculcates Arjuna the cardinal methods to perform one’s duty in the name of God Almighty without any regard for reward. According to the teachings of the *Bhagavad Gita* every human act should be performed in a spirit of total disinterestedness by being free from all delusions caused by the three *gunas* and egoism . In the following lines Krishna stresses the importance of selfless action: “Resigning all thy works to Me, with thy consciousness fixed in the Self, being free from desire and egoism , fight delivered from thy fever .II. . 30)

Hamlet’s contemplation can be explained in the light of the Gita philosophy .In the beginning of the play *Hamlet* expressed the qualities of *rajo guna* such as doubt, anger, attachment, vacillation in his activities and attitudes towards his opponents. Initially various behavioral patterns of *tamoguna* such as melancholy, inertia was also evident. But in the final Act his self is liberated from the barriers of the three *gunas* .The predicament of Hamlet is caused by his obsession with morality and self-consciousness which constantly remind him about the righteousness of his actions in life. Hamlet’s desire to lead a *sattvic* life arises from the presence of *sattva guna* in him. The mental state of Hamlet is similar to the state of Arjuna in the battlefield. The heroes are aware of their inability to do their duty in spite of all the necessary reasons for a rightful act. Hamlet’s egoistic

thoughts, fears, hatred, and anxiety hindered him from performing the right action with the right attitude .Arjuna’s ignorance of the metaphysical life of man is the predominant reason for his dilemma in the battlefield.

The initial four Acts of the play *Hamlet* present Hamlet as a highly egoistic man who focuses his attention entirely on the possible consequences of his revengeful action on his life. The hero’s sole concern to kill his father’s murderer is triggered by his inner hatred and anger toward Claudius and the intense attachment to his dead father. The prince fails to consider the murder of Claudius as a therapeutic treatment administered to save Denmark and his people. The hero could not accept himself as an instrument ordained by the king Hamlet to avenge his death for the wellbeing of Denmark. The ulterior motive of Hamlet is to deny Claudius of his boon of eternal life which was treacherously refused to his father by him. The hatred which culminated in his revenge motive is evident in his inner desire to permit the ultimate punishment for Claudius. Arjuna also experiences an identical spiritual tension which detaches him from social obligations and makes him preoccupied with awareness about himself as an individual. Hamlet would have succeeded in his mission if he had undertaken his revenge as a crusade against the unlawful heir to the Danish throne. Personal vendetta in Hamlet for Claudius tainted the clarity of his otherwise just cause which should have performed with a sense of detachment.

A parallelism is found in the initial inability of the heroes to be passive and detached in one’s action. Arjuna in the first chapter of the *Gita* decides to be an inactive warrior in the battle field in order to safeguard him from committing a sinful act against his brothers. He got struck by grief by his attachment to his relatives and forgot his purpose: “How shall I strike Bhishma and Drona who are worthy of worship, O Madhusudana (Krsna) , with arrows in battle O Slayer of foes ( Krsna ) ? (II.4). Then Krishna reminds him : “ But if thou doest not this lawful battle , then thou wilt fail thy duty and glory and will incur sin ” ( II..33). The valiant

warrior forgot the ultimate goal of his life and became a victim of mundane and transitory relationships. Radhakrishnan in his interpretation on Gita states that “when the struggle between right and wrong is on, he who abstains from it out of false sentimentality, weakness or cowardice would be committing a sin” (*The Bhagavadgita* 113) .

The two heroes, Arjuna and Hamlet belong to two different cultural backgrounds and periods but their dilemma which arise out of their life situations appear to be similar. The heroes are confronted by a fundamental issue involving their personal, family and social spheres. The contemplative and righteous nature do not equip them due to the presence of *gunas* which obstructed them from fulfilling their responsibility as a *trigunatita* . The heroes prove that the egocentric misconception and ignorance were part and parcel of their lives until they decide to break off their shells of *gunas*.

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# Hausa Migrant Settlers and their Involvement in the Trade and Service Sectors of Ado-ekiti, Southwest Nigeria

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## ABSTRACT

This study examined the role of Hausa migrant settlers in the trade and service sectors of the economy of Ado-Ekiti, Southwest Nigeria. It traced the migration of Hausa from northern Nigeria into Ekitiland in general and Ado-Ekiti in particular in the late 19<sup>th</sup> Century. Data for the study were obtained from primary and secondary sources. Primary sources included archival materials obtained from the National Archives, Ibadan, oral interviews with Hausa migrant settlers and some Ado-Ekiti indigenes and residents, as well as group discussion method. These were complemented by secondary data sourced from journal articles, textbooks, newspapers and magazines and other relevant materials including theses, dissertations, and government gazettes. Information obtained was subjected to qualitative analysis. Findings showed that the Hausa community are fully integrated into Ado Ekiti society at large and have harmonious co-existence with their host community. It noted further that the Hausa are deeply involved in the informal economic sector of Ado-Ekiti, particularly in trade and services. The study concluded that Hausa migration into Ado-Ekiti has been mutually beneficial to both the host and migrant communities. While the Hausa community has been able to generate money for survival and capital for trade, as an escape root out of poverty; the Ado-Ekiti community has been able to access needed services and goods for good living. This trend of mutually-symbiotic relations should continue for the promotion of national integration in Nigeria.

*Keywords:* ado ekiti, hausa, informal economy, intergroup relations, migration, trade.

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# Hausa Migrant Settlers and their Involvement in the Trade and Service Sectors of Ado-ekiti, Southwest Nigeria

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## I. INTRODUCTION

Since the coming of Hausa people from Northern Nigeria to Ado-Ekiti in the late 19<sup>th</sup> Century, there has been a very harmonious relationship between them and their hosts. The reasons for this are not farfetched. Ajayi and Oyewale<sup>1</sup> suggest that Ado-Ekiti had, and still has, a very liberal socio-political system that was highly receptive of immigrant communities. They noted further that the customs and traditions of Ado-Ekiti allowed immigrant elements to mix with indigenous citizens for “socio-political and economic interactions”<sup>2</sup>. This culture of hospitality and warm reception of foreign elements has continued till date. For instance, a vigilant observer of the population mix in Ado-Ekiti will agree that the city is home to various immigrant elements like Ebira, Igbo, Fulani, Igede, Tiv, and many other non-Ekiti Yoruba peoples. Incidentally, while inter-ethnic relations have been reported to be

<sup>1</sup> See A.T. Ajayi and P.O. Oyewale, “Socio-economic Impacts of Settlers in Ado-Ekiti” *International Journal of History and Cultural Studies (IJHCS)*, Vol. 3, Issue 2, 2017, p. 19.

<sup>2</sup> Ibid.

volatile in most parts of the country, the case of Ado- Ekiti/ Hausa relations has been significantly different. Relations have been largely peaceful except for pockets of disagreements and conflicts in 2012 and 2015 when former Governor Ayodele Fayose officially enforced the relocation of the Hausa people from Atikankan, near Irona to Sasa area, along Ikere road, Ado-Ekiti. The relocation was initially approved by the Engr. Segun Oni's administration in 2008. The relocation of Hausa migrants to Sasa has since proved to be a blessing to the economic and socio-cultural activities of Hausa migrants in Ado Ekiti due to the large expanse of land which has aided expansion of Hausa business ventures in the town.

Generally speaking, the Hausa are a Sahelian people chiefly located in the West African region of Northern Nigeria and Southeastern part of Niger Republic. There are also significant numbers found in some other African countries such as Sudan, Cameroon, Ghana, Cote d'Ivoire, and Chad and smaller communities scattered throughout West Africa and on the traditional Hajj route across the Sahara Desert and Sahel.<sup>3</sup> However, the focus of this work is on the Hausa people from northern Nigeria, with particular reference to their debut and economic activities in Ado-Ekiti over the years.

## II. STATEMENT OF THE PROBLEM

The Hausa of Northern Nigeria are the largest ethnic group in Nigeria. With an estimated population of 67million as at 2018, the Hausa make up about 25 percent of the population of Nigeria<sup>4</sup>. As a relatively migrant stock, a sizeable number of the population may be found in Ado-Ekiti. They live in peace in Sabo area of the town with their host community.

