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DISCOVERING THOUGHTS AND INVENTING FUTURE

Highlights

Corruption and Development

Local Government Administration

Analysis of Trinitarian Foundation

Perceived Power Source

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Corruption and Development in Nigeria: A Psychological Perspective

By Adedeji J. Ogunleye & S. Olanrewaju Adebayo

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Abstract - Corruption is an 'evil': a social vice that hampers national development. It is a global phenomenon that devastatingly affects developing economies. It is an act, internalized acts and, or, behavior by observing some significant persons around us who are otherwise referred to as our 'model'. Since corruption is a learned behaviour, this paper, thus, attempts to analyze it from a psychological perspective, using the relevant psychological theories for analysis. It is recommended that if we appreciate the relevance of Psychologists as professional human helpers and society builders, they would be handy in helping to reshape our orientations regarding value appreciation most especially in Nigeria, through their use of behavioural change interventions. Since corruption is a learned behavior, it can be unlearnt through some forms of situational and environmental manipulations. A model is presented to explain how behavior is influenced by both a person and his environment.

Keywords : *Corruption, Development, Manipulations, Nigeria, Psychology.*

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CORRUPTION AND DEVELOPMENT IN NIGERIA A PSYCHOLOGICAL PERSPECTIVE

Strictly as per the compliance and regulations of:

Corruption and Development in Nigeria: A Psychological Perspective

Adedeji J. Ogunleye [α] & S. Olanrewaju Adebayo [σ]

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Since corruption is a learned behaviour, this paper, thus, attempts to analyze it from a psychological perspective, using the relevant psychological theories for analysis. It is recommended that if we appreciate the relevance of Psychologists as professional human helpers and society builders, they would be handy in helping to reshape our orientations regarding value appreciation most especially in Nigeria, through their use of behavioural change interventions. Since corruption is a learned behavior, it can be unlearnt through some forms of situational and environmental manipulations. A model is presented to explain how behavior is influenced by both a person and his environment.

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I. Introduction and Definition of Corruption

Several economies across the world have suffered set-backs resulting from corruption and corrupt practices of both the leaders and the led. Nations, tribes, and ethnic groups have turned to warring because of corruption; and banditry that wrecked many parts of Europe and America had been largely attributed to corruption and corrupt practices (Mauro, 1997). That Nigerians (both the leaders and the led) are corrupt is not an over-statement. This fact is attested to by Dike (2003) who submitted that corruption is 'pandemic' in Nigeria. Corruption is an evil, which when perpetrated by men, lives after them and affect generations.

One may pause for a moment and ask 'what is this evil that men do and yet lives after them?

The answer to the above question has been a contentious one for ages. However, corruption has been broadly defined as a perversion or a change from good to bad. Corruption or corrupt practices have been said to involve the violation of established rules for personal gain and profit (Sen, 1999). In his own words, Nye (1967) defined corruption as behaviour which deviates from the formal duties of a public role, because of private gains regarding personal, close family, private clique, pecuniary or status gains. It is a behavior which violates rules against the exercise of certain types of duties for private gains regarding influence.

Corrupt behaviours include bribery, misappropriation, nepotism, fraud, embezzlement, extortion, favoritism, rigging of elections, and falsification of voters register, over-invoicing, money laundering, examination malpractices and even the present day cultism; (most especially among college students).Corruption is a cankerworm that introduces arbitrariness and discrimination in decision makings so that rules, regulations and procedure are circumvented within a course of action for selfish gains. Corruption is a concept, a harmful phenomenon to personal growth and the economic development of a nation.

A corrupt individual is better referred to as a sociopath who will often require the attentions of a personologist; and or behaviour therapist for behavioural change interventions.

II. Historical Development of Corruption

The emergence and development or corruption can be traced back to the first man created to live on earth; Adam. Biblical accounts in Genesis 3,verses 1 to 12 has it that Adam and Eve had an interaction with the serpent and the aftermath is the having to go into hiding by Adam and Eve when God came calling. The inference from the account is that Adam and Eve felt a need which should be satisfied, not minding God's instructions against unequal yokes with deceptors (unbelievers).

