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The Role of Natural Resources

Entrepreneurial Approach to Success

Highlights

The Creative Behaviour of Design

Litter Management in Selected Transport

Discovering Thoughts, Inventing Future

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Litter Management in Selected Transport Interchanges in Ibadan North Local Government

By Adekiyai. S.
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Abstract- This study examined the socio-economic characteristics of the operators in selected transport interchange in Ibadan; determined the quality and composition of litter generated; examined little storage, collection, transportation and disposal practices of litter generated: and identified and examined factors influencing litter management in the study area. These were with a view to providing information for policy response to litter management practices.

The data were collected using multi-stage sampling. The first stage was the purposive selection of the four transport interchange. The second stage was the stratification of the transport interchange into different operators such as traders and public transport operators. The third stage involves the selection of 20% of 177 retail shop outlets and425 umbrella stands. A total of 120 trader sand 80 public transport operators were purposively selected for questionnaire administration. Information elicited from interchange operators were on socio-economic attributes, quantity and composition of litter, litter storage, collection, transportation and disposal and management strategies of litter generated.

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Adekiyai. S.

Abstract- This study examined the socio-economic characteristics of the operators in selected transport interchange in Ibadan; determined the quality and composition of litter generated; examined little storage, collection, transportation and disposal practices of litter generated: and identified and examined factors influencing litter management in the study area. These were with a view to providing information for policy response to litter management practices.

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The mean ages for the traders and public transport operators were 35and38years respectively. The study established that traders (49.2%) and public transport operators (38.8%) had secondary certificate. The mean income of the traders and the public transport operators were #55,000 and #32,000 monthly respectively. The traders (54.1%) employed between 1 to 3 persons in their retail outlet, while public transport operators (58.5%) stay in the transport interchange for minimum of 10minutes. It was also established that traders (82%)and public transport operators (91.3%) littered the environment. The proportion of litter generated by the operators within the transport interchange are black nylon (86.9%), metal scrap (24.6%). Traders (60%) litter by flinging throwing litter, while public transport operators (47.5%) litter by leaving rubbish behind. The predominant storage facilities used by the traders were sack (63.9%), dust bins (41.8%) and basket (32%). The litters collected were disposed through a government disposal system, which the litter were gathered and incinerated in a place. Traders litter of the following reasons; because they feel paid workers will clean up the litter (65.6%), they feel the material they drop is not litter (54.9%) and there are no bins around (51.6%). Education of people was selected as a management strategy by the traders (77%), while provisions of more litter bins along the road were selected by public transport operators (95%).

It is concluded that litter management in transport interchanges is generally at a poor state in Ibadan North local Government, having considered the attitude and act of the traders and public transport operators present in them.

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I. Introduction

Litter is generally defined as misplaced solid waste. Litter is waste, but not all waste is litter. Litter can be as small as a sweet wrapping or as large as a bag of rubbish or it can mean lots ot items scattered about (litter and law). Likewise "litter" as a verb can as well be regarded as an environmental anti-social behavior (Andrew 2006) and disorder of materials at places that are not needed without the intention of clearing it.

Littering is defined as individuals' intentional or unintentional act of throwing of waste on bare ground in general daily practice (Ojedokun and Balogun, 2013) Littering is untidy and hazardous to the health of humans and animal (Ojedokun 2013). Littering activity can be done at any undesignated place of human activities. Places that are often littered include streets, parks, open space, public ground, public buildings, beaches, public transport vehicles, attraction centres and transport interchanges.

A transport interchanges convergence and a transition point where people are gathered within it. According to Piotr and Piotr (2012), a transport interchange is commonly understood to be the place where transfers between different public transport lines or modes occur. In addition, it may be a place where passengers join or leave the public transport system on foot, by bicycle, motorcycle, or car (Auckland Transport, 2013), thereby certain facilities such as toilets, car parks and sit out, information board exist within it. In this regard, it is a common place (public place) where a lot of different activities take place and which is accessible by different people.

Several human activities take place in a transport interchange. The different activities in a transport interchange include commercial, social and administrative. Diazl, Urella and Ribalaygua (2012) documented that transport interchanges accommodate several commercial activities carried out within them and surroundings. Corresponding to the extent commercial activities that take splace in a transport interchange, is the extent that waste will be generated as "waste is an unavoidable by product of human activities" (Ramachar, Rafi, Umaamahesh and Guptha 2012).

Ibadan is a large city which has several transport interchanges in different sizes which include Ojo, Iwo road, Dugbe, Sango interchange. Researches

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on litter management at transport interchanges are not popular as how generated waste in these interchanges is not documented. It is on this note that this research work will be embarked upon. This study would examine how the litter generated in transport interchanges stored, transported and disposed in Ibadan city in order to provide sustainable information on litter management practices.

II. Justification of the Paper

The significance of prevention of litter should not be undervalued. Litterbugs, (2009) assert that, litter can have impact on the quality of life and crime rate in public places. The social economic and environmental cost of litter should not be ignored, as it contains dangerous materials such as sharp objects like metal scrap, glass remnant, and broken bottles etc. litter create unsafe places that detract the enjoyment of people. A public place like transport interchange should be free from litter because of the various users present.

Government unresponsiveness to littering has made littering a severe environmental problem that defaces and degrades our environment. The presence of litter in a region affects the social, economic and physical sphere in a deleterious manner. Prior to this, it is best handled with an effective litter management strategy with the backing of strict government policy. Hence, this project would be carried out to provide necessary information on litter management in transport interchange in order to elicit response from government. This thereby would help to prevent further degradation of the environment.

III. Conceptual Consideration

Orthodoxy littering is when someone drops garbage in places that are not designated for the garbage disposal. Example is dropping a wrapper of biscuit on the ground by the side of the road after eating the biscuit inside the wrapper or similar acts. Littering also occurs in a moving vehicle either by littering the vehicle or throwing garbage out of the window by passengers and drivers or both (drive-by- littering). Coined out of Gellar at al (1982) littering is an act of dropping, throwing, flinging materials consciously and unconsciously at places that are not designated for such materials. "Littering can occur in many locations, it can vary in amount, types and rates, and places that are prone tom persistent high level of littering are described as hotsports". (Queensland litter and illegal Dumping Action Plan, 2013). According to Waste Reduction and Recycling (2013), dangerous littering is the depositing of waste at a place that causes, or is likely to cause harm to a person, property or the environment. Littering is sometimes done consciously/intentionally and unconsciously/unintentionally while the volume of litter thrown or deposited from an individual is usually small in size and shape. Unintentional littering describes a situation where one is not trying to litter but such action results in litter. Some examples o f this form of littering are: throwing garbage into an over flowing garbage can and it falls on to the ground or the wind blows it off the top of the pile, when a materials falls off someone's pocket at the point of inserting it into his or her pocket. Under certain conditions is littering acceptable in the society. It is represented in the Table below:

Axis of acceptability	Axis of excusability
ACCEPTABLE	EXCUSABLE
If the area is already dirty or run-down If the litter will be cleaned up by others If there aren't sufficient bins	When everyone else is doing it When drunk When you can't be seen
In the country where it is more noticeable In my own backyard If the area is tidy and presentable UNACCEPTABLE	In front of the children In (receptacle) public TABOO

Axis for acceptability/excusability for littering.
Source: adopted from ENCAMS, (2016)

Littering has been found to take placeat transition point i.e. where people move from one place to the other. Transport interchange cannot be left out in this regard. The high rate of littering is as a result of a feeling of sense of non-ownership of the property as the land does not seem to belong to anybody. Nevertheless, litter originates through the activity of people. Ojedokun and Balogun (2016) submitted that littering problem is an inherent fact of modern living that exists in one way or another in many countries. In Nigeria, urban litter is one of the visible and persistent environmental issues facing the Oyo State Government.

Items are discarded either activity or passively (Sibley and Liu, 2003) in places such as parks, roads, paths, camping grounds, cafes, stores or other public buildings. Items such as cigarettes, bottles and other glass or plastic containers, napkins bags, tissues, take away food packages, snack wrappers, are frequently dropped in these locations, seriously damaging the environment. Some of those items are non-degradable, resulting in negative consequences for the environment and natural areas. Apart from the costs of employing someone to remove the litter, there are additional environmental costs to take into account (B. Torgler, A. Garcia-Valinas and A. Macintyre 2014).

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IV. Sampling Procedure, Sample Frame and Sample size

Multi stage sampling techniques was used for the collection of data from traders and operators in transport interchanges in Ibadan North local Government Area. There were four major transport interchanges identified in Ibadan North Local Government. These were Agbowo, Sango, Mokola and Agodi. The first stage was the selection of the transport interchanges purposely. The details about each transport interchanges are represented in Table 1.

The second stage was the stratification of the transport interchange into two different operators. The third stage was the stratification of traders present in the transport interchange into two, Umbrella and shop retail outlet, which were selected through systematic random sampling. As for the public transport operators, convenient sampling was carried out on them. With 20 questioning per transport interchange. Details of traders in each transport interchange are represented in Tables 1 and 2. Afterwards 20% of the traders present at the interchange were administered with questionnaire. However locked up shops were excluded from the sample frame. Refer to Table 3 to see the percentage of trading outlets that will be surveyed. The table revealed the proportion of trading platforms in the transport interchanges and their percentages.

Table 1: Details of Transport Interchanges Present in Ibadan North Local Government.

The commercial activities were classified thus: interchanges that has make-shift retail shops (70% built with wood) = A, interchange that has permanent structure for retail activities = B.

The arrangement was classified thus: interchange where vehicle is parked on the road side = A, interchange where vehicle is parked at a designated place off the road = B.

The size would be classified based on the number of vehicle transport available there: mini bus = A, tricycle = B, taxi = C, motorcycle = D, big us = E.

The transport interchanges vary from one another greatly in terms of their available commercial activities, arrangement, and size (variety of vehicle transport available). However, the options were selected based on their availability at the transport interchanges.

Table 1: Classification and number of retail outlets in transport interchanges in the Study Area

Transport interchange	Commercial activities	Arrangement	Size (transport variety)
Agbowo	A,B	A	A,C,D
Agodi	A,B	A	A,B,C,D,E
Mokola	A,B	A	C,D,E
Sango	A,B	A,B	A,C,D,E

Source: Author's, 2017

Table 2: Classification and number of retail outlets in transport interchangesin the Study Area

S/N	Location	No of shops	No of locked-up shops	No of opened shops	No.of Umbrella stands
1	Agodi-Gate Interchange	57	3	54	334
2.	MokolaInterchnage	17	0	17	54
3.	Sango Interchange	107	11	96	22
4	U.I Interchange	10	0	10	15
	Total	191	14	177	425

Source: Author's, 2017

Table 3: Percentage of retail outlets to be surveyed

S/N	Location	No of open shops	20% of the open shops	No of Umbrella stands	20% of the umbrella stands
1	Agodi-Gate interchange	54	11	334	69
2	Mokola interchange	17	3	54	11
3	Sango interchange	96	19	22	4
4	U.I interchange	10	2	15	3
	Total	177	35	425	87

Source: Author's, 2017

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V. Data Analysis and Discussion

Table 4: Monthly Income of Public Transport Operators

Amount	Frequency	Percentage
#35,000 and below	53	66.3%
#36,000 - #45,000	18	22.5%
#46,000 and above	9	11.3%
Total	80	100

Source: Author's Field Survey 2017

Presented in Table above is the monthly income of traders in the study area. Findings revealed that majority (66.3%) of the public transport operators made #35,000 and below. While 22.5% of the traders made #36,000 to #45,000and just 11.3% of the public transport operators made #46,000 and above per month.

While on the average #32,000 was made per month as shown in table above. This indicates that most of the vehicle operators earn #45,000 below.

VI. Average Duration of Stay of Public Transport Operators in the Interchange

The duration of minutes spent by public transport operators in the study area is presented in Table below. The minutes were categorized into four groups of 10 minutes and below, 11 to 20, 21 to 30 and 31 minutes and above. Majority (42.5%) of the operators spend 10 minutes and lesser in the interchange. Others that spend 10 to 20 minutes. 21 to 30 minutes and 31 minutes above in the study area are 37.5%, 16.3% and 3.7% repectively. On the average the public transport operators spend 20 minutes in the study area. The average time spent in the study area by the operators is 15 minutes. Furthermore than half of the respondents spends 20 minutes and below in the interchange. This indicates that they spend quite some time in the interchange before leaving for their destination, and several of them engage in activities that might lead to dropping litter in the interchange.

Table 5: Public Transport Operator's Average Duration of Stay in the Interchange

Average Duration in Minutes	Frequency	Percentage
10 minutes and below	34	42.5%
11 to 20	30	37.5%
21 to 30	13	16.3%
31 minutes and above	3	3.7%
Total	80	100

Source: Author's Field Survey 2017

a) Quantity and Composition of Litter in Ibadan North Local Government Transport Interchange

The section will examine the amount and the various types of litter material present in transport interchanges in Ibadan North Local Government. Unless stated otherwise, all tables used in this section are generated from the author's survey.

Table 6: Respondents Littering Act

Do you litter?	Have you ever Litter?
(Traders) Response Frequency Percentage	Frequency Percentage
Yes 12 22.1%	100 82%

(Public Transport Frequency percentage	Frequency percentage
Operator) Response	
Yes 37 29.6%	73 91.3%

Source: Author's Field Survey 2017

b) Respondent's littering Act

The littering act of traders and public transport operators are depicted in table above. As at the time the questionnaire is administered on traders 22.1% said they still littered in the environment while 82% of the traders said they have littered before in one way or the other in the environment in the study area. Also 29.6% of the public transport operator's sand they still littered in the environment while 91.3% of public transport operators said they have littered in one way or the other in the environment. Findings show that as at the time the questionnaire was administered 59.8% of the traders that have littered in the past no more litter as well as 45% of the public transport operators. The difference in the percentage of respondents that have littered before and people that still litters indicates that majority that have littered in the past have grown to be conscious of it by not littering or the respondents don't feel comfortable to say the truth.

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VII. Relationship of Traders Socio=Economic Characteristics and their Littering Behaviour

Socio-economic variables		Do you litter Frequency	Yes	Have you ever littered Frequency	Yes
Gender	Male	16	26.7%	51	85%
	Female	11	17.7%	49	79%
Education Status	No formal	0	0%	4	66.7%
	Primary	20	10.5%	16	84.2%
	Secondary	13	21.7%	50	83.3%
	Tertiary	8	27.6%	22	75.9%
	Vocational	4	50%	8	100%
Age	25 and below	12	60%	17	85%
	26 to 45	13	15.7%	67	80.7%
	46 and above	2	10.5%	16	84.2%

Source: Author's Field Survey 2017

Table above presents the relationship of trader's socio-economic characteristics and their littering behavior. Male gender littered more than the female at the time the questionnaire was administered, as 26.7% of males said they litter and 17.7%of females. But when asked if they have ever littered, the male slightly exceed the female, as 85% of males said they have littered before while 79% of females said they have littered before. Findings revealed that 0% of people with no formal education do litter while 10.5% of trader with primary school certificate litters, 21.7% of traders with secondary school certificate litters, 27.6% of people with tertiary degree litters, and 50% of people that did vocational studies litters. While majority (84.2%) of the traders that have primary school education said they have once littered, as well as 83.3% of traders with secondary education, 66.7% of traders with no formal education, 75.9% of traders with tertiary education and 100% with vocational education said they have once littered in one way or the other. Also majority (60%) of traders in age bracket 25 years and below litters as at the time questionnaire was administered. Those within the age brackets 26 to 45 years and 46 years and above that litters are 15.7% and 10.5% respectively. While majority (85%) of the traders within age bracket 25 years and below said they have once littered in one way or the other. Those within the age brackets 26 to 45 years and 46 years and above that have littered are 80.7% and 84.2% respectively.

The difference between the variables whether "you have ever littered" and "do you litter" shows that higher number of male and female traders used to litter in the past than the recent time. It showed that more number of traders with no formal education, primary, secondary, tertiary and vocational education used to litter in the past than recent time. More traders within the age brackets of 25years and below, 26 to 46 years and above used to litter in the past than the recent time.

Traders Littering Types

Littering type	Frequency	Percentage
Fling/Throw litter	84	69%
Leave Rubbish Behind	72	59%
	28	23%
Drop Rubbish at Resting Place	56	46%
Drop Rubbish while doing other things	28	23%
Drop Rubbish at Eating Spot		

Source: Author's Field Survey 2017

The respondents were further asked how they littered in Table above. Majority (69%) of the traders said they littered by flinging or throwing litter into the environment.