The Hausa are predominantly engaged in agriculture involving crop production and animal husbandry. Apart from agriculture, they are

mostly engaged in petty trade. Their wares include every known consumable in the neighbourhood of their residence. It is essential to note that the Hausa are also very popular for their involvement in long distance trade since some centuries ago and have produced many successful long distance traders in the history of West Africa. For instance, Abdulkarim U. Dan-Asabe<sup>5</sup>, Lovejoy<sup>6</sup> and Price<sup>7</sup>, cited in Aremu<sup>8</sup>, report that Alhaji Alhassan Dantata (1877 – 1955) was regarded as the wealthiest man in West Africa at the time of his death as a result of his involvement in the kolanut trade between Kano in Northern Nigeria and the Akan people of the Ashanti region of Ghana in the pre-colonial period. Other notable kolanut traders from Hausaland then included Umaru Sharubutu Koki and Maikano Agogo, all of whom, together with Dantata, invested a substantial proportion of their business profits in the Bank of British West Africa when its branch was opened at Kano in 1929<sup>9</sup>. Hausa also have a reputation of producing many large commercial centers in sub-saharan Africa such as Kano, Sokoto, Zaria, Kaduna and Katsina<sup>10</sup>. But apart from agriculture and trade, Hausa people in Ado-Ekiti are notable service providers in the informal sector of Ado economy. This is why this research examined the factors that motivated Hausa migration to Ado-Ekiti; their contributions to the development of the informal economic sector with particular reference to trade and services in the town as well as the impact of Hausa activities in the sector on both the immigrant and host communities. This is expected to fill the gap of dearth of information

<sup>5</sup> See Abdulkarim U. Dan-Asabe, "Biography of select Kano Merchants, 1853-1955", *FALS Journal of Humanities*, Vol. 1, No.2, 2000, Archived from the original on 6 – 12 – 2010 at <http://web.archive.org/web/20070903072846> and [http://www.kanostate.net/supportfiles/Biography\\_of\\_Select\\_kano\\_merchants.htm](http://www.kanostate.net/supportfiles/Biography_of_Select_kano_merchants.htm).

<sup>6</sup> See P.E. Lovejoy, *Caravans of Kola: The Hausa Kola Trade, 1700-1900*. Zaria: Ahmadu Bello University Press, 1980, p.16.

<sup>7</sup> J.H. Price, "Alhaji Alhassan Dantata, An Appreciation", *West Africa*. Archived from the original on 15-11-2010 at <http://www.webcitation.org/5uGLnsafra>.

<sup>8</sup> J.O. Aremu, "Nigeria-Ghana Diplomatic Relations, 1960-1999". Unpublished Ph.D Thesis, Ekiti State University, Ado-Ekiti, 2013, pp. 34-35.

<sup>9</sup> J.H Price, "Alhaji Alhassan Dantata, An Appreciation.

<sup>10</sup> Ibid., p.35.

<sup>3</sup> M.G., Smith, "The Hausa system of social status". *Journal of international African institute*, vol 29, no. 3, 1959, pp.239.

<sup>4</sup> See "Largest Ethnic Groups in Nigeria". @<https://www.worldatlas.com> (accessed on 13 April, 2019).

and published research works on the subject of Hausa activities in Ado-Ekiti during the period of study.

### III. GEOGRAPHICAL LOCATION OF ADO-EKITI

Ado-Ekiti is the capital city of Ekiti State; one of the six states in the Southwest geopolitical zone of Nigeria's thirty-six states federation. It would be recalled that Ekiti State came into being on 1 October 1996 during the regime of late General Sani Abacha. It was carved out of the old Ondo State. Ado-Ekiti, which also doubles as the headquarters of Ado-Ekiti Local Government Area, is located between latitudes  $7^{\circ} 3'$  and  $7^{\circ} 49'$  north of the equator and longitudes  $5^{\circ} 7'$  and  $5^{\circ} 7'$  East of the Greenwich Meridian<sup>11</sup>. It is bounded in the north by Ido-Osi and Oye Local Government Areas, in the West by Ijero and Ekiti West Local Government Areas and in the South by Ekiti South West Local Government Area. The temperature of the area is almost uniform throughout the year, with very little deviation from the mean annual temperature of 27°C. February and March are the hottest with 28°C and 29°C respectively, while June with temperature of 25°C is the coolest. Rainfall is highly seasonal with well marked wet and dry seasons. The wet season lasts from April to October, with a break in August<sup>12</sup>.

### IV. HAUSA MIGRATIONS INTO ADO-EKITI: THE MOTIVATING FACTORS

The history of Hausa migrants in Ekiti revealed that the first set of Hausa settlers migrated from *Pategi* via Ilorin to Otun Ekiti in the 18<sup>th</sup> and Ayede Ekiti in the 19<sup>th</sup> century during the Kiriji war before their inward migration to Ado Ekiti<sup>13</sup>.

Ado Ekiti<sup>13</sup>. Majority of the Hausa migrants came into Ekiti land as slaves, especially, during the 19<sup>th</sup> century Yoruba wars. Most of the slaves were part of the *Afonja* team at Ilorin. Some of the Hausa migrants also came to seek jobs as casual labourers, night guards and so on. Most of them were self-employed before they dispersed. In addition, the fact that the northern atmosphere was no more conducive as a result of the jihad made some of the Hausa peasants to move from the north to Ekiti communities<sup>14</sup>.

It is clearly evident that the Hausa migrants in Ado Ekiti live in *Sabo* and kept their norms and socio-cultural life, yet, the relationship was symbiotic. This invariably led to the adoption of some cultural traits of Ado Ekiti people. The process of Hausa migrants' integration into Ado Ekiti was gradual. They were involved in cattle trade and other components of agricultural rural economy.

Meanwhile, the Sokoto Jihad of 1804-1810 served as a watershed in the process of integration of the Hausa migrants in Yoruba land<sup>15</sup>. The first set of Hausa settlers in Ado district came purposely to transact business and to propagate Islamic religion. It was evident that during the reign of Oba Atewogboye (1836-1886), the first Muslim Ewi of Ado; people had already accommodated the Hausas, and they embraced the Islamic religion. Most of the children and grandchildren of those that accepted the Islamic religion when the Hausa Muslims first came are still Muslims up till date. Moreover, the acceptance of the Hausa religion (Islam) shows that Ekiti people were very

<sup>11</sup> Population Compendium, Ekiti State of Nigeria. "Population Projection by Towns and Villages 2000-2005", Population Report Published by the Department of Population Activities, Cabinet and Special Service, Ekiti State Governor's Office, Ado-Ekiti, 2006.

<sup>12</sup> O.O. Awosusi and A.S. Jegede, "Challenges of Sustainability and Urban Development: A Case of Ado-Ekiti, Ekiti State, Nigeria". *International Education Research*, Volume 1, Issue 1, 2013, pp. 22-29.

<sup>13</sup> Oral interview with Mallam Adamu, A Hausa Community leader, Trader, 52, Location: Ado Ekiti. May 29, 2014.

<sup>14</sup> Oral Interview with Professor A. Tijani, a Professor of Economic and Social History at Ladoké Akintola University, Department of General Studies. March 24, 2015.

<sup>15</sup> I.O. Albert, "Urban Migrant Settlements in Nigeria: A Historical Comparison of the Sabon-Geris Kano and Ibadan, 1893-1991". Ph.D. Thesis, University of Ibadan, Ibadan. 1994. p.77. See also NAI-Oyo Prof.1/592: Hausa Settlement in Ibadan.

<sup>16</sup> Oral evidence from Alhaji Kureje, Hausa Leader, Sabo Community, Ado Ekiti, October 15, 2015

The geographical location of Ado Ekiti, which favoured the Hausa/Fulani traditional cattle herders because of its abundant green pastures, was another important factor that motivated the migration of Hausas to Ado Ekiti. The Hausa cattle rearers settled in Erifun where they were able to get enough grass land to graze their cattle.<sup>17</sup> Some of them also lodged around Irasa and the vast area of land now opposite Ekiti State University, Ado Ekiti at the initial stage of their coming.

Religious factor also accounted for the migration of Hausa to Ado Ekiti. It would be recalled that the 1804 Jihad of Usman Dan Fodio was aimed at reforming Islam in Northern Nigeria and to rouse the allegedly oppressed and degraded Fulani peasantry against their Hausa overlords and 'exploiters'. The success of the jihad and the eventually replacement of the Hausa oligarchy by the Fulani aristocracy made most Hausa to flee their home states.<sup>18</sup> Some of the Hausa emigrants eventually came to Ekitiland enroute Ilorin<sup>19</sup>. The Hausa community in Ado Ekiti originated as a necessity for maintaining trading posts. Hausa men developed as specialized dealers in cattle which was abundant in Northern Nigeria but very difficult to breed in Ekiti. The need for cattle among Ekiti people and kola among Hausa people eventually created an avenue for trade relations. For the maintenance of peace and harmony among the host and the migrants, coupled with the need to maintain their identity, separate quarters were allocated to them in their communities named Sabo Quarters where they decided to settle. Sabo is a small geographical area where Hausa migrants live to create a distinctive socio-political quarter to foster their cultural heritage and economic interests in the midst of a different ethnic group, while at the same time

owing some informal contractual obligations to the host communities. At about 19<sup>th</sup> Century, a stream of Hausa migrants began to settle in major communities in Ekiti land, as a result of their desire to embrace their traditional customs and their "different" norms; they preferred to own their space in foreign towns under the ruler ship of a *Sarkin Hausawa*.<sup>20</sup>

Meanwhile, the first set of Hausa migrants in Ado Ekiti were said to have been accommodated by the Ewi of Ado Ekiti before the establishment of Sabongari. The migrants later moved to Oja Oba (Sabo Ijoka) to a place called "Shagokinfi", a place where dried fish is sold inside Oja Oba market. Some of the migrants then resided at Igbeyin Street at the back of Chief Aruwa's house. Late Sarkin Adamu came with Hausa labourers from the north to work for him in making local sponge, (*Kankan Ibile*). Land was allocated to him around Isato, near Ijigbo roundabout. The land was given to Late Adamu for commercial purposes. The making of local sponge began on the land which later changed the name of the area to "Atikankan" in Ado Ekiti till today. The trade in local sponge was so pronounced that Yoruba traders in Ado Ekiti and other neighbouring communities in Ekiti patronized him.