The French revolution of 1879 can be linked with corruption too. The revolution is often described, as a result or some conspiracy by an active minority that was demanding a new deal having been 'taught' and 'touched' by the teachings of the educated elites among them. Before the revolution, a clique of elites in partial control of France resources, called the bourgeoisies, started living in affluence and in 'government reserved areas'. They flaunted their ill gotten wealth at the peasants and after a while, some of the so-called peasants got influenced by the teachings of the philosophers and demanded a new deal. Thus, warring started as a result of 'corruption'.

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III. Corruption in Nigeria: Causes and Effects

It might be difficult to say with precision when corruption started in

Nigeria. However, one might not be too wrong to argue that the evil started with the emergence of the entity called Nigeria. From the period or colonial administration in Nigeria in Circa 1800, through the civilian administration of Tafawa Balewa and Nnamdi Azikwe (of blessed, memories), to the military regimes of Aguyi Ironsi, Yakubu Gowon, Murtala Mohammed, Olusegun Obasanjo; and to the civilian rule (again) of Alhaji Sheu Shagari; to the military rules (again) of Mohammadu Buhari, Ibrahim Babangida; to the interim reigns of Ernest Shonekan; through the military reigns of Sani Abacha and Abdusalam Abubakar to the civilian reigns of Olusegun Obasanjo; Musa Yar Adua and the present administration of Ebele Goodluck Jonathan, corruption has pervaded Nigeria, spreading from the cities and urban centers to the inter-land. The corrupt practices that pervaded most of these regimes are reminiscent in the continual breaking of the entity called Nigeria into 'sovereign states', protectorates, to regions, and to the present thirty-six states plus Abuja (FCT). These regions and states' creations are the result of agitations from people requiring a government nearer to them. It may be important to note, however, that these agitations are most often laden with some selfish under tones. Such selfish undertones impact national unity, integration, and development. Bryce (1921) reasoned that the absence of a strong sense of national community often results in conflicts and corruption. More often than not, apostles and chronicles of state creation turn out to manifest behaviours characteristic of people who are materialistically obsessed, compulsed for a short cut to affluence and desiring glorifications and approbation of ill-gotten wealth by the general public. A very good example of the above can be found in Ekiti State; created in 1996 by the Late General Sani Abacha administration out of the old Ondo State, and where cliques of individuals who parade themselves as the chronicles of the state creation now cringe on the state government for money, materials and recognition.

It is pertinent to record that corruption is at its' top in Nigeria because most Nigerians measure good life by flamboyant affluence and conspicuous consumption. An individual, in Nigeria, whose age ranges between 18 and 45 years and yet has no house(s) and car(s) (exotic and sleekly) of his own is rather perceived as cursed and doomed for life. An attempt to prove to the world and Nigerians that one is not cursed, and, or doomed, accounts for why many Nigerians engage in dubious activities to cut corners to affluence. For example in 1996, one Clement Duru (alias Otokoto) who owned 'Otokoto' Hotel in Owerri was nabbed for killing and selling body parts of human beings to some of the travellers that checked into his hotel at Owerri. Sometimes too, in July 7, 2002; Thisday Newspaper reported the issue of beheading of an SSS 3 female student and a middle-aged woman in Akure, the Ondo State capital.

Instances of ritual killings, as in the cases of fraud, forgery, embezzlement and abuse of office; are issues of loss of moral reasoning, moral values, and moral judgment. All these are indices of corruption. Other factors, no doubt, include those of poor reward system and greed as noted by Dike (2002). Our greed, even as noted by Harrison (1985) and Onalaja (1997) are products of our peer community, extended family pressures and polygamous households. In the words or Harrison (1985), extended family system is effective as a clinical setting for therapy and social support. Nonetheless, he noted that it posses a big obstacle for development owing to the long familial chains that must be socio-economically attended to if one would not want to be ostracized and negatively labeled. The socio-economic care for the family members may inadvertently affect the growth and development of the carer while even possibly inducing corrupt practices and acts.