Several others of 59%, 23% said they leave rubbish behind, drop rubbish while doing other things, drop rubbish at resting place and drop rubbish at eating spot respectively.

VIII. Relationship of Socio-Economic Characteristics of Public Transport Operators and their Littering Behaviour

Socio-economic variables		Have you ever littered Frequency	Yes
Gender	Male	72	91.1%
	Female	1	100%
Education status	No formal	8	100%
	Primary	24	92.3%
	Secondary	28	90.3%
	Tertiary	13	86.7%
Age	25 and below	5	100%

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26 to 45		55	91.7%
46 and above		13	86.7%
Average time	10 minutes and below	34	94.4%
Spent in	11 to 20 minutes	35	87.5%
Interchange	21 to 30 minutes	3	100%
31 minutes and above		1	100%

Source: Author's Field Survey 2017

Operators with secondary school certificate litters, 86.7% of people with tertiary degree litters. Also majority (100% of traders in age bracket 25 years and below litters as at the time the questionnaire was administered. Those within the age brackets 26 to 45 years and 46 years and above that litters are 91.7% and 86.7% respectively. All (100%) the operators that use 21 to 30 minutes and above 30 minutes within the interchange littered. Those that spend 10 minutes and below and 11 to 20 minutes are 94.4% and 87.5% respectively.

IX. Management Strategy against Littering for Public Transport Operators

Management Strategy	Frequency	Percentage
Provision of more bins	76	95%
Educative People on the	65	81%
Environment	60	75%
Provision of strict	70	88%
sanction	59	73%
Provision of strict law enforcement		
Proper reminder and caution for people		

Source: Author's Field Survey 2017

X. Recommendations

The concerned part of the government on environmentally related matters should indulge in researches like this and several others on litter before making a new policy concerning the cleanliness of the environment.

Environmental related matters on litter should be treated with utmost priority by every government regime, in order to achieve the desired goal of an environmentally clean state.

Environmental related hazards are of great concern to people as it affects the whole populace in an appalling manner it is therefore pertinent to create an integrated model that would combine the right litter strategies towards the right target in order to reduce as level among people.

The litter management strategies should henceforth be made part of the prescriptive and regulatory standards for development in Nigeria for new development and existing development.

The state government should educate the public on the subject matter that is, waste generation, waste disposal and waste management; this can be achieved through publication on social media.

XI. Conclusion

The littering attitude of the operators assessed in selected transport interchanges showed that the level of littering can be rated very bad, because of their indulgences in improper measure put in place against littering by the government. The ineffective measure can be traced to the improper survey, assessment of the generation, transportation, storage and disposal of litter.

Despite the people's littering behavior majority of them still want to operate in a clean environment better than where they are. Oyo state government should take note of the people's needs for littering reduction as provided in this research in order to facilitate the vision of keeping Oyo state very clean.

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The Role of Natural Resources in Nigeria- Cameroun Border Dispute

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Abstract- The paper examines the role of natural resources in Nigeria-Cameroun border dispute. Nigerian state administered the areas commonly known as Bakassi peninsula which falls along the borders between Nigeria and Cameroun for decades peacefully. However from 1991 the Cameroun government challenged the rights of Nigeria government over the peninsula which culminated in a suit at the International Court of Justice (ICJ) at The Hague. Reflecting on archival materials and relevant documents analysed qualitatively using historical approach revealed that the dispute was driven largely by the availability of natural resources such as crude oil and sea products in the peninsula. The contestation of the ownership of the peninsula made the Cameroonians forces to terrorised Nigerians living in the area which drew the intervention of the Nigerian armed forces in a punitive mission to the peninsula and beyond from 198.1 Consequently, the government of Cameroun took the matter to ICJ for adjudication which ruled in favour of Cameroun relying largely on the 11 March 1913 and 29 April 1913Anglo-German colonial boundaries agreements. The paper posited that the contribution that the exploration of huge natural resources including crude oil deposit that the peninsula possess will do to the economy of both countries influenced the violent dimensions the dispute took including the formation of Bakassi Volunteer Force even after the case was taken to the ICJ.

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The Role of Natural Resources in Nigeria-Cameroun Border Dispute

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Abstract- The paper examines the role of natural resources in Nigeria-Cameroun border dispute. Nigerian state administered the areas commonly known as Bakassi peninsula which falls along the borders between Nigeria and Cameroun for decades peacefully. However from 1991 the Cameroun government challenged the rights of Nigeria government over the peninsula which culminated in a suit at the International Court of Justice (ICJ) at The Hague. Reflecting on archival materials and relevant documents analysed qualitatively using historical approach revealed that the dispute was driven largely by the availability of natural resources such as crude oil and sea products in the peninsula. The contestation of the ownership of the peninsula made the Cameroonians forces to terrorised Nigerians living in the area which drew the intervention of the Nigerian armed forces in a punitive mission to the peninsula and beyond from 198.1 Consequently, the government of Cameroun took the matter to ICJ for adjudication which ruled in favour of Cameroun relying largely on the 11 March 1913 and 29 April 1913Anglo-German colonial boundaries agreements. The paper posited that the contribution that the exploration of huge natural resources including crude oil deposit that the peninsula possess will do to the economy of both countries influenced the violent dimensions the dispute took including the formation of Bakassi Volunteer Force even after the case was taken to the ICJ.

I. Introduction

The discovering of huge natural oil deposit in the waters surrounding the Bakassi Peninsula changed the relations between Nigeria and Cameroun commencing from 1981. This dynamics was to set in motion series of events that strained the relations between both countries that even culminated in violent conflict. The military of both countries engaged themselves in combat that led to the loss of lives and destruction of property in the peninsula. The violent conflict reached its climax in 1994 when the intensity of the battles led Nigeria to stationed 3000 troops at the peninsula while Cameroun instituted a suit at the International Court of Justice (ICJ). The key prayers of the Cameroonian government was that the Bakassi peninsula was part of its territory and demanded the armed forces of Nigeria been withdraw. Similarly, Nigeria accepted the compulsory jurisdiction of the ICJ and filed counter claims to the ownership of the peninsula. The Justices of the ICJ after over eight years of reviewing documents dating back to over 100 years delivered ruling in favour of the Cameroonians on 10 October 2002. The majority of the Justices of the ICJ relied copiously on the colonial powers, Britain and Germany agreements on both countries boundaries in giving the judgement. The degeneration of the relations between neighbouring Nigeria and Cameroun that had harmonious coexistence prior to the discovering of natural oil in the peninsula deserved further studies. The harmonious relations between both countries even led to several bilateral agreements including neutrality of the Camerounian government during the Nigerian Civil War. The bilateral agreements related to the peaceful and mutual agreements on the boundaries including the Bakassi peninsula held in Lagos, Kano, Yaoundé and Maroua between 1970 and 1975.

II. Bakassi Peninsula: Historical Perspective

Bakassi peninsula is situated along the 1600 kilometre Nigeria-Cameroun borders that extend from Lake Chad in the North to the extreme of the Gulf of Guinea. The Peninsula size is about 665 km² (257 sq mi) largely mangrove and halve of the area submerged are occupied by fishermen settlers (Anene, 1970:56). The Bakassi lies between latitudes 4°25′ and 5°10′N and longitudes 8°20′ and 9°08′E. The population of the peninsula is put at between 150,000 and 300,000 who are mostly Nigerians. Indeed, the population of Nigerians of the Efik ethnic stock found largely in Cross Rivers and Akwa Ibom states of Nigeria constitute not less than 90 per cent of the peninsula's demography. The huge Nigerian population in the peninsula is traceable to the ancient period when the Obong of Calabar exercised authority over several communities and settlements including Bakassi and adjourning kingdoms. This integrated the diverse ethnic group including Ibibio, Efik in the kingdom strengthened by trade and common language. The quest for colonial possession influenced the British Console Hewett pressured by the Germans signing treaties with the kings and chiefs of Akwa and Bell of Douala in Cameroon on 14 July 1884, met and signed treaties with the kings and chiefs of old Calabar on 10 September, 1884. This gave the British strong footing in laying claims to the territories on the Nigerian side including Bakassi while Germany declared protectorate over a large spans of over that cut across Rio del Rey area to

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Gabon (Weladji, 1975). The claims of both Germany and Britain in Nigeria and Cameroun were given a legal seal, approval and recognition by other European powers at the Berlin Conference in 1884-1885. It must be said that the Berlin Conference on Africa was held to avert wars among other powers scrambling for Africa territories without the consent of the concern African kingdoms and people. In addition, the European powers used different strategies including deception and falsehood to lay claim to many African lands as their colonies in order to meet up with the effective occupation criterion outlined in the conference as a prerequisite for validation of claims. The consequence of the foregoing is that the European powers at the conference and beyond agreements were not concern about the ancient allegiance and culture of the people but more about establishing outpost for exploitation of its resources and creation of overseas markets for its finished commodities.

Britain formally established colonial rule in Nigeria in 1900, and made Bakassi part of the Niger protectorate in 1893 which was a significant part of Southern Nigeria. At this time, the peninsula was effectively part of Nigeria and had its administrative headquarters in Clabber. The status of the peninsula undergone a dynamic change following series of agreements signed between Britain and Germany in addressing boundaries issues. It must be said that the two of the agreements were the Anglo-German agreement of 11 March 1913 and Anglo-German Protocol of 12 April 1913. The agreement of 11 March 1913 signed in London resolved that the Nigerian-Cameroonian border extends from Yola in the northern area to the sea in the Cross river estuary. The second agreement signed in Obokun between the representatives W. V. Nugent of Britain and Hans Detzner of Germany readjusted the earlier boundary demarcation and the new boundary placed it southward line west of Bakassi which effectively placed the peninsula under the Germany Cameroun control. The impact of this agreement was however not manifested physically because of the outbreak of the First World War which Germany lost and its colonies in Africa was placed under the mandate of Britain and France by the League and validated by the Trust ship of the United Nations at the end of the second World in 1946. The point in emphasis is that the allocation of southern Cameroun to Britain under the mandate system in 1919 meant that it was administered along with Nigeria. By 10 July 1919, there was Anglo-Franco agreement on the Cameroun question following the transferred of the colonies to both countries. Henry Simon, the French minister for colonies and Vincent Milner, the British Secretary for colonies reinforced the 1913 agreements settled the boundary of British Cameroun and French Cameroun. The British at this time administered British Cameroun along with Bakassi jointly with Nigeria (Omoigui, 2012). The declaration of December and January 1930 and the United Nations recognised and strengthened the previous agreements on the on the status of Cameroun including Bakassi. The point in emphasis is that since the 1913 Anglo-German pact, Bakassi peninsula became part of Cameroun and 1919 as British mandate from 1919 until 1961 hence not part of Nigeria (Eze, 2007). It must however be said that the majority of the population of the peninsula remained Nigerians. The UN as part of the regulation guiding its charter on the mandate status of British Cameroun conducted a referendum in 1959 and 1961. The majority of the people in southern Cameroun voted to be united with the French Cameroun. Indeed, not less than 75 per cent of the population in Bakassi voted to be integrated with Cameroun during the referendum. The result of the referendum was accepted by the Nigerian government leading to the exchange of diplomatic documents between Nigeria and Cameroun which included Map which Nigeria sent to the latter in 1961 (www.postwatchmagazine.com). At the same time, the results of the plebiscite were also accepted by the UN General Assembly and the ICJ on 11 and 12 February, 1961. The history of Bakassi undergone twists and turns between 1884 and 1961 while under the mandate system. However, by 1961 it became part of the independent Cameroun when the majority of the inhabitants agreed to be integrated with it in a referendum. Nigerian and Cameroonian government engaged in diplomatic exchanges particularly during the 30 month Nigerian Civil War, 1967 to 1970. Consequently, there were summits of both countries in Kano, Lagos, Yaoundé and Marou between 1970 and 1975. These summits resulted in the settlement of the northern and southern boundaries both countries per Yaoundé II and Marou declaration that placed Bakassi on the side of Cameroun. It must be said that despite the referendum and the declaration by Nigerian and Cameroun governments, Bakassi remained under Nigerian effective governance and control without reservation by the Cameroonian government.

III. The Bakassi Dispute

Conflict is generally regarded as inevitable in human relations. Conflict is part of human existence and the way it is handled determines societal and human growth and development. Conflict often results over incompatible interests among people or countries. Lund (1997) defined conflict as a fall out of parties that promotes incompatible interests that often culminate in competition over power, resource, status and identity. The incompatibility of the interests of the parties makes each of the actors to be driven by personal interest without caring about the interests of other actors. The view of Lund on conflict made remarkable contribution to the issue though focus on general overview. Albert

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(2001) averred that conflict involved the existence of two opposing parties fighting against each other over needs, values, resources and lack of communication. Albert noted that information management is quite critical as it mainly determines the perceptions and reactions of the parties to the issues at stake. The lack of access to the resources in the society by the parties to meet their needs usually triggers the violent behaviour. Albert made a very useful and insightful contribution to the meaning of conflict however was not specific on international conflicts especially Nigerian and Cameroun Igwe (2002) submitted that conflict is a natural and unavoidable phenomenon to human existence. The author postulated that conflict is a universal and permanent attribute of life and society necessary and unavoidable in terms of dialectics. According to Igwe, conflict serves to advance the positive evolution of phenomena and necessary and unavoidable, when irresolvable and their consequences are negative for society and man. The author made telling contribution to discourse on conflict, it however dwell on conflict generally without focusing on the Nigerian-Cameroonian dimensions

Asobie (2003) analysis of international conflict revealed that international conflicts are 'struggles between primary social classes, clashing across national boundaries'. According to the author the social classes are the real actors in international conflicts used and mobilised the states apparatus to promote their objectives. The objectives of the social classes are the exploitation of productive resources and when exploited are distributed unequally in favour of the ruling elites. The author averred some frustrated people may be attracted to support social movements that and play the role of opposition arm to the ruling elites. These elites generally determine the course of conflict whether sub-national or international often arise from disagreement in the exploitation of resource. Although the view of Asobie is apt and capture the dynamics in international dispute, it focus is limited and narrowed without taking into cognisance the Nigerian-Cameroonian peculiarities beyond social classes. The paper therefore conceived conflict as the emergence of disagreement among parties that shared incompatible interests. The interest of the parties could be resource, values or other concerns. The adversarial attitudes of the parties can degenerate the disagreement into violence except compromise is reached. International conflict could be described as the existence of dispute or disagreement by two or more countries often influence by incompatible interests and goals. These interests and goals could be socio-cultural, economic or political.

The seemingly harmonious relations between Nigeria and Cameroun became adversarial when the potentials of high deposits of hydrocarbon and other resources were reported. The Cameroonian government began to clandestinely harassed Nigerians living in the peninsula that culminated in the 15 May 1981 military invasion. The Cameroonian government had broadcast on the media regularly that the Nigerian armed forces illegally entered its territory through the peninsula before the invasion. The Nigerian government in retaliation sent a special military force that effectively drove the Cameroonian forces out of the peninsula. This set in motion frequent attacks of the people living in the peninsula by the Cameroonian forces with the attendants' loss of lives and property. By 1993, the unrestrained attacks by the Cameroonians forces led the Nigerian military to stationed not less than 3000 forces to curtail and combat any invasion on the peninsula. The clash by the two countries armed forces led to the death of several people including five Nigerian soldiers. The violent dimensions according to diplomatic report released on 6 May 1996 revealed that the Nigerian military lost not less than fifty personnel while the Cameroonian forces army suffered no casualties in the peninsula battles (New York Times, 1996:5). It must be said that the actual number of casualties on both sides remained relatively unknown because of non-disclosed of such information by the two countries.

The overwhelming powers of Nigerian state in terms of population, economic and military might, as well as accessed to colonial documents on the peninsula made the Cameroonian government to approach the ICJ on 29 March 1994. Although the Cameroonian was a not yet a signatory to the ICJ statutes, it prayed that injunction should be given to eject Nigerian military from its territory (Bakassi Peninsula). The Nigerian government accepted the jurisdiction of the ICJ and filed a counter claims to the ownership of the peninsula. The Nigerian government relied on effective occupation of the peninsula, the population being largely Nigerian and the colonial agreements between Britain and the king and chiefs of the ancient Calabar kingdom in the 1880s. While the Cameroonian government hinged it case on the 1913 Anglo-Britain agreements and the Yaoundé II and Maroua declaration. The ICJ after eight years of adjudication ruled that the peninsula belonged to Cameroun and ordered Nigerian to transfer it to its rival country on the strength of the documentary evidence provided by both countries.