## V. ELEMENTS OF HAUSA ENGAGEMENTS IN THE TRADE AND SERVICE SECTORS OF ADO-EKITI CONOMY

Hausas are variously engaged in the informal economic sector of Ado-Ekiti. In this section, we attempt a general discussion of the elements of involvement of Hausa people in trade and service sectors of Ado economy.

<sup>17</sup> Ibid.

<sup>18</sup> J. F.A. Ajayi and Robert Smith, *Yoruba Warfare in the Nineteenth Century*. Cambridge: University Press, 1964. pp.6-7.

<sup>19</sup>J.O. Aremu, "The Fulani Jihad and Its Implication for National Integration and Development in Nigeria", *African Research Review*, 2011, 5, (22), 1-12.

<sup>20</sup>Oral Evidence from Chief Aladesanmi, Palace historian, Ado Ekiti, January 29, 2015.

## 5.1 Trade and Marketing Sector

### i. Kolanut and Cattle Trade

The impact of Hausa migrants in Ado Ekiti is mostly felt in the trades and services sectors. The main trade items in the Hausa communities in Ado-Ekiti, like in other Yoruba towns, were cattle and Kolanut. The trade in cattle and Kolanut involved a long chain of sellers, dealers, cattle drovers, commissioned agents and other intermediaries, many of whom were either Hausa or Yoruba. It has been noted that there is a low level of literacy level among Hausa settlers. This has exacerbated the language barrier between the Hausa cattle sellers and kola sellers on one hand and the Yoruba cattle buyers and kola sellers on the other at the initial stage of their interactions. The communication problem has greatly reduced today as most Yorubas now speak Hausa, even Fulfude languages; just as Hausas now speak Yoruba.

The trade conditions and situations as they affected the cattle and Kolanut trades in most Yoruba towns required a great deal of togetherness or the spirit of '*Hausa-ness*' that must be emphasized by the Hausa landlords. This was essential in order to gain the trust of the northern cattle dealers who would entrust their goods and money only in the hands of his kinsmen in a 'strange land, who live seemingly in a stable and organized Hausa community. There were needs for smooth trade transaction in an atmosphere of trust, especially where credit facilities were required. The cattle sellers sold on credit to Yoruba butchers and there were no documents signed, also there were no bank services or official civil courts to intervene in the business.

Similarly, pounds of kola were collected annually by Hausa brokers from various Kolanuts producing areas in Yorubaland, prominent among which is Ado Ekiti. The Kolanut stocks were sent to the north through chains of intermediaries. This also involved credit arrangements in many of its stages of exchange. Hence, dealers of cattle and buyers of Kolanut needed to rely upon their

'brother' Hausa landlords, who provided the necessary trade security for the dealers. The intermediaries' role in the cattle and Kolanut trades were played by the various agents, most of whom were dealers themselves and doubled as trade agents. They mediate between the dealers from the North and from the South. They were given a special commission known as '*Laada*' in Hausa language. The Hausa Sabo business landlords usually had many commissioned agents known as, *Yau Kwamisho*, who directed the general affairs of the agency. They are, however, held responsible for the outcome of the conduct of their clients. The commissioned agents get their special fees as commission from the sellers of either Kolanut or cattle.<sup>21</sup>

The landlord acted as buyer for the Kolanut dealers from the North. The dealers offered money through other dealers to their business landlords who were entrusted with the purchase, packaging and transportation of the goods to the north. When they returned to the quarters, they supervised the packaging and assisted him [small scale dealer] in dispatching the goods to the North or sometimes accompany him. The Kolanut landlords also provided packaging services. They employed skilled workers to pack the nuts in baskets, covered with special leaves and tied with ropes that were either bought from the Hausa rope makers in the Sabo communities in Yorubaland or brought from the North. Different Hausa people served as porters of the nuts to and from the suppliers' houses to the lorry for transportation to the north. The business landlords employed the services of the transport agents who arranged for lorries that carried the goods. These transport agents were also Hausa residents of Sabo quarters. Some of these goods were sent by rail in railway towns such as Osogbo, Ibadan, Agege, Abeokuta and Sagamu. However, in the case of Ado-Ekiti, the Kolanut were transported by lorries. The commissioned agents negotiated business and mediated between the drivers and the dealers. He also had a team of

<sup>21</sup>B.A. Agiri, "The Yoruba and the Pre-Colonial Kola Trade", *JHSN* No.12, vol.3, July, 1975. p.12.

clients in his service and he was paid by the drivers for his activities. He was responsible for the accommodation of lorry drivers as well as passengers in transit.<sup>22</sup>

In the cattle business, the cattle dealers entrusted the sales of their herds to the landlords, with whom they also resided. The landlords served as commissioned agents, but the dealers always accompanied them to the cattle markets where the cattle were sold. Dealers could not sell directly to the Yoruba butchers because cattle were usually sold on credit. This was where the landlord, who had known the intricacies of trade and customs of the Ado-Ekiti people became relevant. Such landlords served as sorts of guarantor to the dealers. The landlords had clerks who helped as errand boys to collect such money from the butchers. The money was kept by him until the dealer was ready to go up to the North for fresh consignment. The landlords' income came from the commission he received from the cattle buyers. The landlords' commission was not fixed, he rather fixes his own commission which he deducted in bulk from the amount sent to him.<sup>23</sup> However, leniency was usually applied in doing this. This was done in order to retain the confidence of his dealers. In both kola and cattle trades, the landlords venture into buying and selling with their own capital. Some of them sent their clients to the north to act as their own agents, buying cattle and sending them down south to such landlords. At times, some landlords buy cattle where it is less costly in the northern parts of Yoruba towns for sale in Ado-Ekiti. However, there were checks to landlords' double dealing as well as the landlords and dealers at the same time. Agents that were stationed in the north may defraud or escape with the capital sent to them for the purchase of the cattle. Also, dealers would not be enthusiastic to entrust their money to such landlords for fear that they may use their own money to run his own trade.<sup>24</sup>

<sup>22</sup> Oral Interview with Alhaji Garuba, Chairman, Cattle Sellers Association, Sabongari, Ado-Ekiti. April 14, 2017.

<sup>23</sup> Ibid.

<sup>24</sup> Oral Interview with Alhaji Mustapha, 61, Sabongari, Trader, April 18, 2017.

Similarly, in the Kolanut business, the Kolanut landlords often acted as dealers. They {the landlords} bought the goods from their dealers as well as their own personal productions and sent them together to their dealers in the north for sale. This reciprocal trust helped to gain the confidence of their dealers in the north. As in the cattle trade, such landlords that doubled as landlords and dealers were not pleasing to the dealers. This was because both dealers and landlords were usually engaged in mutual suspicion and unhealthy competition for profits.

The impact of the Hausa settlers on the Kolanut trade in Ado Ekiti remains important in the area of consumption and marketing of kolanut. The presence of Hausa community has really increased the demand for Kolanut, thereby increasing its cost. The Hausa kolanut traders and their Yoruba counterparts transport Kolanut to the north far more than any other item from Ado Ekiti from which income is generated for both the Hausa and Yoruba traders. Trade in goods like orange, carrot, lettuce, green pepper, water melon, garbage, plantain and so on is also enhanced with the coming of the Hausa traders to Ado Ekiti. These have provided employment for many people. The Yoruba women [*Alajapa*] do export orange, plantain and Kolanut to the north in exchange for tomatoes, onions and pepper. These Yoruba traders usually make use of many agents on their business trip.<sup>25</sup>

Furthermore, it is pertinent to note here that, most of the Hausa migrants came to Ado-Ekiti with herds of cattle. The most important factor behind their coming to Ado Ekiti was informed by the greener pasture for their cattle which was available in abundance in Ado-Ekiti. The first sign of recognition shown the Hausa in Ado-Ekiti was when the *Ewi* of Ado allocated a piece of land to them somewhere around old Oja-Oba as *Iso-onimalu* (cattle rearers market). This was later extended to where they are today which is a separate quarters named Sabon- Gari . Sabo Gari

<sup>25</sup> Oral Interview with Yekini Olawale, 54, Trader, Sasa Market, April 19, 2017.

as it is well known is exclusively meant for the Hausa settlers in Ado Ekiti.