That corruption permeates through the cities to the inter-lands is evident in the observations of Akande (1953) who wrote that:

> *"glancing through any of Nigeria newspapers, one is often than not stared in the face by the numerous and over increasing cases of fraud, swindling and theft and other forms of dishonesty and corrupt practices in Nigeria. At a second thought, one wonders what type of citizens Nigeria is breeding and what will be the ultimate end of a dishonest country. One finds a little consolation in thought that these cases are limited to Lagos and a handful of other big and civilized towns of Nigeria"*

Like Akande rightly observed, in many villages, where there had not been any direct administrative contact with the western civilized countries, corruption has never been an issue because there are established traditional administrative ways of dealing with individuals who contravene established social rules. Suffice it to say therefore that corruption is an 'evil', a social vice exacerbated by western civilization.

Corruption and corrupt practices sometimes bring about war within, and even between, nations. No warring nation will boast of a healthy socio-political and economic development. This is evident in the words of Mauro (1997) who, argued that corruption affects a nation's economic growth by reducing public spending on social and human capital formation. Lipset and Lenz (2000) corroborated Mauro's submission by arguing that the government spends relatively more on items to make room for 'graft' rather than spending more on education.

Socially, the effects of corruption could be enormous. For example, in the United States of America, and in California precisely, activities are being crippled by power-outages, like does Nigeria NEPA; now PHCN. This is quite saddening and rather unexpected in a place like the United States. However, such is the effects of corruption. Power generation and distribution in California is privatized and is being handled by Enron Corporation. Enron is however, charged with fraud having manipulated her balance sheet, profit and loss accounts and tax liabilities. This is not surprising as it gives an insight into why the current call for privatization of Nigeria Power Holding Company and deregulation of the Nigeria economy is being critically opposed by some Nigeria elitists. Most revealing is the recently submitted result of the oil subsidy probe in Nigeria, as reported by Vincent Ovia, where it was found out by the Honourable Lawan Farouk probe panel that fuel consumption in Nigeria was inflated by about 30 million litres per day and thus resulting in the government expend of over 2.4 trillion Naira in the year 2011 alone (ThisdayLive, 15th April, 2012).

Politically, corruption destabilizes and lead to social revolution andmilitary take over. It might be pertinent to recall the many excuses usually giving during military takeover. One of such is the words of Brigadier J. Dongoyaro at General Buhari's post-coup broadcast to Nigerians in 1983. Dongoyaro, in the broadcast, emphasized that the toppled Shagari's administration has grossly been corrupt. One may be apt to say, however, that the incursion of the military in Nigeria politics in the excuse that Nigeria politicians are corrupt may no longer be tenable if lessons from the past military leaders are anything to go by. It is evident that many of the past military leaders in Nigeria were more corrupt than the civilian politicians and a great number of these past military leaders are even turning to civilian politicians. One of such individuals is 'President' I. B. Babangida who said he was stepping aside in 1993 as military president and head of state of Nigeria and who has since been in the political arena jostling to be Nigeria's civilian president. Despite a plethora of accusations of corrupt practices levied against General Babangida, he is yet to prove to Nigerians the he was never a corrupt public servant. Rather, he chose to describe himself as an 'evil genius'. The question now is whether there can be any genuity in 'evil'.

In a corrupt economy, the quality of life generally, and even those of goods and services produced in the economy are often reduced. This is because most of the companies providing the goods and services would always cut corners to increase their profit margin. That corruption affects the quality of life generally is attested to by the Daily Trust (2002) which pointed out that the price of corruption is poverty.