Given the importance attached to the peninsula, the Cameroun government accepted the ICJ judgement and the Nigerian government and public reacted angrily and disbelief demanding the judgement been rejected. The Nigerian government was more concern about reaching agreement that providing 'peace with honour, with the interest and welfare of the people' than outright rejection of the judgement.' The editorial of The Guardian newspaper captured the mood of the country describing the judgement as 'a rape and unforeseen potential international conspiracy against Nigerian territorial integrity and sovereignty" and "part of a

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Western ploy to foment and perpetuate trouble in Africa.' The Nigerian government through the office of Special Assistant to the president on National orientation and Public Affairs issued a statement on the position of the country on the judgement thus:

> Having studied the judgement as entered by the Court, it is apparent that a lot of fundamental facts were not taken into consideration in arriving at their declaration. Most disturbing of these being the difficulties arising from the Orders contained in the judgement, particularly, the Order relating to Nigerian communities in which their ancestral homes were adjudged to be in Cameroonian Territory but which are expected to maintain cultural, trade and religious affiliations with their kith and kin in Nigeria. Nigeria takes cognizance of these serious implications and therefore appeals to all her citizens at home and abroad to remain calm, positive and constructive until we can find a peaceful solution to the boundary issue between Nigeria and Cameroon. We appreciate and thank the Secretary General of the United Nations for brokering meeting at the highest political level between Nigeria and Cameroon before the judgement was delivered and for offering his good offices to broker a similar meeting now that the judgement has been delivered with a view to effecting reconciliation, normalization of relations and good neighborliness. Nigeria thanks all leaders of the international community who have expressed concern over the issue and re-assures them that she will spare no efforts to maintain peace between Nigeria and Cameroon and indeed in the entire region. However, Government wishes to assure Nigerians of its constitutional commitment to protect its citizenry. On no account will Nigeria abandon her people and their interests. For Nigeria, it is not a matter of oil or natural resources on land or in coastal waters; it is a matter of the welfare and well-being of her people on their land. We assure the people of Bakassi and all other communities similarly affected by the judgement of the International Court of Justice on the support and solidarity of all other Nigerians. Nigeria will do everything possible to maintain peace in Bakassi or any otherpart of the border with Cameroon and will continue to avail itself of the good office of the Secretary-General of the United Nation and other well-meaning leaders of the International community to achieve peace and to maintain harmony and good neighborliness (The Guardian, 2002).

A violent reaction came from the inhabitants of the peninsula and others groups sympathetic to the cause which led to the formation of several pro Bakassi movements, namely, Bakassi Movement for Self-Determination (BAMOSD), Southern Cameroun Peoples Organisation (SCAPO) and the Movement for the Emancipation of the Niger Delta (MEND) tooppose the implementation of the judgement. To this end, the groups on 9 July 2006 declared the peninsula an independent country by naming it 'Democratic Republic of Bakassipursuant to a meeting held by the groups on 2 July 2016(Vanguard, 2006).At the same time, the sufferings of the displaced inhabitants of the peninsula made another organisation, Biafra Nations Youth League (BNYL) under the leadership of Princewill Obuka and Ebuta Ogar Takon to relocate its headquarters of the body to the peninsula to confront the Cameroonian soldiers accused of killing the natives of the area. The leaders of the groups were however arrested by the Nigerian troops in Ikang town, a border community between Nigeria and Cameroun on 9 November, 2016 (The Nations, 2016).

Despite the strong reaction of Nigerians against the judgement, the Cameroonian government dispelled the fear of the people and stated that the situation was under control. This view was conveyed by Jacques Ndongo, the Minister of Communication submitted that his country citizens should take the reaction of Nigeria to the ruling with 'calm, dignity and serenity' (Cameroon Television (CRTV) Online 2002).

The responses of the Nigerian government and public was of much concern to the UN Secretary General, Kofi Annan led to the invitation of Presidents Oluegun Obasanjo and Paul Biya as well as the leaders of United States of America, France and Britain for a mutual agreement on the implementation of the judgement in the interests of both countries and inhabitants of the peninsula to a meeting at Green Tree, United States of America in June 2006. Kofi Annan elated by the agreement reached in the meeting submitted that 'with today's Agreement… a comprehensive resolution of the dispute is within our grasp; the momentum achieved must be sustained' (UN Press Release 2006). The Green Tree Agreement (GTA) spelt out the steps for the resolution of the conflict including withdrawal of the Nigerian troops and transfer of the peninsula to the Cameroonian authority as well as the welfare and status of the inhabitants. The Nigerian troops finally withdrew the last batch of the troops from the peninsula in 2008 following the signing of the Treaty of Calabar on 14 August 2008. The Cameroun government pledge to humane in treating of local Nigerians population in the peninsula based of the approved code of conduct in the treaty.

IV. The Natural Resource (Hydrocarbons) Perspective in the Conflict

The wealth and revenue that exploitation and production of natural resource brings to countries, has made resource conflict in the local and international

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scenes high. This view is demonstrated by the various resource based conflicts included Argentina and Britain over potentially oil rich Falkland islands, Japan and China over oil rich Senkaku Islands, and Soviet Union and Finland war over Finland's Petsamo region that had a huge nickel deposits, which were strategically important for USSR (Darius Mikulenas, 2015).

> Conflicts are not a new phenomenon, and people have been fighting each other since the inception of humanity. The only thing that has changed are the size of respective forces, available technology, and the reasons for the conflict. There has never been a shortage of reasons, however, and they ranged from ideological and religious beliefs, to ego-centric wish to increase ones prestige through acquiring new territories. The bloodshed, justified by the nobility of the goal at hand, has haunted us for generations, each and every time manifesting as a bigger and more brutal battle. Whether it has been lauded that a particular battle will be fought for the protection of democratic values, or liberation of an oppressed nation, primary causes still lay within the realm of resources.

Kishi averred that natural resource such as oil, diamonds, copper, and cobalt has huge positive economic potential for states. Kishi however state that' these resources can also do more harm than good if used towards ulterior motives including corruption, the unequal distribution of wealth, and to fuel violence'. Natural resource according to the author over the years has also promoting violence through financing, corruption, patronage and competition for territorial control by different actors. Amnesty International (2013) stated that it is complicated to ascertain the exact role that natural resource may play in promoting violence. Some of the examples of countries that natural resources has been used to sponsored violence included the Democratic Republic of Congo, Angola and Sierra Leone where diamond played a key role in the violence.

The ACLED data base revealed that there is upsurge in violence induced by natural which it put at over five times more than the late 1990s however the fatalities has be decreasing. The ACLED placed more emphasis on sub national resource based violence that manifested in the forms of protests against oil companies and kidnapping of workers in the extractive mining companies, particularly in Africa. Natural resource extraction is also conceived as having huge potentials in the promotion of dispute in Africa that has led to series of violence (Berman et al, 2014). The Institute of Security Studies (2014) blamed the avalanche of natural resource related violence in Africa to poor regulation of the extractive industries and corruption as well as underdevelopment. The poor regulation coupled with corruption and under-development had made the majority of the people on the continent to live in extreme poverty despite the extraction of huge natural resource deposit (ISS, 2013). ISS May 14 2013Basedau and Wegenast (2009) posited that most states that have high reserve of precious natural resources often witnessed conflict. The conflicts are traced inequality and limited opportunities in the distribution of the wealth derived from the natural resources revenue.

Keating identified four types of resource related conflicts. These conflicts are: At a broad level four types of resource dispute can present a general challenge to national stability: secessionist conflicts in which resource-rich regions seek to split away from the rest of a country; disputes over resources as part of a new national compact (i.e. in the context of a peace agreement or new constitution); grievances over standalone projects such as mines and hydroelectric dams; and the cumulative impact of multiple small-scale clashes, typically over land, livestock or fresh water (Keating, 2015b). Keating (2015) also submitted that the unrelenting search for 'hydrocarbons' and other minerals resources is driving the extraction into 'more technically challenging and environmentally complicated sectors. Keating said that this has resulted in conflicts with the impact of undermining the peace and security in the globe. Keating (2015b) reported that there is high turnover of conflicts related to natural resources including minerals, land, fishing and water. The author averred that such conflict over resource also results in violence with the attendant negative consequences of loss and destruction of lives and infrastructures. The violence is most prevalent in countries with socio-economic and ethno-religious disunity, graft and poor governance. Keating concluded that:

> These various trajectories, when taken together, strongly suggest that disputes over resources will occur more frequently in future. They may arise over issues and resources that are hard even to imagine now, and in places that we may not anticipate. In our globalized world the costs of violent conflict are incurred not only locally in terms of human lives and destruction, but also regionally and internationally. It may not be too much of an exaggeration to suggest that politics in the 21st century will be shaped, in part, by how well these disputes can be resolved.

Klare (2004) postulated that the nexus between oil and conflict could be traced to three vital aspects of petroleum, namely, (a) its vital importance to the economic and the military power of nations; (b) its irregular geographical distribution; and (c) its imminent changing centre of gravity. Klare view revealed the dynamics of power relations in international and sub national context in the usage of natural oil. Resource based dispute is often dynamic and sometimes

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degenerated into large scale violence such as the Congo crises and Argentina and Britain War. Resource based conflict can be described a disagreement over natural resource which could be national or international in scope. Although most resource based dispute are usually sub national, there had been some occasioned it were between nations. The sub national resource based dispute is mostly driven by limited opportunities, degradation and inequalities in the use of the wealth derived from it.The contestation of two or more countries over an area rich in natural resources is usually fuelled by the benefits derivable from it.

The Bakassi peninsula is generally regarded as natural resource rich. These resources with potential huge deposit in the peninsula included sea foods of diverse kind and natural oil. Natural oil is one of the major resources that have change industrialisation in the globe and source of revenue for several countries. For instance, Nigeria began production and exportation of natural oil in commercial quantity in 1957 and remained the largest African producer of the product. The role of natural resource in the dispute between Nigeria and Cameroun is demonstrated by the prior harmonious and non-adversary relations between both countries and the potential huge deposits of hydrocarbon in the Bakassi peninsula. The relations between Nigeria and Cameroun had always been warm and since both countries gained independence in the 1960s. This was manifested by Cameroun during the Nigerian Civil when on the behest of Nigeria was neutral. This was followed up with series of meeting both countries had towards mutual benefit and strengthening the relations. However, the discovering of huge natural oil deposits in the surrounding of the peninsula attracted the interest of the two neighbours.

While Nigeria since 1957 joined the league of natural oil producing countries with the concomitant benefits accruing to the ruling elites and privileges as well as construction of elephant projects, Cameroun on the hand lack such financial muscle and influence. The potentials of huge natural oil reserves made the hitherto abandoned and desolate as well as remote peninsula a precious area for both countries hence the resort to violence from 1981 when the discovering was made. This view is buttressed by Sango (2012) that Nigeria and Cameroun relations became strained immediately it was discovered that Bakassi has huge oil deposit in the 1980s. The Democratic Socialists Movement was one of the organisations that pointed out that natural oil was the major issue that fuelled the conflict. The Nigerian chapter of the group argued that the Bakassi dispute was induced by oil and strategic land by the two capitalists neighbours:

> By 1975 when Nigerian military ruler Gowon signed what is now termed (Maroua) declaration ceding Bakassi peninsula to Cameroun to compensate for President Ahidjo's neutrality during the Nigerian Civil War. It was not yet discovered it was rich in oil. But interest over the ownership of Bakassi peninsula by Nigeria and Cameroun began immediately was discovered that the peninsula is floating on reserves of crude oil. It was then that the elites of the two countries started making serious claims and counter claims over the territory. The primary motive is the rich oil reserves and fishing ground found in the area and its strategic location in the Atlantic Ocean (DSM, 2002).

A very good demonstration of the role of natural oil in the Bakassi dispute was the establishment of Joint Commission on the exploration of crude oil along the borders of the two countries for mutual benefits. The commission under the supervision of the UN as part of the comprehensive agreement to resolved the fallout of the ICJ judgement on the Bakassi dispute. Nigeria and Cameroun agreed that exploration of cross border oil platforms including wells should start in March 2011 and the Commission contracted Addax Petroleum for the purposes. The selection of the Canadian oil company was based on the assumption that it will be cheaper, manageable, faster and easier and coupled with the fact that Addax Petroleum had investments in the oil and gas in both countries. The Nigerian chief negotiator and member of the Commission, Bola Ajibola put succinctly the aim of the Commission and timeline thus:

> 'This time around, there's been cooperation and good understanding between our two countries to come together and jointly exploit the hydrocarbons deposits that we've on our common borders. The exploited hydrocarbons will be for the mutual benefits of both countries (Cameroun and Nigeria). We think exploration will be faster, cheaper and easier when both of us have one company to do the operations.'

In a related view that further buttressed that hydrocarbon and other resources fuelled the violence, some Nigerian oil and gas analysts assumed that Nigeria might be interested in harnessing hydrocarbon resources in the areas ceded to it, as the country was to discover that its area contained more economic resources than the portions ceded to Cameroun.

The foregoing revealed that the pivotal role that natural resource such as natural oil plays in economic development and growth in country that used it judiciously and effectively. Apart from the foregoing, the rent seeking that dominants most developing countries especially in Africa made struggles for natural resources intense and some cases violent. This was amply demonstrated by the Bakassi dispute fuelled by the likelihood of huge deposits of hydrocarbons in the peninsula.

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V. Conclusion

The Bakassi dispute is a classic example of international violent driven by natural resource, particularly, hydrocarbon. The peaceful and warm relation between Nigeria and Cameroun since 1960 was shattered by the struggles for the possession of potential huge reserves of hydrocarbons in the peninsula from 1981. This was reflected in the shared values and policies both countries engaged especially during the Nigerian Civil War and followed up exchange of diplomatic visits and agreements in the 1970s. The onset of hostilities by both countries led to the disruption of socioeconomic activities in the peninsula as well as the loss of hundreds of lives. The asymmetry nature of the violent made Cameroun to approach the ICJ which after almost a decade of adjudication rule in its favour to the constellation of Nigeria. This showed the dimensions inherent and explicit in international resource based violence with high rate of escalation with the sub-region and beyond. The paper therefore concludes that the interventional of the international community following the judgement of the ICJ such as the terms of the Green Tree Agreement and the setting up of Joint Commission for the exploration of hydrocarbon in the cross border areas doused the violent despite the postures of several groups including of Bakassi Volunteer Force. The Joint Commission aptly captured the reason behind the violent and also created a platform for win win solution for both countries.

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Revisiting the Language Question in African Philosophy

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Abstract- Confronting the contemporary African Philosopher, is a major linguistic challenge, forged out of the controversies involved in using foreign languages, to do African philosophy. An increasing number of scholars are beginning to realize today, how the use of foreign languages in African Philosophy, is itself an obstacle, to a truly unfettered research into African thought.1 This is because to choose a language is to choose a particular thought pattern and the choice of the language already predetermines the most important issues. But, the critical responses of Africans to the intellectual onslaught of Eurocentrism, ironically had to be through the medium of the European languages (for example, English, French and Portuguese).2 This ipso facto, poses a methodological problem, arising from the need to ensure that African meanings, are not distorted in the process of analyzing them within the conceptual frameworks of alien languages. The problem is further compounded, with the realization that the African continent possesses many languages in which to express itself. This makes the problem more abstruse, thereby begging the question: in what particular language amongst the different languages in Africa is African philosophy to be genuinely constructed?3 Armed with the nitty-gritty of the ex post facto cogitations, this paper, therefore, attempts to bring to limelight the related issues, difficulties, problems and implications, associated with the use of linguistic imports that is sufficiently alien to Africa, in the Herculean task of rendering the discursive formations and ideas of Africa's culture, religion and philosophy.

Keywords: *language, african philosophy, eurocentrism and pragmatism.*

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Revisiting the Language Question in African Philosophy

Samuel Akpan Bassey [α], Nelson Robert Enang [σ], Stephen N. Udofia [ρ] & John Gabriel Mendie [ω]

Abstract- Confronting the contemporary African Philosopher, is a major linguistic challenge, forged out of the controversies involved in using foreign languages, to do African philosophy. An increasing number of scholars are beginning to realize today, how the use of foreign languages in African Philosophy, is itself an obstacle, to a truly unfettered research into African thought.[1] This is because to choose a language is to choose a particular thought pattern and the choice of the language already predetermines the most important issues. But, the critical responses of Africans to the intellectual onslaught of Eurocentrism, ironically had to be through the medium of the European languages (for example, English, French and Portuguese).[2] This ipso facto, poses a methodological problem, arising from the need to ensure that African meanings, are not distorted in the process of analyzing them within the conceptual frameworks of alien languages. The problem is further compounded, with the realization that the African continent possesses many languages in which to express itself. This makes the problem more abstruse, thereby begging the question: in what particular language amongst the different languages in Africa is African philosophy to be genuinely constructed?[3] Armed with the nitty-gritty of the ex post facto cogitations, this paper, therefore, attempts to bring to limelight the related issues, difficulties, problems and implications, associated with the use of linguistic imports that is sufficiently alien to Africa, in the Herculean task of rendering the discursive formations and ideas of Africa's culture, religion and philosophy. The paper jettisons the idea that only the use of African languages, guarantee authentic African philosophy and finally, recommends a rather pragmatic approach to the subject matter.