At this juncture, it is important to highlight the multifarious economic importance of cattle to the society. The most common use has remained the production of beef. After breeding the cattle to maturity age, the herdsmen sell some to the people either for daily consumption or for special occasions. Until 2003, the cattle were killed in the numerous abattoirs scattered across the nooks and crannies of the town. However, Ado-Ekiti now has a central abattoir which is located beside Radio Nigeria, along Ekiti State University road, Ado Ekiti, from where the beef is distributed all over Ado-Ekiti and the neighbouring communities.<sup>26</sup> Meanwhile, it was observed that the presence of Hausa cattle herdsmen in Ado-Ekiti has helped the Ado Ekiti people to get cattle at relatively cheaper prices for their ceremonies because they buy them directly from the Hausa herdsmen without the involvement of middlemen.

Another important use of cattle is in *Suya* meat production. *Suya* is a kind of meat roasted with pepper and other ingredients. It is mostly done at night at restaurants and hotels, roundabouts, bus-stops, motor parks and some popular junctions. However, the Hausa people have made the secret behind *Suya* making a secret to themselves. That is why it is very rare to find a Yoruba man or any other tribes making *Suya* in Ado-Ekiti.

Apart from *Suyamaking*, the Hausa migrant settlers in Ado Ekiti also made another special and delicious meat called *kilichi*. *Kilichi* is a special part of cow sliced into very thin layers. After adding ingredients like pepper, magi, and salt; it was dried in the sun and ready for consumption. That is why people call it dried *suya*. We can see many Hausa children selling *kilichi* at various bus stops and motor parks in Ado-Ekiti. One amazing aspect of *kilichi* is that it

can be preserved for many days, weeks or months without losing its taste.<sup>27</sup>

*Ponmo* (cow skin) and *Tinko* are another set of products made from cattle. *Ponmo* is produced from the skin and *Tinko* is a specially processed meat. The most important thing about *Tinko* is that it can be preserved for months without losing its delicious taste. *Ponmo* can be used as meat in stew and can be used to make pepper-soup. *Tinko* can also be used to make stew and can be kept for months before use. *Ponmo* and *Tinko* are believed to be affordable to low income earners; therefore, they provide succour to the poor. *Ponmo* and *Tinko* have since become very important meat in Ado-Ekiti.<sup>28</sup>

*Wara* (processed solid cow milk) is another common product obtained from cattle. Its production and marketing are usually handled by Hausa women. *Wara* is believed to be a very rich natural product that is very nutritious for the body. The Hausa women also produced a natural milk product called *Fura de Nunu*. It is nutritious than the processed milk. Hausa women are the main producers of *Wara* and *Fura de Nunu*. They are seen selling it at various bus stops and motor parks, schools, post office and various markets in Ado-Ekiti.<sup>29</sup>

## ii. *Leather Products*

It was observed that some Hausa sell leather products which include belts, slippers, purse, bags etc. The leather materials are brought from the north to Ado-Ekiti in different sizes, colours and shapes. The high quality, distinctive looks, durability and affordability of the Hausa leather products have endeared them to the hearts of Yoruba buyers.

<sup>27</sup> Ibid.

<sup>28</sup> Oral interview with Abdul Yunos, 41, SuyaSeller, Atikankan, AdoEkiti, April 21,2017.

<sup>29</sup> Personal Interview with Fatimah Oseni,38+, Fura de Nunu Seller, Erifun, Ado Ekiti, April 25,2017.

<sup>26</sup> Oral evidence from Ibraheem Muhammed, Suya Seller, Atikankan, AdoEkiti, April 21,2017.

### iii. *General Sales/Merchandise*

Another area to note in studying the impacts of the Hausa migrants in Ado Ekiti is general sales. There are some groups of Hausa traders who sell whatever comes their way such as wall clock, umbrella, transistor radio, sunglasses, wristwatch and different kinds of other useful items. We could find Hausa traders selling these general items in shops at Oja Oba market near Sabongari in Ado Ekiti while some hawk their wares on wheelbarrows and moved from one area of the town to another. Through these general sales, the Hausa traders have increased the availability of the above products over the years, thereby forcing the price level to come down. Most of these wheelbarrow markets are usually cheaper, therefore having positive impacts on the low income earners in Ado-Ekiti. The wheelbarrow business also brought the market directly to the door steps of their customers.<sup>30</sup>

### iv. *Sales of Islamic Materials*

Some Hausa traders in Ado-Ekiti also specialize in the distribution of different Islamic paraphernalia such as Prayer mat, *Tesibyu* (rosary), Quran cover, Islamic decorations. These items are usually brought from the north like most of the other Hausa goods, particularly from Kano and Kaduna. The traders can be seen at the various mosques in Ado-Ekiti displaying their goods every Friday. They also make use of markets and social functions to sell their goods. The availability of these Muslim items has been of great advantage to the Yoruba Muslims in Ado-Ekiti and the other towns in Ekiti State.

## 5.2 *The Service Sector*

### i. *Bureau-de-Change*

An important economic activity that has remained the exclusive preserve of Hausa people in Ado-Ekiti is the “bureau-de-change”. Hausa are engaged in buying and selling of foreign currencies ranging from the Saudi Riyadh, the German Dutch Mark, the Japanese Yen, the

French Francs, the French West African CFA, the British Pound Sterling to the American Dollar. Though most of this Bureau-de-Change are illegal outfits, their owners and operators are able to sustain their business because they buy the foreign currencies from sellers at higher rates than the formal commercial houses and sell to their buyers. There is competition in this business as many of the Hausa bureau-de-change vendors solicit for clients openly. Their customers include tourists, businessmen and academics, among others. It is important to state that the presence of these Hausa bureau-de-change vendors has led to the enhancement of businesses. Many people can easily convert dollars or pounds sterling to Naira or vice versa without the formalities of the commercial houses. Most tourists and foreign visitors patronize these vendors regularly. The reason for this is that it saves time and it is easier to transact business with the vendors. It has indeed contributed immensely to the liberalisation of the exchange system. One vital point to be added is that these Hausa bureau de change vendors have proven to be very reliable. According to some of their customers interviewed under conditions of anonymity, the vendors sell only authentic foreign currencies. This has increased the credibility and reliability of these outlets among their customers.

### ii. *Sales of Gold*

It was observed that some of these bureau-de-change vendors and different groups of Hausa people also engage in buying and selling of gold. They buy new or old gold chains, bangles, earrings etc. Some of them also buy and sell iron rods, or used iron. Most of these are probably taken back to some of the northern towns where they are remoulded into other tools. The buying of used irons in Ado-Ekiti helps people to get rid of the various iron rods that have constituted dirtiness to the Ado-Ekiti environment.

### iii. *Hausa Diggers*

It is important to begin here by stating that the coming of the Hausa migrants to Ado Ekiti has led to the increase in the population of the town,

<sup>30</sup> Oral Interview with Mallam Ibraheem Rasheed, 52, Islamic Scholar, Central Mosque, Ado-Ekiti, April 16, 2017.

which has brought a huge increase to the provision of labour in Ado Ekiti and its environs. The introduction of Western education and white collar jobs to Nigeria was greatly accepted in Yorubaland more than any part of the country at the early period. The Hausa migrants are, however, mostly illiterate with no specific academic skill; they are, however, ready to do any menial job to make ends meet. The Hausa migrants in Ado-Ekiti, therefore, became known for strength-demanding jobs like digging of well, pit latrine and soak- away.

These works are only meant for those who have strength, and the Hausa people were not found wanting in this regard. They have been the only commercial diggers in Ado-Ekiti for ages. This effort helped to promote water supplies and thereby increased the provision of drinkable water, especially where the majority of the population make use of well water. It has also increased agricultural production as, most of the vegetable garden owners make use of the well during dry season to maintain their farms. Also, poultry operators and livestock farmers have equally benefitted from the provision of wells in the community.

The availability of pit latrine greatly enhances the healthy life of the people of Ado –Ekiti. In the pre-colonial period, Ado-Ekiti people mostly made use of bush as their toilets, and when the pit latrine was introduced, it has helped to significantly reduce human wastes prone diseases. Currently, for those families who could not afford the modern water system toilets, the pit latrine has provided succour to them. Another advantage of pit latrine worthy of note is that two or more houses can share and maintain only one toilet. The Hausa diggers are also useful for digging other outlets like soak- away, waterways and waste outlets. This has been helpful in managing drainage system in the town of Ado-Ekiti.<sup>31</sup>

<sup>31</sup>Interview with Muhammed Sanni, 35, Labourer, Isato, Ado Ekiti. March 24,2017.