IV. Psychological Explanations of Corruption

An understanding of corruption for the purpose of combating the evil without a real exposition of the concept from the behaviour analytical point of view will not be adequate. After-all corruption is a behavioural practice, a demonstration and, or, manifestation of some kinds of 'abnormal' behaviour. All kinds of abnormal behaviour, no doubt, retard growth and the development of a people, nation or economy. Thus, if we agree that corruption is prevalent in Nigeria; then we can understand the reasons for Nigeria's stunted growth and development.

The phenomenon of corruption is better explained from the psychological point of view using Sigmund Freud's Psychoanalytic Theory, Albert Bandura's Social Learning/Cognitive Theory and Abraham Maslow's Need Theory.

V. Corruption from the Psychoanalytic Perspective

In the explanations of Sigmund Freud, the father of psychoanalysis, all humans are driven by two biological instincts (inborn motives). The instincts are the life and death instincts. Life instincts relates with the motive to survive against all odds and the fulfillment of other bodily need, while death instinct was viewed as a destructive force in all human beings. Freud (1933) argued that the instincts are divided among three components of personality which are Id, Ego and Super-ego. The instincts are also called psychic energy.

According to Freud, the id obeys the pleasure principle by seeking immediate gratification for instinctual needs. The id acts on impulse that is often unrealistic. This is why the id is often referred to as not being in contact with reality but lives on fantasy principle. Because the id operates on pleasure principle, it often propels humans to contravene the rules and rather ensures the gratification of an individual's needs; even without minding 'whose ox is gored' so long as survival is guaranteed.

The Ego, according to Freud, emerges when psychic energy is diverted from the id to energize important cognitive processes such as perception, learning, and logical reasoning. This structure of personality is often referred to as the executive of the personality because it is in contact with reality and therefore regulates and controls the activities of the id.

The super-ego is the third component of the Freudian personality. It is often referred to as the judicial branch of the personality. It relates with individuals' internalized moral standards. According to Freud, the

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super-ego develops from the ego and strives for perfection rather than for pleasure or reality.

In the explanations of Freud, the three components of personality conflict one with another. Freud posited that in the matured, healthy personality, a dynamic balance operates in which case the id communicates basic needs and the ego restrains the impulsive id long enough to find realistic methods of satisfying these needs. The superego, in effect, decides whether the ego's problem-solving strategies are morally acceptable. Thus, Freud (1964) argued that psychological problems arise when the fixed amount of psychic energy a person has is unevenly distributed among the id, ego and super-ego. Inferring from this analogy, it is arguable that a sociopath routinely lies and cheats to achieve his aims (a corrupt individual), has a very strong id, a normal ego and a weak superego, having never learnt to respect rights of others.

VI. The Cognitive Social Learning Theorists View Point

Albert Bandura (1977), influenced by Hull and Skinner's social learning experiences, propounded the Observational/Social Learning Theory. According to the theory, the majority of the habits we form during our lifetimes are acquired by observing and imitating other people. According to Bandura, much complex behaviour could never be learned unless people are exposed to some other humans who modeled them. Thus, observational learning permits human to acquire many new responses in settings where their 'models' are simply pursuing their own interests and are not trying to teach anyone anything.

In Bandura's attempt to explain the dynamics of imitative learning where a 'model' is no longer present and yet component responses involved in an act are acquired, he contend that the acquisition of modeled behaviour is governed by four interrelated processes of: attention, retention, motoric reproduction and motivation. Bandura explained that a child, for example, attends carefully to a model to learn by observation and the child also commit the model's behaviour to memory; if the child must have to reproduce the responses later, when the model is no longer present to serve as a guide, reproducing such responses, apparently, requires some symbolic coding activities of either verbalizations or images, so that, translation of symbolized images and verbal codes into action can become less cumbersome. Thus, a child who is able to effectively translate symbolic representations or a modeled sequence into action is said to have imitated the model's behaviour. Now, the question that arises is: how does Bandura's observational learning theory explain the prevalence of corruption in Nigeria? The answer to the question is very simple and near. There is no gain saying that many Nigerians, even on a daily basis, witness cases of corruption everywhere. In both public and private organization, employees are daily stared in the face with the realities of 'kick backs' from contracts awarded. We often see public servants who, by every standard, live above their salaries and cruise around town in sleekly and expensive cars, live in palatable mansions of their own, and send their wards to highly expensive schools.