Keywords: language, african philosophy, eurocentrism and pragmatism.

I. Introduction

Occupying a conspicuous stead, among the multifarious concatenation of issues, that stir the mind about African philosophy, is the language question or the problem of language. This question arises as a result of the difficulties involved in doing African philosophy in a foreign language. This is because to choose a language is to choose a particular thought pattern and the choice of the language already predetermines the most important issues. In the view of Anthony Ojimba, *et al*:

> Language embodies the spirit of culture and mediates life and value. It identifies members of a group, carrying their cultural, political and religious truth. Each distinctive language is a different way of experiencing truth. Thus, it is often claimed that language cannot be understood except in the context of the culture of its origin. However, this poses a serious problem for the African philosopher: How can authentic African reality be experienced and expressed in a foreign language? Some African writers have made forceful advocacies for doing African philosophy in African languages, but how realistic is this advocacy? The problem is further compounded with the realization that the African continent possesses many languages in which to express itself. This makes the problem more glaring: in what particular language amongst the different languages in Africa is African philosophy to be genuinely constructed?[4]

The *onus* of this problem is brought to the glare of publicity, when the paucity of scholars argue that, on the basis of this linguistic challenge, African philosophy does not exist. This is because in their thinking, "European languages are totally inadequate to express the African philosophical reality,"[5] and so "if we wish to assert and preserve distinctly African ways of being and living, we must cultivate distinctly African ways of speaking,[6] reflecting and philosophizing. But, the problem of language in African philosophy, need not be about the language in which it is to be written; for Western philosophy was written in different languages, some, in English, some, in French, some, in German; yet, the philosophical status of their cogitations, was not denied. And so, that, African philosophy is written in different languages, does not alter the philosophicality of African philosophy, just as their Western counterpart.[7] Instead of taking away, or denying the status quo, it rather adds diversity to the beauty of African philosophy.

On a critical scrutiny of the thought provoking assumptions or problems highlighted above, one is forced to ask: Is language really what authenticates a people"s philosophy? Must African philosophy, necessarily be weaved in African languages for it to be accepted as philosophy? Is the Language problem a pseudo-problem? Even more seriously, if our response to the penultimate question is in the affirmative, then the follow up question would likely be: in what language, is African philosophy to be knitted or written, taking

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cognizance of the linguistic fecundity of Africa, where there is a myriad or plethora of languages (and counting)? It is not enough to identify language as a problem in African philosophy, and yet have no unified replacement or solution to the problem identified. It is in the wake of these, and in a concerted effort, to leave no conundrum for which truth is concealed, that this paper, attempts a critical espousal of the problems often identified with doing African philosophy in foreign languages. The paper, jettisons the idea that the use of foreign languages, deny the existence of African philosophy. The paper, also shows that this problem, appears to be a banal whistle-blowing and moves on to recommend a pragmatic approach, as a more reasonable, defensible, philosophical model, to the language question in African philosophy. To launch this herculean task, the conceptualization of language, and African philosophy is apposite.

II. The Conceptualization of Language and African Philosophy

There is a popular belief that, language is a veritable *instrumentum laborat* (working tool) for the communication of thoughts and the conception of reality. There is equally a lingering belief that, language pictures or mirrors reality,[8] either reality as an empirical fact out there or reality as connected to the way of life of a people. In this sense, language is seen as a tool in the formation of metaphysical and epistemological ideas, developing social and moral consciousness of a people.[9] According to Battista Mondin, language is the instrument with which man effectuates communication; through language, man actuates himself as a social being, as the *Mitsein*, as the I-Thou.[10] This implies the communicative and social function of language, which is reflective of the notion that, man is the only being referred to (and rightly so), as a *homo loquens* (a being that is capable of speaking or a self-speaking thing); a language-inventor and a *bona fide* language user.[11] In the history of philosophy, language has always been an attractive area and a fascinating topic for philosophers.[12] It is in the light of this assumption that Ki-Zerbo, argues that language is the treasury house of a people‟s philosophy. He further writes:

> Language is like a bank or museum in which, over the centuries, each ethnic group has deposited all it has built and accumulated in the way of mental and material tools, memories and resources of the imagination; by means of an in-depth and wide-ranging study of the language (both infra and supra linguistic).[13]

That language, is a quintessential tool in philosophy, is indisputable. It is, for many, the ultimate piece that brings to the glare of publicity a people‟s identity and thought formations.[14] As Benjamin Whorf observes:

> Particular languages embody distinctive ways of experiencing the world, of defining what we are. That is, we not only speak in particular languages, but more fundamentally become the person we become because of the particular community in which we grew up. Language, above all else, shapes our distinctive ways of being in the world. Language, then, is the carrier of a people‟s identity, the vehicle of a certain way of seeing things, experiencing and feeling, determinant of a particular outlook on life.[15]

Language, thus, is to a people what memory is to an individual, a people without language would suffer from collective amnesia groping from a pitiable state of lack. And so, in African philosophy, language is taken seriously. However, it is true that the word “African” poses a challenge on its own, for it seems all encompassing and therefore, eclectic. It is due to the seriousness of this challenge that Gene Blocker opines that “we cannot resolve any problem, question or idea in African philosophy, until we first of all settle the meaning of the term *African.*”[16] It is, to this effect, that this paper, construes or restricts the term “African”, to mean or designate a racial geographical entity; a continent inhabited by people of a particular race, which could be BLACK, WHITE, ARAB, NEGRO, and so on, but certainly with similar culture, custom, common history of colonial experience and tutelage.[17] From these piecemeal cogitations, we can say in the words of Godwin Azenabor that “African philosophy means and designates the philosophy that is nourished within an African cultural experience, tradition and history,”[18] (it is an activity, not a theory). Even more impeccably, we can also intone in Pantaleon Iroegbu‟s *vox potentia*, that “African philosophy is the reflective inquiry into the marvels and problematics that confront one in the African world, in view of producing systematic explanation and sustained responses to them.”[19] However, in doing so, we must not be oblivious of the retrospective polemics concerning the essence and existence of African philosophy,[20] which generated many controversial issues, the discussion of which forms the content of African philosophy today.[21]

Nevertheless, this debate has been described in recent times, as unnecessary. In Akin Makinde‟s view, although it is a sad reality, that the first book to be titled “African Philosophy” was edited by an American professor Richard Wright,[22] but, that notwithstanding, “what is necessary is, if African Philosophy exists, we should show it, do it and write it, rather than talking about it or engaging in endless talks about it.”[23] Now, given the *ex post facto* claims, the crux of the matter, regarding the role of language in African philosophy is that, some philosophers believe that, language embodies the spirit of culture and identifies members of a group, carrying their cultural, political and religious

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truth. But given that each distinctive language is a different way of experiencing truth, and the claim that language cannot be understood except in the context of the culture of its origin, how can authentic African reality be experienced and expressed in a foreign language? In fact, can African philosophy be said to retain its "status" taking cognizance of the linguistic challenge that seems to corrode the very pillars of its doxastic basicality? Is it the case that African philosophical cogitations exist, but only lurking in western linguistic clothing and fabrics? Attempts to delineate the various positions regarding these hydra-headed questions, constitute our immediate focus.

III. African Philosophy and the use of Foreign Languages: Issues and Problems

African philosophy, soars in the ocean of identifiable issues and problems. According to Pantaleon Iroegbu, some major problems, that have beset genuine African philosophizing today, include: "Education, Colonization, Civilization, Christianization and Language."[24] These problems are in themselves germane, and as such, stand as necessary evils, through which the Europeans sowed their seeds in the hostile invasion. But, the apogee of this conquest, is the enforcement of the colonial language(s) on the colonized; a process which many scholars claim, outrightly distorted the metaphysical, ontological, social, political, economical, spiritual, and even religious, cogitations of the African people. This tilt or linguistic turn, led to the underground assumption that, although there is philosophy in Africa, there is no African philosophy. Some accounts, even have it that, based on the languages employed, what Africans call their philosophy, is simply a rehearsal or transcript of Western philosophy. And so, an increasing number of scholars are beginning to realize today, how the use of foreign languages in African Philosophy, is itself an obstacle to a truly unfettered research into African thought.[25] To choose a language, is to choose a particular thought pattern. And the choice of the language, already predetermines the most important questions. This idea, is predicated on the fact that, language, is the key to any serious research into, and understanding of, traditional religion, culture and philosophy. It is, however sad, to note that most of those involved in the study of African philosophy are using the peculiar categories of English, French or German languages to analyze Akan, Yoruba, Hausa, Zulu, Ibibio, Efik, Igbo or Ebira thoughts, as the case maybe. This is, perhaps, the fundamental root cause of the language problem in African philosophy.

Ngugi Wa Thiong"O, conceives language, as the particular system of verbal signposts, which over time, comes to reflect a people"s historical consciousness. It also becomes the memory bank of their collective struggle over nature and over the social product. Ngugi, further argues that the imposition of the European languages on Africans, furthers the oppression of the people, because their chances for mental liberation become remote.[26] Molefi Asante, adds that language is essentially the control of thought, and that "all languages are epistemic."[27] And F.O. Njoku, believes that "language is a mirror of culture in which it is used."[28] While, Akin Makinde, agrees with Wittgenstein that "the limit of our language is the limit of our world,"[29] he also observes that English and French have so gained the upper hand in the minds of many African scholars, that they have become foreigners to their own cultures. Makinde, reveals that: "the kind of powers derived from a belief in one"s culture and systems of thought, such as have helped Japan, China and India to develop on their own, is almost non-existent among African thinkers."[30] It is, on this *point d'appui,* that Makinde maintains that "until philosophy is written and taught in an African language, African philosophy may turn in the future to be nothing but Western philosophy in African guise."[31] Kwame Gyekye, forged in the umbilical cord, of the existing *espirit de corps,* holds that languages are vestibules to the conceptual world, and that every language implies or suggests a vision of the world, so, "a concept inferred from one language cannot necessarily be assumed for a people speaking another language."[32] A serious and concerted study of any one of the myriads of languages spoken all over Africa, will offer a glimpse into the inexhaustible wealth of knowledge contained in these „verbal signposts." For a people who did not write, their language itself is an encyclopedia of knowledge about their history, their religion, their cosmology and their value system. It is part of the resource "text" from which their history, philosophy and religion, could be written. All these comments, from African scholars, came as a reaction to the hegemony of what came to be known as Eurocentrism; a toxic virus that envisaged and presented the Western minds, methods and ways as the model of rationality. This outright devaluation of other models of rationality, has prompted a litany of scholars to react in various ways. In the words of Adeshina Afolayan:

> The critical responses of Africans to the intellectual onslaught of Eurocentrism ironically had to be through the medium of European languages- for example, English, French, and Portuguese. The significance of this is not only that the Africans were responding to certain problems that have different ontological suggestiveness and meanings within the European cultural context, these responses also came with the huge assumptions of the universality and equivalence of meanings between Europe and Africa.[33]

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Although this is laudable, Afolayan adds that this reactionary activity, "poses a methodological problem arising from the need to ensure that African meanings are not distorted in the process of analyzing them within the conceptual frameworks of alien languages."[34] With this difficulty in mind, the problem of doing African philosophy in a foreign language becomes crystal clear, with noticeable issues and problems, ranging from; the westernization of core philosophical concepts in African corpus; assassination of meaning; hermeneutic parsimony; erosion of history; cultural jettisoning; incommensurability oxbow lake; problem of originality; indeterminacy of translation; and even to the, devaluation of indigenous languages.

But one might ask, what really precipitated the spasmodic erosion of the indigenous languages, in the face of Western languages? Is it the case that the Language of the West had better economic value, power or international relevance, than the indigenous African languages? Well, one can only suppose that the *raison d'etre* for the swift safe-drive or conquest of the indigenous languages was partly due to the fact that, there is no single language shared by Africans. As S.O. Imbo notes:

> Nigeria, Sudan and Cameroun for instance, have above two hundred languages each.[35] This is, why, in the midst of this language confusion (affluence), the colonialists thought it was their God-given duty to control the use of indigenous languages as well as raise up the African salvage to a better linguistic tool and sound thinking. They felt justified in the way they treated the Africans as their Eurocentrism had already excluded Africanity and blackness from rationality, philosophy and civilization.[36]

This perceived conundrum, may have been a major cause of the hasty weeding, of indigenous languages, and the installation of English and other Western languages, as the language of the people (or as *the knight in golden amour*). Girded by the knowledge of this imperialistic ascendency, Anthony Kanu, observes rather poignantly that "what, perhaps, philosophers should be more concerned about as regards the problem of language in African philosophy is the impact of colonialism on African languages and the need for a cultural renaissance, so as to better express African philosophy in a language that profoundly mirrors African realities."[37] It is, exactly this concern, which motivated Leopold Senghor, to react that "African misfortunes, have been that our secret enemies, while defending their values, made us despise our own."[38] This unspeakable yet, forgivable incident has a great consequence on the development of African philosophy. When the colonial powers devalued the language of the African people, and enthroned European languages, it played a formidable role in exiling Africans from their languages and, thus, their philosophy. In fact, since language is loaded with worldviews and metaphysics; more importantly, since a person"s language determines, at least in part, the way the person perceives or conceives the world, when people lose their language, they also lose their philosophy.[39] This happenstance, have led in recent times to the clamour for *mental* and *Conceptual decolonization*, as a leeway, for the deepening of African Philosophy. It is envisioned that this mental or conceptual de-loading would pave a fertile ground for doing African philosophy in African languages. But this recommendation is not without its, shortcomings, weaknesses and challenges. It is, to this proposal, we now turn.

a) Mental Decolonization and Conceptual Decolonization in African philosophy: Quo Vadis?