#### iv. *Hausa Axe men*

Another interesting area where the impacts of the Hausa migrants could be noticed in Ado Ekiti is splitting and breaking of planks and wood. This remains the first kind of job that new Hausa migrants do when they arrive in Ado-Ekiti. It is common, therefore, to see them going round the town with axes, looking for who will engage them. These Hausa men rendered their services to restaurants and food joints in Ado-Ekiti by helping them to split big planks to firewood for their daily cooking. Their services are also engaged by commercial firewood sellers at Irona and Textile areas of the town. They also provide their services to housewives, especially before kerosene stove and gas cookers became prominent or whenever there is increase in the price of kerosene and gas. The Hausa axe men usually have more to do at the saw-mill where they split planks into smaller portions. Apart from splitting the woods, they also help in loading the wood into Lorries at sawmills.

The impact of Hausa migrants in Ado Ekiti could also be noticed in the area of making local sponge also known as “*Kankan*” in large quantity. Sarkin Adamu is credited with the innovation of the local sponge in Ado Ekiti which later changed the place of production to ‘Atikankan’. The impacts of the local sponge could be felt among the host community from time immemorial.

#### v. *Fashion Designing*

The post office area and king’s market (*Oja-Oba*) are two of the areas in Ado-Ekiti where Hausa tailors that sew clothes of different styles could be found. One thing that may surprise first comers to *Oja-Oba* about the tailors is that most of them are northerners. The Hausa tailors make various Hausa dresses in varying styles for their customers who are mostly Ado Ekiti people. The most common of these dresses are *Babarigas* and *caftan* with fine embroideries. Without prejudice to the tailoring expertise of Yoruba tailors, only an insignificant number of them is well grounded in the art of embroidery. This explains why a large number of tailors patronised the Hausa people

from far and near for their embroidery designs. According to Mallam Suleiman Ismaila, an embroider at *Oja-Oba* in Ado-Ekiti, he was trained as an embroider as well as a tailor. However, due to the number of dresses he received on a daily basis for embroidery, he has forgone tailoring for the embroidery business.<sup>32</sup>

It is common nowadays to see some young Yoruba people learning the art of embroidery design. Some Yoruba tailors are also learning embroidery. For these reasons, the Hausa people have brought improvement to the fashion culture in Ado-Ekiti. The young school leavers are also learning tailoring especially embroidery design from the Hausa embroiders. The increase in the number of the available tailors has paved way for healthy competition which may have positive result on the people of Ado Ekiti and its environs. The Hausa embroiders brought about new designs and exchange of knowledge and ideas about tailoring and embroidery which have greatly led to better performance in the fashion industry. Mention must also be made, however, of some itinerant Hausa tailors who do not have shops but parade the streets of Ado-Ekiti looking for customers, though most of their services are only to sew tattered clothes.<sup>33</sup>

#### vi. *Shoe making and repairs*

The Hausa also serve as shoemakers and shoe repairers. They could be seen at *Oja-Oba*, where they use different plank shops for their businesses. Some also make use of umbrellas and sit under it with their tools every day. However, most of the Hausa shoe makers do not usually have a particular shop for their business; they move from one part of the town to the other knocking their hammers on the tools box to draw the attention of prospective customers. It is common for someone in Ado-Ekiti to hear the Hausa shoemaker shouting “shine your shoe, shoe polish” round the town.

<sup>32</sup> Interview with Alhaji Zungeru Yinusa, 61, Embroider, Oja Oba, Ado Ekiti, March 28, 2017.

<sup>33</sup> Oral evidence from Alhaji Aro, 58+, Sasa Market, Trader, March 16, 2017.

#### vii. *Food Production and Distribution*

Hausa migrants are also important in the production and distribution of food and vegetable products in Ado-Ekiti. The first sets of these products to be analysed here are the perishable goods such as tomatoes, pepper, onions and big pepper called *tatase*. These are very important ingredients for stew/soup making in Yorubaland but are imported in bulk from northern Nigeria. The Hausa migrants in Ado-Ekiti play two main roles in marketing of these products in Ado-Ekiti. Firstly, they serve as the link and intermediaries between their brothers in the north who are the original producers of these products and their Yoruba customers. Secondly, the Hausa migrants also play a very prominent role in the distribution of these products in the town, while some sell to the Yoruba retailers who in turn sell to the final consumers. Some Hausa people also specialise in selling legumes to inhabitants of the town, either at specified locations in stalls or on wheel barrows. These legumes included carrots, water melon, lettuce, cucumber, and green pepper, among others. Only Hausa traders could be found selling the above products in Ado Ekiti.<sup>34</sup> The Hausa businessmen in Ado-Ekiti also bring food items like millets, yam and beans in very large quantities to Ado-Ekiti from the north.<sup>35</sup> The various Yoruba food stuff sellers in Ado-Ekiti and its environs find it easier doing business with the Hausa businessmen. The Yoruba traders enjoyed credit facilities from the Hausa traders based on trust. The local tomatoes and pepper retailers in Ado Ekiti also patronise the Hausa traders. It is, however, worthy to state here that the Hausa traders who bring most of these food products to Ado-Ekiti also help in transferring some of the available food products in Ado-Ekiti to the north.

By and large, the Hausa community in Ado Ekiti consolidated their economic interests by monopolizing their trades, most especially cattle business and kolanut trade, using Sabo ethnic enclaves as territorial base. The Hausa migrant

<sup>34</sup> Interview with Alhaji Adamu Imam, 58, Sabongari, bureau-de-change operator, March 13, 2015.

<sup>35</sup> Personal interview with Mrs. Babatope Felicia, 51, Irona Street, Ado Ekiti, March 28, 2017.

leaders in Sabo community uses shrewd business and administrative talents and powers to co-ordinate Hausas' interests in trade, politics and religion. They protect and advance their economic interests against the host community. These systems continue to function to the advantage of the Hausa community in Sabo.

#### viii. *Divination and Spiritual Services*

Hausa Malams have always provided divination and spiritual services to their Yoruba hosts. Their spiritual knowledge of the Holy Quran and the powers in it are useful in serving the interests of the Yoruba. They are consulted for spiritual guidance and support by Ado-Ekiti people who had one problem or the other. These services are, however, rendered to Ado-Ekiti indigenes and non-indigenes alike. The lucrative nature of this business has attracted more Hausa *Mallams* or muslim clerics into Ado-Ekiti. Many Yoruba either from Ado-Ekiti or other Yoruba towns are always seen trooping in and out of Sabo-Gari in Ado-Ekiti for spiritual consultations as great diviners. One of the most prominent Malams in Ado-Ekiti presently is Malam Abubakar Abdul-yussuf who is very popular for his religious teachings in Ado-Ekiti. People visit him from different places as far as Osun and Oyo States. The fact that most of these *Mallams* speak Yoruba has really helped their work.<sup>36</sup>

The establishment of various Quranic schools in and outside the Sabo-Gari by some of these Malams in Ado-Ekiti has also led to the promotion of Islamic knowledge among children and young adults in Ado-Ekiti. Many Yoruba Muslim children are sent to these schools, especially after they return from the regular schools. The Hausa Malams serve as consultants and teachers to many Quranic schools in Ado-Ekiti.

It is, however, pertinent to conclude by stating that the various economic activities of the Hausa people have brought jobs, income, and satisfaction to most families in Ado-Ekiti. The

<sup>36</sup>Alhaji Adamu Lateef, 48, Islamic Teacher, Central Mosque Sasa, March 29, 2017.

involvement of the migrants in the socioeconomic activities of Ado Ekiti had contributed to economic growth of the host community. The main importance of the Hausa migrants as revealed in this research is their dominant roles in the trade and service sectors<sup>37</sup>.

## VI. CONCLUSION

For over a century, the Hausa migrant settlers and their Yoruba hosts in Ado-Ekiti have been living together in peace. This offers a good example of harmonious interrelationship between hosts and migrant stocks in Nigeria. We should not fail to add here that the two ethnic groups have recorded intermarriages as a way of cementing the inter-ethnic relations between them. This peaceful co-existence is, however, not limited to Ado-Ekiti/Hausa relations. The same scenario was observed in intergroup relations between Ado-Ekiti people and other migrant elements in the town such as the Fulani, Igbo, Epira and Nupe ethnic groups. This peace has been built largely on mutual tolerance and interdependence in trade and commercial matters. Suffice to state that the coming together of divergent traditional cultures of these groups did not lead to complete cultural assimilation of the migrants, neither did it lead to violent conflicts, rather, there was a respect for the traditions and cultures of the various groups.<sup>38</sup>

This study, therefore, challenges the contention that it is ethnic, cultural and religious diversities that are inherently the bane of Nigeria's disunity as witnessed in the incessant conflicts in the country. The implication is that we should go beyond the ethno-cultural and religious diversities in seeking solutions to the various crises that take place in the country. We shall discover that it is the manipulative activities of the political class that often lead to these violent conflicts.

<sup>37</sup> Personal visitation to Sasa Market, April 14, 2017.

<sup>38</sup> Interview with *Ohaneze Ndi Igbo*, Ado Ekiti branch, Chief Nathaniel Uzonna, 56, bank road, Ado Ekiti, May 13, 2017.