These individuals are revered and 'worshipped' as the high and mighty. As such and most importantly because humans are essentially hedonistic, we tend to learn and internalize behaviours of people who live in affluence and opulence and they, invariably, serve as our models'. This phenomenon is most apparent where, even, persons that have been indicted of corrupt practices are celebrated rather than punished. For example, many of the second republic politicians who were found guilty of corrupt practices, and even a host of the past military leaders who were accused of corruption, are today in the corridors of power in Nigeria. The likes of Salisu Buhari, Jim Nwobodo, Chief Bode George, Boni Haruna, Olagunsoye Oyinlola, Ibrahim Babangida and Joshua Dariye to mention a few, are some of the individuals who has either been accused, or found guilty of corruption but today dictate the shots in Nigeria. Late Chief S. M. Afolabi was accused of corrupt practices involving the National Identity Card. Alas, however, his death was celebrated as it attracted, even, the presidency that showered encomiums on him. The case of treasury lootings of late General Sanni Abacha and family is another example. Interestingly, rather than that these corrupt individuals be punished to serve as deterrent to would-be looters, they are often celebrated. The Federal Government, under the leadership of President Olusegun Obasanjo, compromised the sums of $100,000 and $400,000 for Abacha's family to release the billions of Dollars that was embezzled by the Late Gen. Abacha and family (The Guardian Newspaper, October 3, 2002). Alas! Erastus Akingbola, the erstwhile Managing Director of Intercontinental Bank of Nigeria, have had to answer to charges of corrupt practices as the Bank's Managing Director. Yet, he was once made the Chairman of Council of a Nigeria citadel of learning, an ivory tower. Not long ago too, a serving Senator in Nigeria was linked with terrorism and surprisingly, there seem to be nothing serious done about the claim. The case of Kabiru Sokoto, the alleged mastermind of Christmas Day(2011) bombing of a Catholic Church at Madalla and his escape from police custody, and Zakari Biu's involvement as the police officer in charge calls for serious reflections on corruption in Nigeria. How best are we to describe the acts of the London jailed Onanofe James Ibori, the erstwhile governor of Delta State? Because corrupt government officials and public servants are not 'really punished' for their corrupt practices but are rather celebrated and even awarded

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Chieftaincy titles as rewards, therefore some other persons learn corruption, internalize the act and subsequently reproduce such acts at the opportunities to do so. Thus, virtually all Nigerians become corrupt and corruption is prevalent in Nigeria.

VII. Corruption from the Need Theorists' Point of View

Abraham Maslow is one of the prominent need theorists who propounded the hierarchy of needs theory in 1954. The main tenet of the theory is that humans are motivated to behave in certain ways that are instrumental, or could lead, to the gratification of their needs. Maslow argued that human needs are in hierarchy starting from physiological needs at the base of the hierarchy through safety needs, love and belonginess needs, esteem needs, and up to self-actualization needs. Maslow went further to argue that the satisfaction of a lower order need propels movement to efforts at satisfying the next higher need on the hierarchy. That is, that it is only when an individual's physiological needs (clothing, shelter, hunger, thirst and even sex) have been satisfactorily met that he aspires to satisfy his safety needs.

Several analysts and Nigeria scholars have reasoned that Nigerians are influenced by the search to satisfy physiological needs (e.g Orji, 2003; Igbuzor 2002). These, they reasoned, is largely responsible for the nation's loss of social values. Ikubaje (2002), while quoting Gire, reported that the fear of job and future insecurity made so many Nigerians to see corruption as the best way to safeguard against future economic insecurity; since Nigeria economy seem to be nose-diving. Extrapolating from above therefore, it seems potent to argue that corruption, in Nigeria, is propelled by Nigerian's desire to gratify their varied needs. 'Sufficient unto the day is evil thereof' (Mat. 6, verse 34b) though.