The philosophy of decolonization stands as a major contribution of some African scholars to the debate on the language problem in African philosophy. Once a people undergo a linguistic alienation, the risk of their being uprooted from their modes of philosophical conceptualization, collection, conservation, and transmission, becomes almost certain.[40] Hence, the need for what can be termed: a „de-loading of the alien linguistic imports", is apposite. The domination of a people's language by the colonizing nations was crucial to the domination of the mental universe of the colonized; to colonize, then, destroys a people's language and make them learn the language of the colonizer.[41] As a reaction to this, some African scholars, like Ngugi Wa Thiong"O and Kwasi Wiredu,[42] have sounded the gong, regarding the dangers involved in doing African philosophy in foreign languages, and the urgent need for deconstruction and decolonization. In his reaction, Adesina Afolayan, opines that:

> For Ngugi and Wiredu, in as much as language is necessary for thought, and the latter is crucial in crystallizing cultural identities, then, Africa has neglected a more crucial deconstruction, the *deconstruction of the mind*, seen as the critical confrontation with the domination with which African philosophers and scholars, have unwittingly been carrying out the process of cultural reclamation and reaffirmation.[43]

The underlying thrust of this proposal is that, Africa was not only politically colonized, but also conceptually colonized. And so, to talk of a decolonization or deconstruction of the mind, presupposes some kind of mental colonization. For this reason, decolonization, can only be meaningful, if European languages are overthrown, in our attempt to shift the centre away from the West. As Ngugi hints, the effect of a cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past,

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as one wasteland of non-achievement, and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves; for instance, with other peoples' languages rather than their own.[44] Elsewhere, Ngugi observes rather poignantly that:

> Although present in all areas, economic, political, and so on, the Eurocentric basis, of looking at the world is particularly manifest in the field of languages, literature, cultural studies and in general, organization of Literature…Eurocentrism, is most dangerous to the self-confidence of the third world peoples, when it becomes internalized in their intellectual conception of the universe.[45]

And so, *mutatis mutandis*, there is dire need for the deconstruction or decolonization of the mind, as a leeway to grappling with the language question in African philosophy. Kwasi Wiredu, also shares Ngugi‟s concerns and the need for what he calls conceptual decolonization. By conceptual decolonization, is meant, the interrogation, through sustained and critical reflection, of the foreign categories of conceptualization which Africans inherited through colonization. It is, in Wiredu‟s words, "an African‟s divesting his thought of all modes of conceptualization emanating from the colonial past that cannot stand the test of due reflection."[46] The conceptualization of Wiredu‟s thesis is captured clearly; when he speaks of the need for conceptual decolonization in African philosophy and goes on to delineate what this project entails. This view, is captured vividly, as he writes:

> By conceptual decolonization I mean two complementary things. On the negative side, I mean avoiding or reversing through a critical conceptual self-awareness the unexamined assimilation in our thought (that is, in the thought of contemporary African philosophers), of the conceptual frameworks embedded in the foreign philosophical traditions that have had an impact on African life and thought. And, on the positive side, I mean exploiting as much as is judicious, the resources of our own indigenous conceptual schemes in our philosophical meditations on even the most technical problems of contemporary philosophy.[47]

This simply means that, the necessity for decolonization, was brought upon us in the first place by the historical superimposition of foreign categories of thought on African thought systems through colonialism. This superimposition, in Wiredu‟s thinking, manifested itself in three principal avenues: Language, Religion and Politics.[48]

With this in mind, the challenge remains therefore, for the African philosopher, to interrogate these colonial encrustations through the process of what Wiredu cognizes as the *domestication* and *decolonization* of foreign ideas. But what exactly are the concepts to be decolonized? Wiredu mentions only a few of the concepts that cry for a decolonized treatment. They are captured in the following catalogue:

> Reality, Being, Existence, Object, Entity, Sub-stance, Property, Quality, Truth, Fact, Opinion, Belief, Knowledge, Faith, Doubt, Certainty, State-ment, Proposition, Sentence, Idea, Mind, Soul, Spirit, Thought, Sensation, Matter, Ego, Self, Person, Individuality, Community, Subjectivity, Objectivity, Cause, Chance, Reason, Explanation, Meaning, Freedom, Responsibility, Punishment, Democracy, Justice, God, World, Universe, Nature, Supernature, Space, Time, Nothingness, Creation, Life, Death, Afterlife, Morality, Religion.49

As clearly seen above, these concepts, are in dire need of swift decolonization, diagnosis, prognosis, treatment and domestication. They are concepts, which find their way into our everyday interactions, with reality, and even in our intellectual transactions with others. As simple as they may seem, the true nature of their meanings, metaphysical and sociopolitical underpinnings, is highly polarized. Hence, the need for domestication; for, it is when we have successfully achieved the goals of deconstruction of the mind or conceptual decolonization, that we can launch a more Africanized way of cogitations, devoid of western entho-centric commitments. To this effect, many scholars, find strength in arguing for the possibility of doing African philosophy in an African language, but, the limitations of this proposal looms large. It is, to the fundamentals of this proposal, that we now turn our beam.

b) African Language for African Philosophy: Quelle Possibilité?

The clamour, for the formation of African philosophy in an African language, is increasingly gaining support across the continent. Some African scholars, believe if philosophy is not done in an African language, then, all we can ever have is African philosophy in western guise. Wole Soyinka, is said to have once moved a motion for the adoption of Swahili as an African continental language at the FESTAC colloquium in 1977,[50] but this proposal was met with a plethora of criticisms. Although, this was a step to curbing the language problem in Africa, the adverse effect of imposition it has, is no less different from the hegemony of Eurocentrism. John Bewaji, reacts to this suggestion, by asking: "Which language? Where is the wherewithal to disseminate such a language? If Nigerians cannot agree on a lingua franca, how would a continental linguistic agreement arise?"[51] These are questions, which are not easy to answer to the satisfaction of all concerned. Still on the need, for an African language for African philosophy, Pantaleon Iroegbu, observes quite expressively thus:

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The Linguistic expression of a people is definitional of their essential being and acting. Language is the soul of culture, the heart of the environment and the spirit that motivates and directs a people‟s life. The dynamism of the German language and the emotivism of the Italian, portray the being and character of the two peoples. African thought in a foreign language is not fully African thought. African philosophy, done in a foreign language is not yet authentically African philosophy…Thus, African philosophy must be definite-onally, that is, constitutively African.[52]

As an appendage contribution to the existing proposal, Akin Makinde, draws similar conclusions, in the process of distilling or making a clear-cut distinction between an African who specializes in African philosophy, and an American who specializes in the same subject. This distinction he believes, rest on language. And, if pushed further, then, it will reach a point where the very idea of an indigenous African philosopher of any description may be completely eliminated from current philosophical discourse. That is to say that, based on the language problem, an indigenous African philosopher may not exist, even if there is African philosophy.[53] Armed with this idea in mind, Makinde succinctly avows:

We might extend this argument to cover an African who claims to be an African philosopher writing and teaching African philosophy in English or French language. From this, it might be argued that whatever you call him, he is anybody but an African philosopher. This is so, because, the language of African philosophy is not an African language…Who, therefore, is an African philosopher? A Nigerian, a Ghanaian, a Senegalese, a Briton, or an American Philosopher? I leave this puzzle for the reader to solve. I am sure some people would find my position on this issue very shocking, but I would maintain that until African philosophy is written and taught in an African language, African philosophy may turn out in the future to be nothing but Western philosophy in African guise.[54]

And truly, Makinde‟s position came as a shock to many scholars. But, his controversial summation only gave room for further discussions on the nature of African philosophy. It is on this ground, that one can argue in rebuttal, that, even Makinde was *ipso facto* doing African philosophy, at least from the Humano-centric perspective, weaved in wonder, ponder and perpetual questing. According to John Bewaji, "one feature of language which Makinde seems not to have taken into serious consideration is the ability of language to borrow from other languages interacting with it. Even the so-called advanced European languages have exhibited this capacity for mutual assimilation."[55] Bewaji, further rejects the assumption that, most of the advanced countries of the world have spread their ideas, cultures, science and religions to other parts of the world through their languages. For him, the advanced countries that spread their cultures, ideas, science and religions, first colonized, by force or subterfuge, and because there remained a need to communicate, they then used language. Thus, in Bewaji‟s thinking, it is not language that investigates or captures reality and nature, instead, it is the users of language. For language, at some point may even prove to be an encumbrance where no firm pointers are provided.[56]

All these, reactions, amount from one shocking proposal by some African scholars on the need to do African philosophy in an African language. But, as can be seen in existing literature, experts have confirmed the existence of hundreds of African languages. In fact, for F.O. Njoku, "it stares us in the face that Africa, with its people, is linguistically and socially a heterogeneous bunch."[57] The bottom line is that there is no single language shared by Africans. This multilingual nature of Africa, as a continent, and even in the sub-states, poses a great challenge to the proposals on ground. The situation is further complicated, when, we see very clearly, some detestable actions in Africa, that seem to apotheosize Western linguistic delights or tools. For example, in Nigeria, we see this play out vividly in schools, where children are seriously punished for speaking vernacular. Here, English is exalted at the disservice of the traditional languages. Why would children not be allowed to speak their local languages, when there is no provision made for a unitary African language? Some scholars, have argued that, the best way to succeed in this project of doing African philosophy, in either an African language, or African languages, is to promote the use of indigenous languages in schools at all levels of education. We cannot opt for decolonization of the mind, conceptual decolonization, or even propose that African philosophy, be done in an African language, when we still embrace or retain the Western Education System, religion, culture, and so on. It is either we opt for one, and let go of the other, or end up losing out on both sides. A pigheaded insistence, would only lead to an exercise in futility. And so, in order to avoid this scenario of trans-generational chaos, bitterness, unnecessary speculations and continental deception, it is only necessary, reasonable and philosophically defensible to settle for a pragmatic approach to the language problem in African philosophy.

IV. Towards a Pragmatic Approach to the Problem of Language in African Philosophy

Beyond the emphasis, of Bongasu Tanla Kishani, that "Africans cannot continue to philosophize *sine die* in European languages and according to European models of philosophy, as if African languages cannot provide and play the same roles",[58] there is need

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to tilt the binoculars towards a pragmatic approach. We understand clearly the concerns of scholars, of Kishani‟s descent, but, we also admit the innumerable difficulties inherent in their seemingly utopic recommendations, for African Philosophy, in African Languages. If we really wish to show the fly, the way out of the fly bottle, then, the use of foreign languages to do African philosophy, can serve a rather pragmatic-transactive-purpose, that allows people to cope with their immediate non-linguistic existential realities. Even though language, is always one of the principal determinants in the conception, collection, conservation and communication of every philosophy, what is really at stake here is how to fight this linguistic problem without putting all chances of success at risk.[59] It is better for an African writer and philosopher to think and feel in his own language and then look for an English transliteration, approximating the original.[60] The renowned literary writer, Chinua Achebe, in all his literary fames/writings, has always seen the need to maximize the white man‟s *instrumentum laborat* (working tool). In Achebe‟s thinking, we need a language that is understandable to the colonizer, who contributed to the cultural disintegration and distortion of a people, so that the colonizer himself knows, in order to avoid repeating the mistakes of the past.[61] Anthony Ojimba *et al,* think, it was Achebe's conviction that the English language, would be able to carry the weight of his African experience.[62] Although, at this point, it will have to be "a new English, still in full communication with its ancestral home, but altered to suit new African surrounding."[63] Thus, in using the language of the colonizer, Achebe sees himself free to add his cultural touch and intuitions, as he employs „a new English‟ with which he artistically weaves African proverbs, traditions, conversations and songs. It is not a big deal to think in English as the situation warrants, but, what would be shameful is to see the necessity of adopting this language as a sign of weakness or a mark of inferiority.[64]

We need to turn at this point to utility, practicality and relevance, in our quest for self definition and even identity. In the proposed pragmatic approach, we would not be concerned about the superiority or inferiority claims, but on the practical, utility of these Non-African languages, to Africans. This would serve as a spring board, and a source of motivation to the development of our traditional languages, to the status, that would engineer cross-cultural fertilization and cross-cultural exchange. If we can do philosophy in Western languages, that is because, we can access the rubrics of the language, hence, the herculean task remains for us to upgrade seriously on our indigenous languages; to make it more accessible and systematically structured,[65] for others who have interest in Africa to fetch from the wellspring. Through this practical approach, we submit that foreign languages, need not be fundamentally opposed to the African realities, and need not fundamentally impede the substance of African philosophy. From this realistic canvas, foreign languages, need not be at the disservice of African philosophical reflections. It is, reasonable and philosophically defensible to ask not for the meaning of words, from the hegemonic throne of grace or from the armchair of dominion, but, for its use. Here, the meaning of a word or an expression would rather depend on the context of use. This means that, as we employ foreign languages, in the expression of our worldviews, we would have to assign new meanings to the chosen words, to suit the African reality, we seek to covey. If this exercise, plays out fine, then, it would serve as basis for the conceptualization and communication of African realities at ease. We must not be oblivious, of the fact that, language, has many tasks and many levels, as such, on each occasion we must find out what language is being used for, the role it is playing and the function it designates, in that given form of life, paradigm, state of affairs or context of use. From the *ex post facto*, it becomes crystal clear that African experiences can be expressed in any language including foreign languages. Thus, we need not write in African languages, in order to write authentic African philosophy. What we need, therefore, is to express our thoughts in a language that is universally understandable and intelligible and to avoid foreign categories and models.[66] In addition, learning, understanding and writing in African languages is not what really matters; rather, what matters is sharing the lived-experiences and *Weltanschauung* of African people. Once the experiences of the people, their world views and values, are able to be communicated, by any means possible, then, we would be content in the knowledge that, in the final analysis, language (anyway), does not necessarily determine the authenticity of African philosophy.

V. Conclusion

Let us bring this elaborate and engaging discourse to a close. We set out to delineate the issues and problems that arise from the use of foreign languages, to do African philosophy. The opinion of scholars on this subject, seems quite polarized. On one side, are people like Akin Makinde, Pantaleon Iroegbu, Anthony Kanu, Alena Rettová[67] and so on, who argue that, for African philosophy to retain its *status quo*, it must be done definitionally and constitutively, in an African language. On the other side, are scholars like Ngugi Wa Thiong‟O and Kwasi Wiredu, who both set out to make the above proposal possible, by arguing for decolonization of the mind and conceptual decolonization, respectively. But away from these proposals, scholars like John Bewaji, think that language may not necessarily be a challenge to African philosophy, and wisdomites like Anthony Ojimba, Paul

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Haaga and Bruno Ikuli and so on, opt for the pragmatic approach to the problem of language in African philosophy. In reiterating the nature and significance of the role of African languages in African philosophy, Alena Rettová writes:

> Since the beginning of the development of the corpus of African philosophical writing, African philosophy has been written exclusively in European languages. African philosophers write in English, in French, in Portuguese, in German, in Latin, and if we may include the non-African authors who made substantial contributions to African philosophy and the languages into which the major works of African philosophy were translated, we would arrive at a large number of European (and possibly even Asian) languages, but very few, if any, African ones. There are authors among African philosophers who stress the importance of a renaissance of the traditional thought systems; some go as far as to claim that the usage of African languages may have far-reaching consequences on the philosophical conclusions at which we arrive. In spite of this, the same authors often acknowledge certain shortcomings of African languages to express philosophical ideas. In any way, they all continue writing in European languages.[68]

From the above, one may ask: what would prompt these authors to keep writing in European languages, even when they collectively muse that there is need to do African philosophy in African languages? To this question, Rettová further reveals that:

> The reasons for this state of affairs are obvious. Historical conditions such as colonialism, economic and political dependency, contribute to the fact of the international weakness of regional languages, this being the case, not only of African languages. English and French, but especially English, have a large international public, books in English get sold, get read, and so on. Since, African languages were ignored or even suppressed during the colonial era, speaking a European language became a matter of high prestige, whereas African languages were looked down upon. Even if that changed, economic underdevelopment leads to cultural underdevelopment, propagating African languages is only possible if there are the means to do it. But even then, there is the large number of African languages: which are we to choose?[69]

From the foregoing, one would readily consent, that the subject matter before us is admittedly sensitive than anyone can ever imagine. Proposing African languages for African philosophy is a legendary step, but it is not enough. We also need to consider the economic implications; besides, which African language do we philosophize in and which African language has the economic power to compete confidently at the international scenery? The unquenchable truth before us is that most African languages are underdeveloped; lack the vocabulary to express realities of modern life and even if they do, are not readily accessible. If this reasons hold water, is it, then, possible to write philosophy in African languages? Or even do African philosophy in an African language? To insist on the baking of African philosophy in an African language, some lethal problems are bound to arise, which is chiefly the crisis of relevance and the struggle for dominance. Now, in trying to exorcise the demons of Eurocentrism, we must be careful not to awaken the monster of Afrocentrism. For, in fighting a monster, one must be careful not to become one himself.[70]

Mutatis Mutandis, there is need for a practical approach to this problem. There is need for some kind of participatory ontology or what Innocent Asouzu calls complimentary reflection, where all that exists, serve as missing links to reality.[71] African languages, need not be fundamentally opposed to the foreign languages, even in the expression of reality; for the limitation of our languages should be the joy of being. To push for difference, would lead to the distortion and exclusion of the missing links of reality, thereby, fuelling what Asouzu terms "ethno-centric commitments", which has the potentials of instigating an ontological boomerang effect.[72] Today, it is still necessary in Africa for authors to write in European languages, not as their exclusive means of expression, but as an alternative: as a language of choice. It is also essential to develop, use and promote the African languages that have recorded oraural and literary African traditions, subversively. As we look forward to the time, the rubrics of African languages are properly developed and made more scientific/accessible to the outside world; and as we anticipate a time when a unified African language is agreed upon, African thoughts and reflections ought to continue, to be written and expressed in foreign languages. Additionally, learning, understanding and writing in African languages is not what really matters at this point. Rather, what matters is sharing the lived-experiences and *Weltanschauung* of the African people. Once the experiences of the people, their world views and values, are able to be communicated, by any means possible, then, we would be content in the knowledge that, in the final analysis, language (anyway), may not necessarily determine the authenticity of African philosophy.