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# The Effects of Communal Clashes on Socio-economic Development: A Study of Erin-ile and Offa, Kwara State, Nigeria

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## ABSTRACT

Erin-Ile and Offa are two adjoining towns in Kwara State, Nigeria. These two communities used to live peacefully together until 1970 when boundary issues, arising out of the expansionist needs of the two towns created clashes between these two former peaceful neighbours. These clashes have become regular phenomena between these two towns with grave implications for socio-economic development. The study employed the convergent parallel design with a structured questionnaire as the main research instrument. The questionnaire was administered on 1,102 respondents purposively selected from the total population of 129, 731 people residing in Erin-Ile and Offa. The study found that much lives and property had been lost to these communal clashes between these two towns with adverse effects on their socio-economic development. This study, among other recommendations, called for government's takeover of the disputed area between these two to prevent further conflicts between them in the future.

*Keywords:* boundary issues, communal clashes, community, expansion.

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# The Effects of Communal Clashes on Socio-economic Development: A Study of Erin-ile and Offa, Kwara State, Nigeria

Oladimeji David Alao<sup>α</sup>, Ayuba Gimba Mavalla<sup>σ</sup> & Ayodele Dele Akinnusi<sup>ρ</sup>

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*Erin-Ile and Offa are two adjoining towns in Kwara State, Nigeria. These two communities used to live peacefully together until 1970 when boundary issues, arising out of the expansionist needs of the two towns created clashes between these two former peaceful neighbours. These clashes have become regular phenomena between these two towns with grave implications for socio-economic development. The study employed the convergent parallel design with a structured questionnaire as the main research instrument. The questionnaire was administered on 1,102 respondents purposively selected from the total population of 129, 731 people residing in Erin-Ile and Offa. The study found that much lives and property had been lost to these communal clashes between these two towns with adverse effects on their socio-economic development. This study, among other recommendations, called for government's takeover of the disputed area between these two to prevent further conflicts between them in the future.*

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## I. INTRODUCTION

The 20<sup>th</sup> century's largest conflicts; World War I, World War II, the Korean War, the Ethiopia/Somalia War, the Vietnam War, and the Gulf War are key reminders of how disputed boundaries can affect the tranquility of countries and continents. African countries today face greater challenges to peace and stability than ever before. The countries of sub-Saharan Africa, including Sierra-Leone, Ivory Coast, Liberia and the Democratic Republic of Congo, are a volatile mix of insecurity, instability, corrupt political institutions and poverty. Alarmingly, most of these countries lack the political will to maintain previous peace agreements, and thus have fallen prey to continuous armed ethnic conflict (Monty, 2003). This is partly due to ineffective conflict management. The conflicts in these countries are mostly between ethnic groups, not between states. If not checked, ethnic conflicts are contagious and can spread quickly across borders like cancer cells. It has been noted most African conflicts are caused by the combination of poverty and weak states and institutions (Irobi, 2005). The quest for resource control has partly been one of the remote causes of civil strife in Africa. This is evident in the trends of violence and conflicts that have engulfed the continent in recent times. Albert (2005) affirms that most conflicts in Africa are initiated or aggravated by the contest for resources which results in subsequent stress in

distribution. Consequently, the contest for control of resources like land, mineral resources, and water among others has become responsible for confrontation that leads to death, displacement, and refugee issues. Boundary issues have become one of the causes of both intra and interstate conflicts in Nigeria. These conflicts have been responsible for slow economic development or better still, economic setbacks in the regions where they occur and have been tied to the failure of the government to forge national integration and promote economic progress which in turn has led to mass poverty, unemployment, ethnic, religious and class conflict,(Angaye, 2008). One notable feature of most boundary disputes is its protracted nature and resurgence of direct violence. Most of these disputes last for decades; an example is the India-China dispute which has been on for over 60 years.

In Nigeria, it has become the same as several strife and disturbance have stemmed from territorial contest. Example of such includes Tiv/Jukun dispute, Ife/Modakeke, Aguleri/Umuleri, Tiv/Bassa in Nassarawa State (2001), Bauchi, Jos, Kafanchan, Hausa/Yoruba in Sagamu, Eleme/Okirika, Tiv/Jukun in Wukari, Ogoni/Adoni in River State, Chamba/Kuteb in Taraba, Ijaw/Itsekiri in Delta State, Ijaw/Ilaje in Ondo State, Basa/Egbura in Nassarawa, Hausa/Fulani in Bauchi, and Erin-Ile/Offa in Kwara State and recently Ife/Hausa conflict.

This study goes further to prove the importance of territories and territorial control as motivation toward the issue of conflicts. Moreover, some of these conflicts become protracted because of the quest for domination of weaker group on account of indigene versus settler syndrome. Communal conflicts also takes root from population growth and the seeming low level of development of the area which combines to quicken the pace of competition for resources, ethnic rivalry and in some instances evolving into religious crises such as in Jos and Bauchi conflict. The inter and intra state conflicts in Nassarawa /Benue, Benue/Taraba in 2001, were characterized with boundary dispute. Most times these conflicts have been

known to be accompanied with high level of violence which usually led to the destruction of lives and properties on a large scale. However, when neighbouring communities cooperate across borders, economic as well as social activities can be enhanced and security strengthened. The history of Nigeria like other post-colonial nations-states may be described as one of continuous encounter with border problems. Boundary conflicts in pre-colonial Nigeria had one unique nature. They were basically inter-communal scuttles or conflicts that ensued in the course of disagreement between two or more groups exhibiting certain notable (minor) differences and also origin and interest (Fatile, 2011).

Based on the issues identified above, this study therefore is focused on examining the Erin-Ile/Offa communal conflict and the socio-economic development of Kwara State. These communities have engaged in communal clashes that have great deal of influence on their activities as human beings on the face of the earth. Issues will be reviewed and trends will be analyzed in order to proffer cogent solutions that will bring lasting peace to the region and also serve as a model to other areas where ethnic and communal conflicts are raging.

## II. LITERATURE REVIEW

### 2.1 *Boun Dary and Communal Conflicts*

There is no doubt that the concept of frontiers as boundary was virtually unknown in Nigeria and other parts of Africa during the period of European partition of Africa. This however does not suggest that the pre-colonial Nigerian societies had no desire for precisely demarcated boundaries. Among the Yorubas, certain geographical features, natural and artificial, such as the sea, lagoons, lakes, rivers, boulders, hills, mountains, and valley as well as man-made constructions such as brick walls were evidently used as markers in area considered to be the border regions between one Yoruba kingdom and another (Adejuyigbe, 1978).

Boundary dispute issues in Nigeria had always assumed inter-communal and intra-state dimension. The requests for boundary adjustment and demarcation among various contiguous communities have thus engendered inter-communal boundary disputes in the country. One cannot but blame the colonial master for the poor management of boundary problems in Nigeria. The British Colonial administration in Nigeria created artificial boundaries as suited their whims and caprices. In many instances, boundaries were arbitrarily fixed to the annoyance of the members of the communities (Anifowose, 1993). This is because Nigeria's internal boundaries were not based on any deliberate plan meant to conform to natural features or existing ethno-cultural composition of the various communities delineated by the boundary line.

Hence, cases of border and communal conflicts have risen over the years. Such were the cases of boundary disputes between Oru and Ago-Iwoye communities in Ogun State, which presently put the relationship between the two communities to a near conflict situation or at a risk of boiling point. The Oru community claimed that the Ago-Iwoye people were laying claim to the expanse of land area which traditionally forms part of Oru territory. The Share- Tsaragi boundary dispute between a Yoruba dominated Share community and the Nupe dominated Tsaragi community over an ill-defined boundary led to a violent confrontation and consequently, massive loss of lives and properties in 2008 conflicts. However, both sides claimed that on the historical ground, they were the first to settle there but the Nupe admitted being outnumbered by the Yoruba (1976 reports section 177179).

Today, many rural areas have become theaters of intra-state boundary disputes. Some of the disputes have erupted into violence, thousands have been killed and properties been destroyed, and recently, there have been land dispute between the Idoma and the Igbo of Anambra State in which villages were scarred. Between January 16 and 18, 2006, ten persons were reportedly

killed and about 150 houses razed following a clash between resident of Ebom and Ibijenka in Abi local government area of Cross River State. The two communities were at war over the ownership of the land where a health center is said to have been located.

There was another violent dispute in Namu village of Qua'an Local Government Area of Plateau State. Thousands of residents were forced to flee the villages and rampaging mobs killed at will and set homes ablaze. The immediate cause of the conflict has been traced to the attempt by a man from Gomai extracting sand from the disputed land in Namu village. This led to a fight that claimed five lives including one soldier and a police officer on April 9, 2006. Today, Ile-Ife and Modakeke are two neighboring communities in Osun State; the two communities are so close together that it is said to be difficult or almost impossible to delimit a clear-cut boundary between them. Despite this closeness, both communities have a long and surprising history of mutual antipathy and spasmodic crises and violence. Boundary issues in Nigeria today are treated as a matter of life and death. Many people have died and many are still ready to lay down their lives for what they consider their legacies (Fatile, 2006).