VIII. The Way Forward/Conclusion

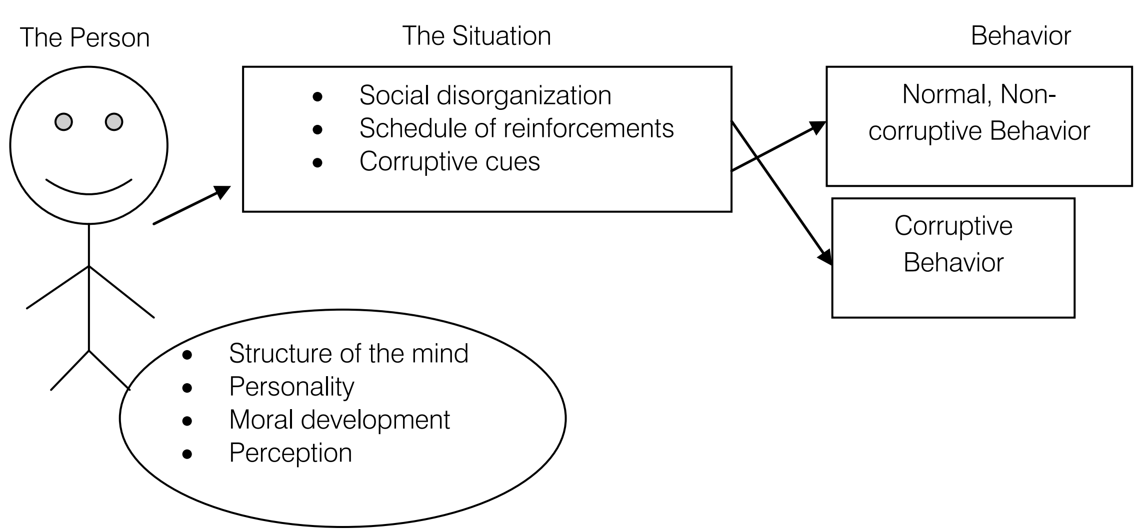
Corruption, like all other forms of behaviour, is influenced by an individual's emotions, situations, and needs to achieve. Indeed Kurt Lewin's (1936) familiar equation (B = f(P,E) embodies our shared desire to understand the ways in which behaviour (B) is shaped not only by properties of the person (P), but also by features of the situation, or social environment. Kelley, Holmes, Kerr, Reis, Rusbult and Van-Lange (2002) have attempted expanding Lewin's formulation by arguing that an interaction between and among persons is better conceptualized in terms of their needs, thoughts and motives in relation to one another in the context of the specific social situation(s) in which their interaction transpires.

Thus, a healthy environment devoid of stimulation to learn, internalize and reproduce criminal tendencies and corrupt practices is advocated.

Further, successive Nigeria governments must wake up to their responsibilities of providing essential services for her citizenry, ensuring a safe haven for peaceful co-existence, and punishing corrupt individuals and other sociopaths adequately, to prevent others from performing other or similar criminal acts.

We must not also lose sight of the fact that a learnt act can equally be unlearned. Therefore, through reinforcements and public enlightenment campaigns, Nigerians can learn to appreciate social values and change their orientation through moral value judgments. A model of corruptive behavior is presented here:

Figure 1: A Model of Corruptive Behavior.



From this model, it is maintained that the behaviors' or individuals are influenced both by innate tendencies, personality dispositions and the environment. Thus, a normal non-corruptive behavior will require an absence of corruptive cues in the environment, social organization, and orderliness in the environments. These will invariably influence people's moral development and perception, vis-a-vis a stable personality development and a resultant non-corruptive behaviour. Where the reverse, in the environment, is the case, corruptive behaviours from persons evolve.