End Notes

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17. More emphatically, "by African (in the words of Pantaleon Iroegbu), is understood the geopolitical and socio-cultural entity englobed by the continent of Africa: North, middle and south. It includes the old Afro-Islamic Egypt. Sub-saharan black central as well as white South Africa are all included in this geo-political definition. Equally, included are the historically African-originated Afro-American and Afro-Asian peoples whose roots are African. Though they live no longer in the African continent, yet they are tied by history and origins to Africa. They are part of and parcel of the African reality". Cf. Iroegbu, P. 1994. *Enwisdomization & African Philosophy*. Owerri: International Universities Press, Ltd. 116.
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26. Ngugi Wa Thiong‟O, further notes that language, any language, has a dual character: it is both a

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means of communication and a carrier of culture. That is why today, an African child grows up admiring the culture carried by these foreign languages, and looks down upon the culture carried by the language of his or her particular nationality. Cf. Thiong"O, N.W. 1986. *Decolonizing the Mind*. London: Currey Press. 13; also Cf. Thiong"O, N.W. 1981. *Writers in Politics.* London: Heinemann. 43.

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53. This can be seen as a very difficult position to hold, especially for scholars like those of Makinde"s pedigree. In fact, the question that an inquisitive mind might ask is: how does Makinde see himself or regard himself in the intellectual cosmos? Does he regard himself as an African philosopher, a Philosopher of Africa, a philosopher in Africa or even

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more seriously, a Western Philosopher? It is exactly this kind of worry, that John Bewaji, attempts a stifling of Makinde"s thesis. For a detailed analysis of Bewaji"s riposte, see, Bewaji, J.A.I. 2002. African Languages and Critical Discourse. Oladipo, O. (ed). *The Third Way in African Philosophy, Essay in Honour of Kwasi Wiredu.* Ibadan: Hope Publications. 271-295.

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Entrepreneurial Approach to Success: A Study of Warren Buffet of Mexico Carlos Slim

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Abstract- Carlos Slim is among the most successful entrepreneurs in Mexico. He is also known as the Warren Buffett of Mexico. In this study, we critically examine and ascertain the entrepreneurial approaches and psychology that made Carlos Slim the Warren Buffett of Mexico. To achieve this, the Competency theory of Driessen (2005) was deployed. Knowledge, capabilities, motivation, and characteristics are the components of competency theory which jointly form entrepreneur competence, which can be interpreted as successful behavior in practice, is adopted and modified to suit the scope of this study. Most of the researches on entrepreneur focused on competency theory as it is deemed suitable for assessing entrepreneur competence, talent, skills, traits, behavior and what characteristics and a motivational factor of entrepreneur influence business success (Laan; Driessen; and Zwart, 2010). Therefore, the theoretical framework for this study was developed using three variables; Characteristics, Capabilities and Internally Driven Motivation, because the variable "Knowledge" can only be assessed by the business plan which is beyond the scope of this study (Driessen, 2005). The findings of this report show that Carlos Slim has internally driven motivation and need for achievement that propelled him to succeed in business, he also has specialist thinking style, self-belief and risk-taking propensity traits which are the characteristic that enabled him to seize opportunities and to take calculated risk that led to high profitability (Baun and Locke, 2004; Forbes 2010).

Keywords: *entrepreneurial success, carlos slim, comp-etence theory, capabilities, motivation, characteristics.*

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Entrepreneurial Approach to Success: A Study of Warren Buffet of Mexico Carlos Slim

Tolulope Olaide Folarin [α] & Muhammad Farooq [σ]

Abstract- Carlos Slim is among the most successful entrepreneurs in Mexico. He is also known as the Warren Buffett of Mexico. In this study, we critically examine and ascertain the entrepreneurial approaches and psychology that made Carlos Slim the Warren Buffett of Mexico. To achieve this, the Competency theory of Driessen (2005) was deployed. Knowledge, capabilities, motivation, and characteristics are the components of competency theory which jointly form entrepreneur competence, which can be interpreted as successful behavior in practice, is adopted and modified to suit the scope of this study. Most of the researches on entrepreneur focused on competency theory as it is deemed suitable for assessing entrepreneur competence, talent, skills, traits, behavior and what characteristics and a motivational factor of entrepreneur influence business success (Laan; Driessen; and Zwart, 2010). Therefore, the theoretical framework for this study was developed using three variables; Characteristics, Capabilities and Internally Driven Motivation, because the variable "Knowledge" can only be assessed by the business plan which is beyond the scope of this study (Driessen, 2005). The findings of this report show that Carlos Slim has internally driven motivation and need for achievement that propelled him to succeed in business, he also has specialist thinking style, self-belief and risk-taking propensity traits which are the characteristic that enabled him to seize opportunities and to take calculated risk that led to high profitability (Baun and Locke, 2004; Forbes 2010). Also, Carlos is a creative entrepreneur that can revive any company from the recession and make it profitable at the long run; he is always optimistic and focuses more on the solution rather than the problem (BBC, 2010; Driessen, 2005). These entrepreneur approaches are the factors that contributed to Carlos' success and made him Warren Buffett of Mexico.

Keywords: entrepreneurial success, carlos slim, competence theory, capabilities, motivation, characteristics.

I. Introduction

Over the years, researchers in the field of entrepreneurship had been faced with the challenge to ascertain the factors that constitute a successful entrepreneur, to some; the success of an entrepreneur is dependent on a positive and supportive environmental influence (Okhomina, 2010; Virtanem, 1998), in Richard Cantillon's (1697-1734) view, a successful entrepreneur takes financial risks in exchange for profits, to Joseph Schumpeter (1950), a successful entrepreneur is an innovator, who introduces new products and services with the motive of destroying the existing economic order and creating new forms of organization, in Bygrave's (1997) view a successful entrepreneur perceives an opportunity and creates an organization to pursue it (Short and Dunn, 2002; Virtanem, 1998). Further, McLelland and Winter (1971) state that entrepreneurs have strong motives and need for achievement. Similarly, some group of scholars concluded that a successful entrepreneur would possess a strong internal locus of control (Low and MacMillan 1988).

As such, these various definitions of a successful entrepreneur brought about the essence of this study which purpose is to use various theories to assess and critically analyze the approaches and entrepreneur psychology that enabled Carlos Slim to become the Warren Buffett of Mexico. Systematic review approach has been used in this study to reach to the conclusion in contrast to other quantitative study methods conducted in social sciences (Farooq and Jabbar, 2014; Buzdar, Janjua and Khurshid, 2016; Farooq et al., 2018)

II. Background

Carlos Slim who is popularly known as "Warren Buffett of Mexico" is an entrepreneur of great influence, a philanthropist and an investor (Forbes, 2010). He was born in Mexico City on 2nd January 1940, as an adolescent, his father; Julián Slim Haddad a Lebanese descent inculcates basic business practices into him which gave him a strong foundation; that at 12years, a Mexican bank sold shares to him and at 17years he worked in his father's company where he earned 200 pesos weekly (James, 2010). After graduating from the National Autonomous University of Mexico where he studied civil engineering, Carlos started his trading career in Mexico where he formed his brokerage firm that later expanded to invest in individual businesses, ranging from construction and manufacturing to retail and restaurants, as of 1966, Carlos already worth US$40 million (UMAN, 1960).

Due to the contraction of Mexican economy in 1982, which crippled businesses and led to devaluation of Peso, Carlos was opportune to invest heavily on large percentage of numerous Mexican businesses from different sectors, including financial services, telecommunication, aluminum, tobacco, aviation among others and by the year 1990, Carlos began to internationalize and invested worldwide (UMAN, 1960). Thus, with an estimated net worth of $53.1 billion, on

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March 29, 2007, Carlos was announced to have surpassed Warren Buffett as the world's second-richest person (Forbes, 2007). Also, on August 8, 2007, Carlos' estimated wealth soared to $59 billion and Fortune reported that he had overtaken Bill Gate as the world's richest person (David, 2007; Stephanie, 2007).

On March 10, 2010, Carlos broke the record for being the first Mexican to top the list of world's richest people, he was also the first person from "emerging economy" to top the list and on top of that, Carlos broke 16years record of United States citizens occupying the top of the list, as such, with a net worth of $53.5 billion, Forbes once again announced that Carlos had overtaken Gates as the world's richest person (Forbes, 2010; Bild, 2010; Al Jazeera 2010; Welle, 2010). Also, with an estimated net worth of $75.5 billion, Bloomberg Billionaires Index reported that, Carlos Slim remained the world's richest person in December 2012 and In September 2014, Carlos was listed on Forbes list of billionaires as number one with a net worth of $81.6 billion (Bloomberg LP, 2012; Forbes, 2014a).

Additionally, Carlos was the first president of the Latin-American Committee of the New York Stock Exchange Administration Council from 1996 to 1998 and he was also vice-president of the Mexican Stock Exchange and president of the Mexican Association of Brokerage Houses (Forbes 2011). Although Carlos had been criticized as an obstacle to the growth of smaller companies because of his domination of Mexico's conglomerates, he believes when you live for others' opinions, you are dead, and he had once said "I don't want to live thinking about how I'll be remembered" (Andy, 2007).

III. Objective and Significance of the Study

The aim of this research is to assess and critically analyze the entrepreneurial approaches which include; traits, behavior, attributes, influences, attitudes, and experiences of Carlos Slim on his successful entrepreneurship.

This research starts with an introduction which gives the overview of the research, the background of the entrepreneur and the objective of the study. This is followed by a literature review which discusses the entrepreneur Motivation, Characteristics, and Capabilities from the view of different scholars, after which a conceptual framework is developed to assess and discuss the real entrepreneur (Carlos Slim). Finally, the conclusion was drawn and the key factors that led to Carlos' success where highlighted.

IV. Literature Review

Over the years, the foundation of entrepreneurship had been solidified on idea that entrepreneurs symbolize distinctive personality traits which can be identified and used to indicate potential for entrepreneurship (Lachman, 1980; Cooper and Dunkelberg, 1987). Hence, for the purpose of this study, an entrepreneur will be defined as a being with strong internal locus of control that has a dynamic process of creating incremental wealth, who assumes the major risks in terms of equity, time and/or career commitment and provide value for some product or service (Hisrich, 2014). The product or service may or may not be new or unique, but value must somehow be infused by the entrepreneur by receiving and locating the necessary skills and resources (Hisrich, 2014).

Most researches on entrepreneur focused on competency theory because it is deemed suitable for assessing entrepreneur competence, talent, skills, traits, behavior and what characteristics and motivational factor of entrepreneur influence business success (Van der Laan, Driessen and Zwart, 2010).Competency theory was developed by Driessen (2005), who concludes that knowledge, capabilities, motivation and characteristics are the components that jointly form entrepreneur competence which can be interpreted as successful behavior in practice. Hence, these four components are discussed below:

This depends on the extent to which an entrepreneur desires something which is driven by his/her motives, values and ambition (Driessen, and Zwart, 2007). For an individual to become an entrepreneur, he has to be motivated, either by push or pull factors. Push factors are external forces that compel an individual to start business, which includes; the inability of an individual to secure a job (Unemployment), discovering of a niche market (Business Opportunity) and specialism (Driessen, 2005; Nandram and Samson, 2000). While pull factors are internal driven motives like dreams and goals that attract people to entrepreneurship (Driessen, 2005). These include:

Need for Autonomy: Individuals with need for autonomy tend to become independent entrepreneurs that are autonomous in decision making and problem solving (Driessen, and Zwart, 2007; Van der Laan, Driessen and Zwart, 2010).

Need for Achievement: People with need for achievement are those entrepreneurs that are devoted to high performance, they strive to outperform their target and break records (Van der Laan, Driessen and Zwart, 2010; Driessen, and Zwart, 2007).

Need for Power: Dominant entrepreneurs that enjoy being in control and directing others (Brockhaus,1982; Van der Laan, Driessen and Zwart, 2010).

These are traits and thinking styles which make people more or less capable for entrepreneurship (Driessen, and Zwart, 2007).Several researchers considered different traits, some of which are;

Society orientation: Entrepreneurs that are socially inclined, they are often conscious of building and

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maintaining business contacts (Short and Dunn, 2002; Van der Laan, Driessen and Zwart, 2010).

Self-belief: This can also be referred to as internal locus of control, entrepreneurs with this traitbelieve that they are the determinant of their success (Short and Dunn, 2002; Okhomina, 2010; Van der Laan, Driessen and Zwart, 2010). To them success is personal not dependent on people or circumstance (Okhomina, 2010).

Endurance: Entrepreneurs who possess endurance can persevere and would not give up when faced with challenges. They are usually committed to their goals and deliver beyond expectation (Van der Laan, Driessen and Zwart, 2010; Okhomina, 2010).

Risk taking Propensity: Entrepreneurs have the tendency to take calculated risk in exchange for profit (Short and Dunn, 2002; Hyrsky and Tuunanen, 1999).

Further, Herrmann's (1996) developed Whole Brain Model' which identifies four thinking styles with thinking style preferences that greatly influence from which point of view a situation or problem is approached. These styles influence human behavior and they are;

Pioneer: A creative, intuitive and curious entrepreneur that sees the whole and experiment (Driessen, and Zwart, 2007).

Salesperson: A social, lively, emotional entrepreneur, usually sensitive but accommodating (Driessen, and Zwart, 2007).

Manager: An orderly, formal, systematic, organizing and conservative entrepreneur (Driessen, and Zwart, 2007).

Specialist: An entrepreneur that has logical reasoning, critical analytical skills, realistic and rational (Driessen, and Zwart, 2007).

Capabilities are related to the phases of company, that is, the company's life cycle (Driessen, and Zwart, 2007). Previous researches had identified numerous capabilities that contribute to the success of entrepreneurs and they are divided into, mature phase and early phase capabilities (Driessen, and Zwart, 2007).

Early phase capabilities include;

Market awareness: Entrepreneurs with market awareness are usually conversant with market situation, they keep abreast of competitors' positions and movements and they know what to produce in order to meet customers need (Driessen, 2005).

Creativity: Entrepreneurs who are creative tend to identify new opportunities before others; they have different school of thought, often optimistic and focus on solutions rather than problems (Driessen, 2005).

Flexibility: The willingness of an entrepreneur to change, the ability to adjust plans to suit new environment and development (Driessen, 2005).

This comprises the knowledge of entrepreneur, what he knows about finance, about the market he ventured into, about people, production, principles of marketing, rules of internationalizing and that of administration (Driessen, and Zwart, 2007).

According to Driessen (2005) Entrepreneur Competence Model is limited to three variables, Characteristics, Capabilities and Internally Driven Motivation, since the variable "Knowledge" can only be assessed on the basis of the business plan and "External Driven Motivation" can only be assessed in a personal interview. Thus, these two variables will be excluded in the theoretical framework for this research.

V. Conceptual Framework

The theoretical framework for this research is conceptualized based on the aforementioned findings of Driessen (2005), as shown below:

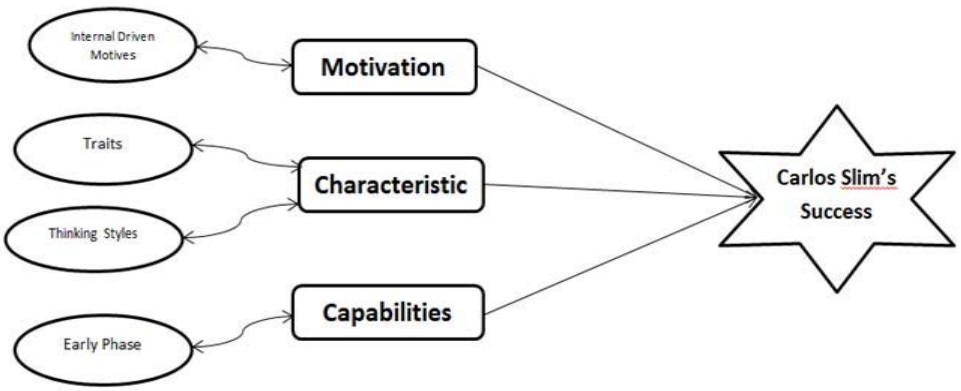

Figure 1: Entepreneur Competence of Carlos slim

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VI. Conclusion and Discussion

To become the Warren Buffett of Mexico comes with great motivation, Carlos Slim was motivated by pull factor, and that is, he had internal driven motives that motivate him to become a successful entrepreneur (Driessen, 2005). Being born to an entrepreneur father, Julián, who established a dry goods store and purchased real estates in a lucrative district of Mexico, Carlos was internally driven to learn about business, as such, his father taught him the basic of business practices which instill in him the need for achievement (James, 2010; Driessen, 2005). At the age of 12, Carlos was already obsessed with business and he outperformed his peers, to the extent that he purchased shares in a Mexican bank and worked in his father's company, earning 200 pesos per week at 17years (James, 2010).