## 2.2 Effects of Communal Clashes on Socio-economic Development in Erin-Ile and Offa

The table below presents the casualties in respect of Erin-Ile/Offa conflict between 1970 – 2013.

*Table 1:* No. of Casualties in respect of Erin-Ile/Offa conflict since 1970

DATE	CASUALTIES
1970	12 lives
1984	4 lives
1986	8 lives
2006	20 lives
2013	4 lives

*Source: Kwara State Government White Paper (2008)*

*Table 2: Conflict Economic Losses to Offa Community*

DATE	Buildings/Economic Trees	Electrical	Mechanical and Vehicles	Compensation or Total
1970	£30, 820.00	£ 9,018.00	£22,482	£63,200.00
1984	₦9,303,516.21	₦2,013,313.29	₦4,120,311.00	₦15,437,140.50
1986	₦4,853,100.00	₦3,077,334	₦5,496,400.00	₦13,426834.25
1996	₦14,912,371.71	₦1,019,98931	₦10,570,000	₦26,502,361.02
2006	₦7,737,259.25	₦2,284,575.00	₦3,405,000.00	₦10,426,834.25
2013	₦18,106,241.00	₦8,783,559.11	₦23,520,000.00	₦40,409,800.20
2016	₦7,634,201.28.28	₦2,600,807.00	₦6,440,000,00	₦16,675,018.33
GRAND TOTAL	₦90,366,689.54	₦28,741,577.71	₦72,523,711.00	₦186,077,988.55

*Source: Various Kwara State Government White Papers(2008)*

*Table 3: Conflict Economic Losses to Erin-Ile Community*

DATE	Building Economic Trees	Electrical	Mechanical Vehicles	Total Losses
1970	£ 18,300	£ 13,250	£ 16,850	£ 48,400
1984	₦8,640,280.82	₦2,046,859.68	₦750,000,00	₦15,437,140.50
1986	₦14,172,021.50	₦2,242,557.75	₦10,250,000.00	₦26,664,579.25
1996	₦4,541,350.82	₦2,285,483	₦6,500,000.00	₦13,426,834.25
2006	₦5,921,980.82	₦1,582,335.00	₦9,569,000.00	₦16,073,315.82
2013	₦16,021,253.24	₦3,839,958.34	₦13,600,000.00	₦33,461,211.58
2016	₦6,270,162.62	₦912,258.27	₦7,200,162.00	₦14,382,420.89
GRAND TOTAL	₦73,867,319.82	₦26,159,452.47	₦68,319,162.20	₦167,845,501.49

According to table 2, the economic life of the two communities were grossly affected while the conflict lasted.

This has a long-term effect on the socio-economic development of the two communities. What knitted countries, religions, states and communities together can be trade, commerce and economic activities that will enhance value creation and wealth building. Erin-Ile and Offa conflict has defiled these economic principles this other of the day. This study examined the effect of these economic variables as conflict management techniques that if it is proper managed, it can snowballed into economic gains and economic prosperity for both communities was 254m under review. If this amount was utilized in

developmental purposes, it would have put Erin-Ile and Offa on economic prosperities. The Erin-Ile/Offa communal conflict was polarized along communal division, suspicion, hatred, lack of trust and discrimination have often characterized the relationship between the people of different groups, thereby robbing them of socio-economic development. This crisis has gone a long way to threaten the social and economic fabric of the people. The crisis has made the region to experience monumental loss of lives, destruction of properties and refugee crisis, that often divert the attention of government from the business of governance to crisis management (Alao & Popoola, 2012).The nature of avoidable destruction of lives and properties and the effects on socio-economic development and political life

of the two communities and surrounding communities and disruption of free flow of people from North to Southbound Commuters informed the need to investigate and document the effects of the conflict.

It is expected that the causes of inter-communal conflict between Erin-Ile and Offa which is majorly, a contest for resources like land, position, power, control, and value actually play out in the conflict. Like most conflict, resources and value system are the most common factors that breed conflict; some countries in Africa with sectarian conflict include: Sierra-Leone, Uganda, Liberia, Mali and recently Libya. Osaghae (2005) listed 47 of 53 nations in Africa experienced one conflict or the other, of which 27 were inter-communal conflict. In Nigeria, local communal conflicts like Imuleri/Aguleri, Ife/Modakeke in Osun State, Tiv/Jukun, Saare/Isaragi and Zango/Kataf among others experienced persistence conflict.

Government interventions on these conflicts have not yielded any fruitful results. Like all conflict interventions, Erin-Ile and Offa has received seven (7) government interventions which are mostly peace-keeping and security patrols. Mediation role and all-inclusiveness in conflict resolution of Erin-Ile and Offa communal conflict has not produced a win-win situation as seen in Swedish Intervention of Sudan that produced a win-win solution.

While the conflict lasted, the socio-economic developments of both communities were in the lowest ebb. Banks were closed, markets were closed and even Ajegunle market (Wood industry and Plank market) were razed down by fire. Filling stations along the disputed parcel of land were set ablaze thus slowing down socio-economic development.

Erin-Ile/Offa communities have been living together for centuries and during their co-existence it has been peaceful but thing went bad about 54 years ago when their mutual existence witnessed change and violence. Failure

of traditional rulers, peace agents and government intervention has not achieved peace hence, social vices and mistrust manifested. Documented evidences and focus group discussion revealed that the government of Kwara State among others had set up committees, panels and judicial commission of inquiry to look into the boundary dispute between Erin-Ile/Offa. One glaring observation from most of the committees set up was that the two communities did not employ proactive measures to prevent direct violence but will mobilize resources for full scale conflict and violence just with little provocation. While the conflict lasted, many peace initiatives were made most especially from spirited third parties, associations and churches. The 2006 conflict consumed the Redeemed Christian Church of God, Cornerstone parish, the parish pastor's Nissan Pathfinder Jeep was set ablaze and the entire surrounding houses, including Mechanical workshops turned to ashes.

The conflict created a lot of social effects on the two communities. The Federal Polytechnic Offa was closed down for three months during the last conflict. Both the students and the staff suffered untold hardship during the closure. All academic activities were suspended. The closure is not peculiar to the Federal Polytechnic; the Polytechnic has two staff schools – The Nursery and Primary school and Federal Polytechnic Secondary School. These affiliate schools with the polytechnic were closed down for three months. The students' churches opposite the Polytechnic gate were turned to ashes; one would think the churches will be spared but the irate youths from the two communities created havoc without limit. During Erin-Ile/Offa conflict, all the security – human security and National Security were threatened, cultural exchange were suspended and economic embargo for the local markets were in force. The market closures, market retaliation, schools closing down are part of what slowed down socio-economic development of the two communities. The closure affected all the public and private schools in the two communities, thus creating social imbalance in the system.

Recognizing that lasting peace cannot be achieved until people's freedom, rights and development of enterprise are guaranteed. In the report 90% strongly agreed that the conflict resulted into loss of lives while 0% strongly disagrees and this is a clear indication that the conflict inflicted death, loss of lives and properties.

During the 2006 Erin-Ile/Offa conflict, more than 1000 families were internally displaced which make the government of Kwara to close down schools because those schools homes for the internally displaced families. The report indicated that 74.9% strongly agree on this whereas only 5% strongly disagree. Immediately after the conflict, arms and ammunitions were freely used, the dangerous weapons were in the hands of irate youths and opinion poll suggested that recent armed robbery, bank robbery and grossly insecurity accounts for that. In the study 35.1% of respondents strongly agree that the conflict has produced nefarious activities among the youths, even some adults, whereas 54.8% agree that the unseen hands of conflict has produced armed robbers, thief and cultism in the area. While the conflict lasted, marriages were hurriedly separated by the two communities; communities living in peace for centuries suddenly turned enemies. During my interview a school proprietor of Goodness Group of Schools an Offa man but married to Erin-Ile woman was asked by his kinsmen to produce his wife for possible killing. The man told them his wives divorced him last month (lied) his schools were set ablaze by his own kinsmen. These trails of woes were unending in Erin-Ile/Offa conflict.

### III. METHODOLOGY

#### 3.1 Population of the Study

The population for this study is the entire people living in Offa and Erin-Ile Offa is located in Offa Government Area. The population of Offa which comprises of Offa, Igbodun and Kereaje is estimated to be 89,674 (NEF, 2016).

Erin Ile is located in Oyun local government area. The population of the local government area as at

2006 is estimated to be over 94,253 (NEF, 2016). Oyun local government area comprises of Ira, Igosun, Erin-Ile, Ilemona, Ipe, Ijagbo and Ojoku. Out of these towns, Erinle is estimated to be the largest in terms of population and market functions. The population of Erinle by largest share is given as 40,057. Adding the population of Erin-Ile/Offa, with a total population of 129,731 subjects of the study.