This internally driven motive also propelled Carlos to hone his business skills as he starts his career as a trader in Mexico after college graduation (James, 2010). His devotion to high performance made him formed his own brokerage company which later expanded to invest in several businesses, focusing on mining industries, real estate and construction (UMAN, 1960). Also, as a result of his needs for achievement, at the age of 26, he already worth US$40 million, bought 60% interest in a printing business and at age 40, he consolidated his companies by forming Grupo Galas as the parent company (BBC, 2010).

Base on the analysis above, it is evident that Carlos had internal driven motives that motivate him to become a successful entrepreneur, though, he had business opportunities in 1982 when Mexican economy contracted and businesses crippled, those opportunities did not compel him to start his business, he was already an entrepreneur before then (BBC, 2010). Thus, Carlos was driven by pull factor and not push factor (Driessen, 2005).

Carlos is an entrepreneur with self-belief; his behavior is guided by his personal decisions and efforts. He believes that he is the determinant of his success, he does not believe in luck and he has internal locus of control which had enabled him to control what happens in his life (Driessen, 2005; Baun and Locke, 2004). Carlos had the opportunity to become a teacher, as he was already teaching algebra and linear programming alongside with his studies in National Autonomous University of Mexico, however he chose to start his own business instead (UMAN, 1960). This self-belief influenced his decision and made him the world wealthiest person for several years (Okhomina, 2010).

Similarly, Carlos has risk taking propensity that enabled him to take great risks even when the market was unfavorable (UMAN, 1960; Hyrsky and Tuunanen, 1999). He has the insight to calculate his risk and invest in those that are profitable, this helped him in 1982 during the Mexican economy crisis, he was able to sight the opportunity for risk taking and he invested heavily in crippled business from different sectors (BBC, 2010; Short and Dunn, 2002). Also in 1985, during the economy recovery, Carlos used the profit from a tobacco business he bought at the beginning of the economic crisis to buy large percentage of numerous Mexican businesses (Forbes, 2007). He also acquired a 40% interest of Mexican arms of British American Tobacco, 50% interest in The Hershey Company and a lot more (Bild, 2010). These were calculated risks which made Carlos have leading companies in almost all the sectors in Mexico including finance, they are also profitable risks that explains how Carlos became the Warren Buffett of Mexico (Hyrsky and Tuunanen, 1999). Thus it can be concluded that Carlos' traits are self-belief and risk taking propensity.

As discussed above, it is obvious that Carlos has a specialist thinking style that does help him think critically and logically, because having risk taking propensity is not enough, his specialist thinking style also contributed to his success, as he uses it to filter opportunities and decide on which would be more profitable (Welle, 2010; Driessen, and Zwart, 2007).

Carlos is a creative entrepreneur that does not necessarily require full knowledge of an industry before investing, his strategy has been to buy up sometimes troubled companies, try to revive them and make them profitable, in some cases Carlos transformed companies in recession to leading competitor in their industries (BBC, 2010; Driessen, 2005). As such, Carlos was able to identify the opportunities in the privatization of Telmex which was only a Mexican telecommunication company owned by Mexican government before Carlos bought it in 1990 (Forbes, 2010) Carlos expanded Telmex by extending its operation to United States, purchased Guatemala's Telgua and other state-owned phone companies in Central America. By the end of 2004, Telmex had been able to operate in South America and almost all the countries in Latin America (Forbes, 2010). On top of that, Carlos diversified Telmex to provision of internet access and broadcasting TV service (Forbes, 2010).

Further, in May 2013, Carlos was said to have dropped from first on Forbes billionaires list to the third position, due to the 4.5% drop in América Móvil's shares which reduced his net worth from a peak of $86.2 billion to $72.8 billion (Forbes 2014b). However, as a creative being, Carlos was optimistic, he focused on the solutions rather than the problem by announcing USD$3 Billion investment plan to expand his empire further to other industries (Forbes, 2014b). Carlos is not like Bill Gate or Late Steve Jobs that innovate, instead of building an empire on a few great innovations in a particular field, he did so through acquisitions and building a nearly unassailable market share (Forbes, 2014b).

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Carlos' internal driven motive which propelled him to learn about business served as a strong foundation for his entrepreneurial success. At 12years when his peers do not have the idea of how money is being made, Carlos was already obsessed with business. He had need for achievement which enabled him outperformed his mates, even after college when majority of his mate were searching for jobs, Carlos established his own business which later led to great opportunities that made him Warren Buffett of Mexico (James, 2010). Carlos has special traits which are Self-belief and risk-taking propensity. His self-belief made him discover his talent and at an early stage of his life, he was able to decide on whom he wants to become, he believed in himself and pursed his dream (Okhomina, 2010). Also, his risk-taking propensity trait made him invest in crippled and crumbled businesses during Mexican economic downturn; however, with the help of his specialist thinking style, he was able to identify profitable risk (Short and Dunn, 2002). Additionally, Carlos is a creative entrepreneur that can revive any company from recession and make it profitable at the long run. Though, he does not innovate like Bill Gate, he usually locates the necessary skills and resources for any company he buys and infuses value (Hisrich, 2014). All these approaches made Carlos a successful entrepreneur and contributed to his fortune which is more like that of the old Rockefeller family (Bild, 2010).

In conclusion, if potential entrepreneurs inculcate the entrepreneurial approaches of Carlos Slim as analyzed in this study, it will contribute to their managerial skills and help them discover that to become a successful entrepreneur like Carlos, they have to possess internally driven motives that will motivate them throughout their career. Aside from being motivated, they will also discover that self-belief, risk taking propensity are traits necessary to cease opportunities and to take calculated risk that would lead to high profitability, they need to adopt a specialist thinking style. Finally, it is evident that to build a successful entrepreneurial, enormous capabilities and creativity are required, in order to be able to transform declining business into fortune.

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Appraising the Effects of Computer Aided Design (CAD) on the Creative Behaviour of Design Students in Tertiary Institutions in Nigeria: A Case Study of the Federal University of Technology Akure

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Abstract- As a result of the advancement of digital technologies, intellectual discourse on the role of innovations in design and what value Computer Aided Design (CAD) brings into the equation has been on the increase. This research sought to appraise the effects of CAD on the creative behaviour of students offering design related courses in tertiary institutions with a focus on the Federal University of Technology Akure (FUTA), Nigeria. From the literatures reviewed, Creative Behaviours Model (CBM) proposed by Musta'amal, Norman, & Hodgson was adopted and served as a framework for capturing the creative behaviour of the target population. This model characterised creativity into seven sub categories namely: novelty, appropriateness, motivation, fluency, flexibility, sensitivity, and insightfulness. A survey method was employed for this study and data were collected using well-structured online questionnaires to elicit responses from both students and CAD instructors in concerned departments in FUTA. The outcome of the study reveals the areas of application of CAD software and the level of engagement of students in CAD related courses. It also shows the assessment of students' performance in CAD related courses from the perspective of the students and their instructors.

Keywords: computer aided design (CAD), creative behaviour, design education, curriculum, tertiary institution.

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Appraising the Effects of Computer Aided Design (CAD) on the Creative Behaviour of Design Students in Tertiary Institutions in Nigeria: A Case Study of the Federal University of Technology Akure

E. Bankole Oladumiye [α], Tanimu Hassan A [σ] & Adelabu Oluwafemi S. [ρ]

Abstract- As a result of the advancement of digital technologies, intellectual discourse on the role of innovations in design and what value Computer Aided Design (CAD) brings into the equation has been on the increase. This research sought to appraise the effects of CAD on the creative behaviour of students offering design related courses in tertiary institutions with a focus on the Federal University of Technology Akure (FUTA), Nigeria. From the literatures reviewed, Creative Behaviours Model (CBM) proposed by Musta'amal, Norman, & Hodgson was adopted and served as a framework for capturing the creative behaviour of the target population. This model characterised creativity into seven sub categories namely: novelty, appropriateness, motivation, fluency, flexibility, sensitivity, and insightfulness. A survey method was employed for this study and data were collected using well-structured online questionnaires to elicit responses from both students and CAD instructors in concerned departments in FUTA. The outcome of the study reveals the areas of application of CAD software and the level of engagement of students in CAD related courses. It also shows the assessment of students' performance in CAD related courses from the perspective of the students and their instructors. The study concludes that CAD can enhance student's creative behaviour and more integration of CAD related courses into the curricula of tertiary institutions in Nigeria will lead to higher competency and global competitiveness rating of future professional designers and engineers.

Keywords: computer aided design (CAD), creative behaviour, design education, curriculum, tertiary institution.

I. Introduction

In this era, the quest for innovative solutions and products has grown as time and cost constraints have increased. One of the skills which is increasingly seen as important for dealing with these issues is the ability to be creative in seeking digital solutions to design problems (Musta'amal, Norman, Rosmin, and Buntat, 2014). The introduction of Computer Aided Design (CAD) has brought a new point of history in how designers deal with their design tasks. CAD has gone through a progressive evolution for a wide range of users from those undertaking less complex product design to more sophisticated and complicated design tasks. The technology has enhanced how to facilitate various users' needs in designing activities including sketching tools in two-dimension (2D) and three-dimension (3D) (Musta'amal et al., 2014). Spendlove and Hopper, (2004) suggested that CAD should be seen as a set of tools, which can be adopted and appropriated within the broad creative process.

Global trends and improvements in computer technology have made the production of CAD proficient graduates feasible and imminent even within the spheres of creativity and functionality (Ogunsote, Prucnal-Ogunsote, & Umaru, 2006). CAD software is now well-established and commonly used in the design process. Consequently, it has also been introduced in design education worldwide (Hatib, Amal, Hodgson, and Norman, 2008). Recent studies showed that students displayed their enthusiasm for using CAD in designing as it helped them to present works professionally, visualise their ideas/objects, and work accurately (Hatib et al., 2008). These findings support previous researches which indicated that CAD would enhance the designer in analysing and communicating design work efficiently and creatively.

Although it has been a long debate since the introduction of CAD whether this software has any implications on creativity in designing (Walther, Robertson, and Radcliffe, 2007), there are indications that CAD and creativity are linked (Robertson and Radcliffe, 2009). Nevertheless, a lack of systematic efforts to articulate and clarify what the nature of the links might be has prompted the need for further studies. In the Nigerian context, CAD technology is rapidly gaining acceptance and usage in the design process (Adelabu & Kashim, 2010). The effect of CAD usage on the creative process is hence sought for especially within the scope of school design work at tertiary institutions in Nigeria.

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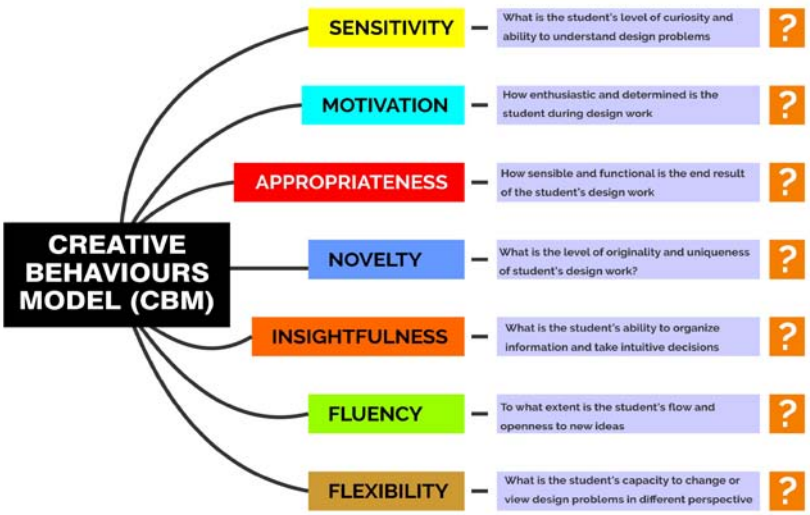
To this end, this study aimed to investigate into the effects of the use of CAD on the creative behaviour of design students in tertiary institutions in Nigeria with a case study of the Federal University of Technology Akure (FUTA). Design students as used in this study cover students in departments offering design related courses such as Industrial Design, Architecture, Mechanical Engineering and Civil Engineering, where the use of CAD is mandatory. The specific objectives advanced for this study were to:

i. Determine how CAD has been implemented in departments offering design related courses in Federal University of Technology Akure, Nigeria;
ii. Examine the level of performance as perceived by students in their CAD related courses; and
iii. Evaluate CAD instructor's perception of students' creativity in design work.

II. Literature

a) Model For Evaluation of Creative Behaviours

Musta'amal *et al* (2009) identified seven factors that form the Creative Behaviour Model (CBM) which served as a framework to capture creative behaviour as shown in figure 1. These factors are sensitivity, motivation, appropriateness, novelty, insightfulness, fluency and flexibility. From this model, attempts were made in this study to evaluate the creativity of students offering design related courses in the Federal University of Technology Akure.

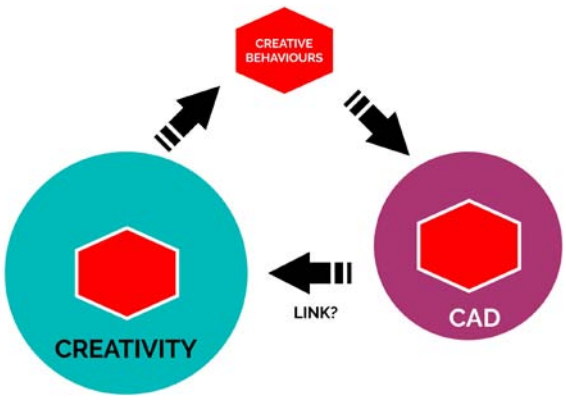


Source: (Musta'amal, Norman, & Hodgson, 2009)

Figure 1: Creative Behaviours Model (CBM) and its Descriptors

b) Cad and Creativity

There is a growing interest in exploring the link between CAD and creativity in design and suggestions are that CAD should be seen as a set of tools as illustrated in figure 2, which when adopted and appropriated within the broad design process could give a better chance of creative behaviours that lead to innovative outputs (Musta'amal et al., 2014).



Source: (Musta'amal et al., 2014)

Figure 2: Linking CAD with Creativity in Design

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A study by Robertson & Radcliffe (2009), pointed out that CAD impacts on creativity in design through an enhanced communication and visualization features allow designers to realize and communicate the products of their imagination, thus fostering the flexible development of design ideas. Lawson (2002) added that humans experience design more through visual senses and computers help designers in several ways especially because of their precision, accuracy and speed.

c) Computer Aided Design (Cad) and Software

Ivan Sutherland is regarded the pioneer of Computer Aided Design (CAD). In 1963, he developed Sketchpad, a device that allows the user to interact with the software through a light pen on a monitor (Tornincasa, Torino, & Torino, 2010).

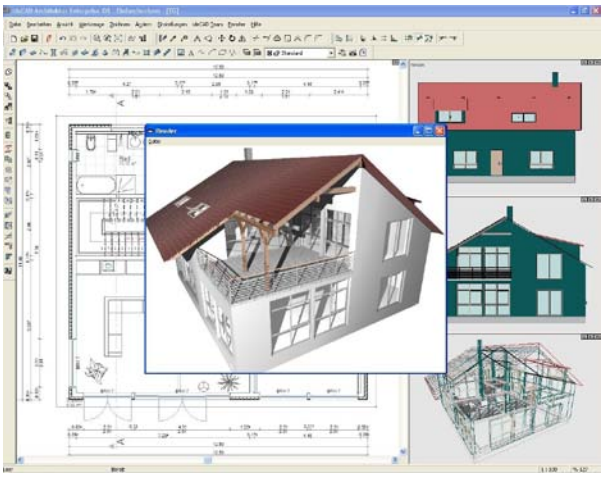
The introduction of CAD may have brought a new era in how designers deal with their design tasks and generate creative ideas. CAD has gone through a progressive technology evolution for a wide range of users, from those undertaking less complex product design to more sophisticated and complicated design tasks. It facilitates various users' needs in designing activities including sketching in two-dimensions (2D) and three- dimensions (3D) (Musta'amal et al., 2014). Design presentations have been enhanced with the virtual reality features in CAD and designers now have efficient environment to communicate their design thinking and express their creativity.



Source: Design generated by the researcher

Figure 3: A screen shot of Computer Aided Design (CAD) in Industrial Design School based work.

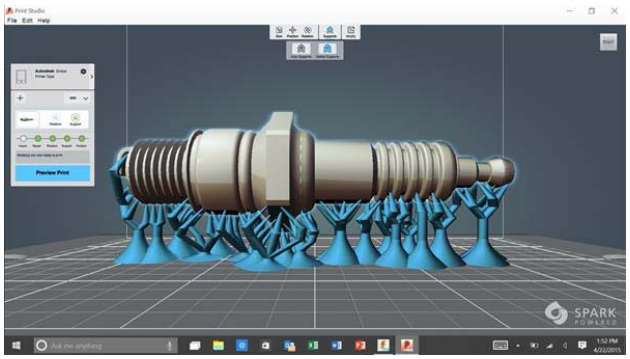
In the last decades, developments in technology and computer science have modified the creative potential of each individual (See figure 3 and 4). In particular, the democratization of the use of computers and the development of fast internet have allowed large numbers of individuals to access a wide range of informational elements and to use new computational tools (Bonnardel & Zenasni, 2010).



Source: (Bilalis, 2000)

Figure 4: A screen shot of Computer Aided Design (CAD) in Architecture School based work.

According to Bilalis (2000), earlier applications were used for 2D-Designs but following the advancement in technology, 3D designs have become popular and accessible.(Bilalis, 2000)



Source: (Hodgson & Fraser, 2005)

Figure 5: A screen shot of CAD in Mechanical Engineering School based work.

Figure 5 and 6 show specification of Computer Aided Design (CAD) in Mechanical and Civil Engineering respectively. Technological advancement has enable designers, architects and engineers to easily interact with software that could help them actualise their various creative ideas.

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Source: (Adejuyigbe, 2010)

Figure 6: A screen shot of CAD in Civil Engineering School based work.

According to a study by Ogunsote et al. (2006), These CAD software are in different categories as found in table 1. It is obvious that there is no particular software that is best for a task; some can be used for multiple purposes e.g AutoCAD and Cinema4D can be used for 3D modelling and rendering as seen in table 1. (Kostic, Radakovic, Cvetkovic, Trajkovic, & Aleksandar, 2012).

Table 1: Category of Computer Aided Design (CAD) Software

Category	Examples of Software
2D & 3D modelling software	Cinema 4D, AutoCAD, Autodexk Architectural Desktop, SolidWorks, Autodexk Revit Building, Pro/Engineer, ArchiCAD, Form-Z, TurboCAD, SketchUP, Lumion
Rendering software	3D Studio Max, Cinema4D, Accurender, ArchiCAD, AutoCAD, Form-Z, TurboCAD, CATIA
Animation software	Amorphium, 3D Studio Max, Blender, Bryce, Flash, Ray Dream Studio, SoftImage, True Space, Maya
Vector software	CorelDraw, Micrografx Designer, Adobe Illustrator
Bitmap software	Adobe PhotoShop, Microsoft Paint, Corel Photo Paint, MicroGrafx Picture
Presentation software	Microsoft PowerPoint, Harvard Graphics
Publishing software	Adobe PageMaker, Microsoft Publisher

(Ogunsote et al., 2006) and (Kostic et al., 2012)

III. Materials and Methods

This research adopted survey research design approach in which both structured (close-ended) and unstructured (open-ended) questionnaires were administered to students offering design related courses and instructors of CAD in the Federal University of Technology Akure, Nigeria. The population for this research comprises students and instructors in Departments of Industrial Design, Architecture, Mechanical Engineering and Civil Engineering within the study area.

According to a pilot study conducted, the data of the students offering CAD related courses in FUTA is summarised as shown in table 2.

Table 2: Numerical strenght of each department

Department	100 Level	200 Level	300 Level	400 Level	500 Level	Total
Industrial Design	51	52	89	56	68	316
Architecture	50	123	103	110	107	493
Mechanical Engineering	141	116	91	86	91	525
Civil Engineering	132	102	72	98	94	498
Total						1832

The CAD related courses as reflected in the official student's curriculum handbook of the selected departments were studied. An electronic questionnaire was designed using the 'Survey Monkey' application to elicit responses from students offering design related courses in FUTA.

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CAD instructors were issued questionnaires with items based on Creative Behaviour Model (CBM) to elicit their perceptions of students' creative behaviour in their school based design work. The data for this research was analysed using descriptive statistical tools such as bar chart, mean, percentile, frequency distribution, median and mode.

IV. Results and Discussion

Objective 1: Determine how CAD has been implemented in departments offering design related courses in Federal University of Technology Akure, Nigeria.

Based on the first research objective, the following data is presented and analysed.

Table 3: CAD related courses offered in selected departments in FUTA

	Industrial Design Department	Architecture Department	Civil Engineering Department	Mechanical Engineering Department
100 LEVEL	*Introduction to 3 Dimensional Design I (IDD103)	Nil	Nil	Nil
	*Introduction to Graphics Design II (IDD110)			
	*Introduction to 3 Dimensional Design II (IDD104)			
200 LEVEL	*Computer Aided Design I (IDD211)	*Architectural Design I (ARC 201)	Engineering Drawing II (MEE 202)	Nil
	*Computer Aided Design II (IDD212)	*Archit22ectural Graphics I (ARC 203)		
300 LEVEL	*Principles and Techniques of Graphics I (IDD313)	*Architectural Design III (ARC 301)	Design of Structures I (CVE 308)	Nil
	*Graphic Design Studio I (IDD317)	*Computer Aided Design I (ARC 303)		
	*Graphic Design Studio II (IDD318)			
	*Using of Computer in Ceramics Modelling II (IDD338)			
400 LEVEL	*Television Graphics (IDD405)	*Architectural Design V (ARC 401)	Nil	Nil
	* Book Design and Production Technology (IDD407)			
	*Film Animation and Cartooning (IDD409)			
	*Advertising (IDD411)			
500 LEVEL	*Advanced Graphics Design Studio I (IDD503)	*Advanced Design Studio I (ARC 501)	*Structural Engineering II (CVE 504)	*CAD/CAM (MEE525)
	*Visual Design and Presentation Techniques (IDD505)		*Design of Hydraulic Structures (CVE 512)	*Vehicle Dynamics & Control System (MEE529)
	* Advanced Advertising (IDD507)		*Environmental Engineering & Design (CVE 516)	*Aircraft Aerodynamics (MEE537)
	*Visual Design and Presentation Techniques II (IDD504)			*Aircraft Design (MEE539)
	*Advanced Cartooning and Animation (IDD516)			

From Table 3, 100 levels to 500 level students in industrial design engage in CAD related courses. In architecture department, CAD related courses are included in 200 levels to 500 levels. All 500 level students in all the selected departments engage in CAD related courses. In 200 and 300 levels, only mechanical engineering departments did not offer CAD related courses.

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Table 4: Number of CAD related courses offered by students in first sem ester

Answer Choices	Responses (%)	Responses (Numbers)	Mean
0 course	35.42%	68	2
1 course	10.42%	20	
2 courses	12.50%	24	
3 courses	19.79%	38	
4 courses	13.54%	26	
5 courses	2.08%	4	
More than 5 courses	6.25%	12	
Total	100.00%	192	

From table 4, 35.42% of the sampled students corresponding to 68 respondents did not offer any CAD related courses. A meagre number of the respondents offer 5 CAD related courses. 6.25% of the sampled students which correspond to 12 respondents offer more than 5 CAD related courses. Only one CAD related course is offered by 20 respondents, corresponding to 10.42% of the sampled students. Two CAD related courses were offered by 24 respondents, corresponding to 12.50% of the sampled students. Three CAD related courses were offered by 38 respondents, corresponding to 19.79% of the sampled students. 13.54% of the sampled students which correspond to 26 respondents fail to offer any CAD related courses.

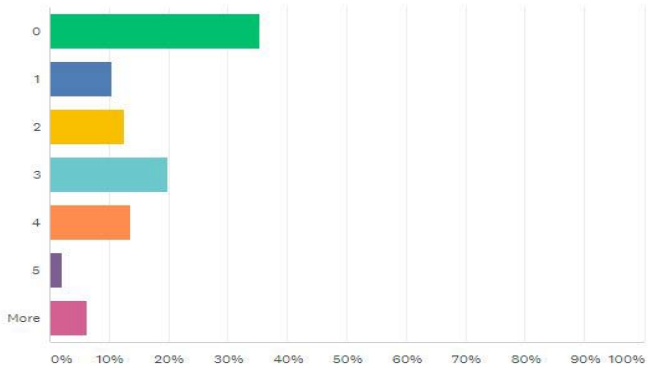

Figure7: Number of CAD related courses offered by respondents in the first semester

From figure 7, the summary of number of CAD related courses offered by respondents in the first semester. Based on overall appraisal of how CAD has been implemented in departments offering design related courses in FUTA, it can be seen from the figure that majority of the respondents which correspond to 68% of the sampled students do not engage in CAD related courses.

Objective 2: Examine the level of performance as perceived by students in their CAD related courses;

Based on the second research objective, the following data is presented and analysed.

Table 5: Preferred medium of creative expression by respondentsError! Not a valid link.

From table 5, 21.35% of the respondents which correspond to 41 agree that pencil on paper helps them to express their creativity more during design process while 19.27% which correspond to 37 preferred Computer Aided Design (CAD) as a medium that helps them to express more creativity in school based design work. However, 59.38% of the respondents which correspond to 114 combine both pencil on paper and Computers to aid their design and boost creativity. Figure 8 shows the summary of Mode of expression of creativity of respondents.

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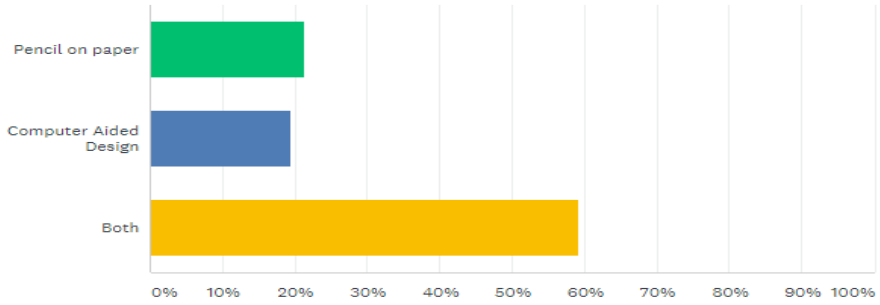

Figure 8: Preferred medium of expression (Creativity) of respondents

Table 6: General performance of respondents in the CAD courses offered in previous semester *Error! Not a valid link.*

From table 6, 2.08% of the sampled students which correspond to 4 responses accepted that that their performance during CAD courses offered in previous semester was poor. 6.25% of the sampled students which correspond to 12 responses accepted that their performance during CAD courses offered in first semester was fair. Moreover, 17.71% of the sampled students which correspond to 34 responses accepted that their performance was average during CAD course. A majority number of 84 corresponding to 43.75% of the sampled students accepted that they had a good performance during CAD courses. 16.67% of the sampled students which correspond to 32 responses accepted that their performance was very good during CAD courses offered in previous semester. The Figure 9 shows the summary of the general performance of respondents in the CAD courses offered in previous semester.

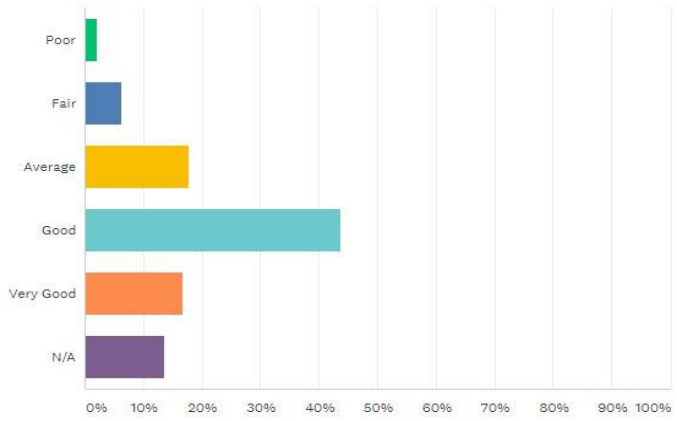

Figure 9: General performance of respondents in the CAD courses offered in previous semester

Objective 3: Evaluate CAD instructor's perception of students' creativity in design work.

Based on the third research objective, the following data is presented and analysed.

Table 7: CAD Instructor's Perception of Student's Creativity for School Based Design Work

	N	Minimum	Maximum	Mean	Sd
Sensitivity	7	3	4	3.57	0.53
Motivation	7	3	4	3.71	0.49
Appropriateness	7	3	5	3.57	0.79
Novelty	7	2	5	3.43	0.98
Insightfulness	7	2	5	3.14	0.99
Fluency	7	3	4	3.86	0.38
Flexibility	7	2	5	3.29	0.95

Likert scale: 5=very good, 4=good, 3=average, 2= fair, 1=poor

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From table 7, CAD instructors' perception of the students' creativity for school based design work was based on CBM (Creativity Behavioural Model). In terms of sensitivity, CAD instructors perceived that the students are curious to understand design problems with a mean score of 3.57 and SD of 0.53.In terms of motivation, CAD instructors perceived that the students are enthusiastic and determined during design works with a mean score of 3.71 and SD of 0.49. In terms of appropriateness, CAD instructors perceived that the students are sensible and functional in their design works with a mean score of 3.57 and SD of 0.79. In terms of novelty, CAD instructors perceived that the students are original and unique in their design works with a mean score of 3.43 and SD of 0.98. In terms of insightfulness, CAD instructors perceived that the students are sensible and functional in their design works with a mean score of 3.14 and SD of 0.99. In terms of fluency, CAD instructors perceived that the students are able to flow with new ideas in their design works with a mean score of 3.86 and SD of 0.38. In terms of flexibility, CAD instructors perceived that the students are capable to change or view design problems in different perspectives in their design works with a mean score of 3.29 and SD of 0.95. Figure 23 shows the summary of how CAD instructors rate the general performance of students in the CAD related course they taught in first semester based on CBM (creativity behavioural model).

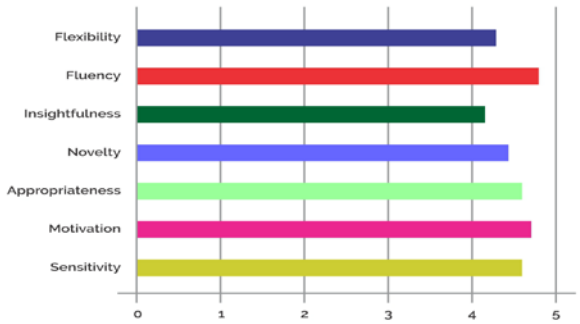

Figure 10: CAD Instructor's Perception of Student's Creativity for previous school based design work

Table 8: CAD Instructors perception of Student's performance this semester

		Frequency	Percent	Mean	Mode
Valid	Average	2	28.6	3.7143	4
	Good	5	71.4		
	Total	7	100		

From table 8, 28.6 % of the CAD Instructors perceived that students' performance are likely to improve at an average level while 71.4% the CAD Instructors envisaged good level of students' performance in CAD Course in second semester.

The discussion on the results of the study as presented is as follows:

From Table 3, all students from 100 level to 500 level in Industrial Design Department offer CAD related courses while Architecture department and others offer CAD related courses from 200 level to 500 level. This implies that some departments implemented CAD more than others in their curriculum. However, there is need for more emphasis of the practical application of CAD related courses in the lower level (that is, 100 level) so as to boost students' proficiency as they progress to higher level.

Even though the highest number of respondents did not offer any CAD related course in their first semester as shown in table 4, the mean score of 2.0 implies that a minimum of one CAD related course was offered by the respondents.

From the results of table 7, which was achieved using the Creative Behavioural Model (CBM); CAD Instructors are of the view that students exhibit a good level of curiosity and enthusiasm towards their design work. This is reflected in the functionality and diversity of their designs with notable traces of innovation. With these results, CAD Instructors foresee an improvement in the performance of students in the CAD related courses they registered in second semester.

V. Conclusion

This study appraised the effect of Computer Aided Design (CAD) on the creative behaviour of design students in the Federal University of Technology Akure, Nigeria. The study revealed that students showed an average level of sensitivity, motivation, appropriateness, novelty, insightfulness, fluency and flexibility in their school based design works and CAD instructors are hopeful that their performance is likely to improve in subsequent semesters. Although each of the departments investigated had CAD software that are distinct and relevant to their respective fields, the response of students revealed that both pencil on paper and Computer Aided Design helped them in expressing creativity in their school based design work. This study also showed that some of the CAD software were relevant to more than one fields and with adequate tutorials are not too difficult to understand. The study concludes that CAD can enhance student's creative behaviour and therefore recommends that integration of more CAD related courses into the curricula of tertiary institutions in Nigeria will lead to higher competency and global competitiveness rating of future professional designers and engineers.

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FELLOWS

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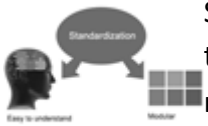

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g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

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Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



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Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

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Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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