*Table 5: Population of Erin-Ile and Offa*

S/N	Communities	Population Size of The Study	Percentage Representation of the Population
1	Erin-Ile	40057	31%
2	Offa	89,674	69%
	Total	129,731	100%

*Sources: filed work (2016)*

The target population of this study was made up of adults (male and female) of different age bracket both in Erin-Ile/Offa communities, which will include: traditional leaders, politicians, opinion leaders, market men and women, informal economic stakeholders such as artisans, students, youth association and youth leaders, civil servants and civil society and community associations. Employing the Taro Yamane formula, a sample size of 1,102 respondents (Erin-Ile, 340 and Offa, 762) was arrived at. This study adopted a mixed sampling method for the purpose of collecting data for the study. The first method is the use of stratified sampling to group the population to two areas which are Erin-Ile/Offa. After that, the proportionate method was used to assign values to each area or strata depending on the percentage or proportion of value that they have. After that the random sampling technique was used to pick samples according to the required value for each stratum. Purposive sampling was adopted, for respondents who are indigenes or settlers who had lived in the communities for the ten years, five year or three years as the case may be. A structured questionnaire was administered on the respondents.

Table 6: Economic Effect of the Crisis

ECONOMIC EFFECT	SA	A	D	SD	U	MEAN	Std. Dev.
	N %	N %	N %	N %	N %	N %	N %
Reduction in agricultural output	1016 100.0%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	5.0000	0.0000
Loss of revenue through market closure	153 15.1%	863 84.9%	0 0.0%	0 0.0%	0 0.0%	4.1506	0.3578
Loss of revenue through non-collection of tax	813 80.0%	152 15.0%	51 5.0%	0 0.0%	0 0.0%	4.7500	0.5368
Reduction in the contribution of Kwara state to the nation	203 20.0%	762 75.0%	51 5.0%	0 0.0%	0 0.0%	4.1496	0.4773
Reduction in the per-capita income of the state.	762 75.0%	203 20.0%	51 5.0%	0 0.0%	0 0.0%	4.6998	0.5575

From table 4.3 above, 1016 respondents, representing 100% of the population strongly agree to reduction in agricultural output; 0 respondent, representing 0% of the population agree to reduction in agricultural output; 0 respondent representing 0% of the population disagree to reduction in agricultural output; 0 respondent representing 0% of the population strongly disagree to reduction in agricultural output; 0 respondent representing 0% of the population undecided to reduction in agricultural output.

153(15.1%) of the respondents strongly agree to loss of revenue through market closure; 863(84.9%) of the respondents agree to loss of revenue through market closure; 0(0%) of the respondents disagree to loss of revenue through market closure; 0(0%) of the respondents strongly disagree to loss of revenue through market closure; 0(0%) of the respondent undecided to loss of revenue through market closure.

813(80%) of the respondents strongly agree to loss of revenue through non-collection of tax; 152(15%) of the respondents agree to loss of revenue through non-collection of tax; 51(5%) of the respondents disagree to loss of revenue

through non-collection of tax; 0(0%) of the respondent strongly disagree to loss of revenue through non-collection of tax; 0(0%) of the respondent undecided to loss of revenue through non-collection of tax.

203(20%) of the respondents strongly agree to reduction in the contribution of Kwara state to the nation; 762(75%) of the respondents agree to reduction in the contribution of Kwara state to the nation; 51(5%) of the respondents disagree to reduction in the contribution of Kwara state to the nation; 0(0%) of the respondents strongly disagree to reduction in the contribution of Kwara state to the nation; 0(0%) of the respondents undecided to reduction in the contribution of Kwara state to the nation.

762 (75%) of the respondents strongly agree to reduction in the per-capita income of the state; 203(20%) of the respondents agree to reduction in the per-capita income of the state; 51(5%) of the respondents disagree to reduction in the per-capita income of the state; 0(0%) of the respondent strongly disagree to reduction in the per-capita income of the state; 0(0%) of the respondents undecided to reduction in the per-capita income of the state.

Table 5.2.5: Social Effect

SOCIAL EFFECT	SA	A	D	SD	U	MEAN	Std. Dev.
	N %	N %	N %	N %	N %	N %	N %
Loss of life	914 90.0%	102 10.0%	0 0.0%	0 0.0%	0 0.0%	4.8996	0.3007
Lack of trust by both communities	255 25.1%	710 69.9%	51 5.0%	0 0.0%	0 0.0%	4.2008	0.5110
Unemployment has increased in the area	558 54.9%	306 30.1%	152 15.0%	0 0.0%	0 0.0%	4.3996	0.7346
Increase in nefarious activities by youths and even adults	357 35.1%	557 54.8%	0 0.0%	102 10.0%	0 0.0%	4.1506	0.8549
Loss of properties	761 74.9%	153 15.1%	0 0.0%	51 5.0%	51 5.0%	4.4980	1.0746

From table 4.4 above, 914 respondents, representing 90.0% of the population strongly agree to loss of life; 102 respondents, representing 10.0% of the population agree to loss of life; 0 respondent representing 0% of the population disagree to loss of life; 0 respondent representing 0% of the population strongly disagree to loss of life; 0 respondents representing 0% of the population undecided to loss of life.

255(25.1%) of the respondents strongly agree to lack of trust from both communities; 710(69.9%) of the respondents agree to lack of trust from both communities; 51(5%) of the respondents disagree to lack of trust from both communities; 0(0%) of the respondent strongly disagree to lack of trust from both communities; 0(0%) of the respondent undecided to lack of trust from both communities.

558(54.9%) of the respondents strongly agree that unemployment has increased in the area; 306(30.1%) of the respondents agree that unemployment has increased in the area; 152(15.0%) of the respondents disagree that unemployment has increased in the area; 0(0%) of the respondent strongly disagree that unemployment has increased in the area; 0(0%) of the respondent undecided unemployment has increased in the area.

357(35.1%) of the respondents strongly agree that increase in nefarious activities by youths and even

adults; 557(54.8%) of the respondents agree that increase in nefarious activities by youths and even adults; 0(0%) of the respondents disagree that increase in nefarious activities by youths and even adults; 102(10.0%) of the respondents strongly disagree that increase in nefarious activities by youths and even adults; 0(0%) of the respondents undecided to increase in nefarious activities by youths and even adults.

761(74.9%) of the respondents strongly agree to loss of properties; 153(15.1%) of the respondents agree to loss of properties; 0(0%) of the respondents disagree to loss of properties; 51(5%) of the respondents strongly disagree to loss of properties; 51(5%) of the respondents undecided to loss of properties.

#### IV. CONCLUSION

Erin-Ile/Offa communities have been living together for centuries and during their co-existence it has been peaceful but thing went bad about 54 years ago when their mutual existence witnessed change and violence. The conflict created a lot of social and economic effects on the two communities. The Federal Polytechnic Offa was closed down for three months during the last conflict. Both the students and the staff suffered untold hardship during the closure. All academic activities were suspended. The closure is not peculiar to the Federal

Polytechnic; the Polytechnic has two staff schools – The Nursery and Primary school and Federal Polytechnic Secondary School. These affiliate schools with the polytechnic were closed down for three months. The students' churches opposite the Polytechnic gate were turned to ashes; one would think the churches will be spared but the irate youths from the two communities created havoc without limit. During Erin-Ile/Offa conflict, all the security – human security and National Security were threatened, cultural exchange were suspended and economic embargo for the local markets were in force. The market closures, market retaliation, schools closing down are part of what slowed down socio-economic development of the two communities. The closure affected all the public and private schools in the two communities, thus creating social and economic imbalance in the system.

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## V. RECOMMENDATIONS

The issue of the disputed land between the two communities should be acquired by the government of Kwara State for development. The study discovered that the major contending issue between Erin-Ile and Offa is the parcel of land between the two communities and the government of Kwara State on land matter in tandem with provision of 1978 Land Use Decree constitute a danger in peace process between the two communities. Although, both Erin-Ile and Offa falls between the controlling land in Sun-Urban area, the responsibilities of chairmen of Offa and Oyun Local Government in issuing of Customary Right of Occupancy Certificate (R of O) should be intensified. The Adaramola Commission of Enquiry of 1972 recommended that the disputed land should be a buffer zone and can only be utilized by the Kwara State government as an industrial layout. This recommendation from Adaramola commission would enable both Erin-Ile and Offa to see peace process not as co-existence but a non-negotiable option. Recently, the Supreme Court judgement was in favour of Erin-Ile and the boundary is fixed at the defunct ECN – Electricity Corporation of Nigeria now IBEDC – Ibadan Electricity Distribution Company. These areas are well developed with houses and commercial centres like hotels, the Federal Polytechnic Offa mini-campus etc are ceded to Erin-Ile in the landside judgement.

The study noted that meaningful development cannot be achieved in conflict prone zones. There is a need for a wider consultation to make the peace process more embracing to accelerate socio-economic development for cultural

exchange, socio-economic development to be achieved, this study recommends the combination of the traditional African and Western Models of conflict transformation.

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