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An Analysis of Trinitarian Foundation of Catholic Teaching on Christian Marriage

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AN ANALYSIS OF TRINITARIAN FOUNDATION OF CATHOLIC TEACHING ON CHRISTIAN MARRIAGE

Strictly as per the compliance and regulations of:

An Analysis of Trinitarian Foundation of Catholic Teaching on Christian Marriage

Kasomo Daniel

Abstract - As is indicated by the title this article is going to illustrate how the Catholic teaching on questions relevant to Christian marriage (e.g. indissolubility, monogamy, prohibition of unlawful sexual intercourse, adultery, homosexuality, lesbianism, Paedophilia, use of contraceptives, etc.) is rooted in the inner life of God himself, i.e. the trinity. For this purpose, an interpretation of the Catholic doctrine on the trinity will be briefly presented by taking the marital act licitly performed in sacramental marriage as point of departure.

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I. Introduction

Various reasons led me to this type of interpretation. In the first place, it is authentic Christian belief that marriage and the marital act are good and even sacred realities created by God. Catholic traditional teaching holds further that all perfections in God's creation are a created participation in, and manifestation of God's own infinite excellence. Moreover, according to the Bible, man and woman were created in the likeness and image of God. For all their reasons, it is reasonable to seek in God's inner life done analogical parallels to human marital life. Up to the present moment, the theological interpretation of the trinity is predominantly the psychological explanation taken from human intellectual and volitional activities. This was started by St. Augustine and was continued and perfected by the scholastics especially St. Thomas. Contemporary theologians are proposing other kinds of interpretation. According to the prescription of Vatican II often reiterated by the present Pope, African theologians are asked for the purposes of inculturation to give other interpretations consonant with their traditional and contemporary socio-cultural contexts. In my view, the conjugal interpretation which is going to be presented here is more meaningful to the traditional African than the psychological explanation of the Trinity. This is confirmed by my own personal experience: It often happened that while I was explaining the Catholic faith on the trinity many of the African parishioners, particularly the old people were inclined to conceive the Trinitarian relations and persons in terms of human conjugal life. It appears to me that the conjugal interpretation would be more meaningful to than the Western psychological theory.

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II. African Trinitarian Theology

For this reason, I undertook this kind of interpretation as an attempts to provide an African Trinitarian theology complementary to other similar theologies elaborated in terms of psychological and other categories.

The relevance of the conjugal Trinitarian interpretation for the subject of the sacrament of matrimony in the African context is self evident. Subsequently, such interpretation will consist of a short analytical description of the characteristics or qualities of the marital act and an effort to find out and to reflect on the theological implications of the similarities and differences between such qualities and those which exist in the immanent trinity. There after, the practical implications of such reflections for the sacrament of matrimony in the African context will be exposed.

III. Analogies Between the Marital Act and God's Immanent Trinitarial Life

The human conjugal act includes the following characteristics:

a) Intentionality

Both the Father's generative act in the trinity and the human marital act are forms of knowledge (Gen. 41, 17, 25; Num. 31, 18, 35; Cr. 1, 34). Indeed, the Father begets the logos through an act of self-knowledge, as is affirmed by traditional Catholic theology.

The similarities and differences between the two forms of knowledge are evident: among other things the knowledge in marital intercourse is both spiritual and bodily; in God it is exclusively spiritual. Nor are the human progenitors identified with their procreative knowledge in the way according to which the Father is one being with his generative activity. What is useful to note is that the Trinity can help us to understand better the nature of the conjugal act as a cognitive activity. When knowledge is absent human sexual intercourse loses some of its fundamental characteristics e.g. personal character, love, joy, experiential connotation – and is immediately reduced to a purely biological level without the human dimension.

b) Personal dimension

The conjugal act involves mutual experience of persons in existential relationship. As Vatican II affirms, it is the expression of a love which is eminently human "since it is directed from one person to another through an affection of the will" (Gs. 49). Likewise, in begetting the logos, the Father knows himself not merely in a speculative manner, but confronts himself as subject and subject in intimacy of loving experience, including his most spontaneous volitional procreation activity. This is what is known as concomitant love as distinguished from antecedent love. As such it differs virtually from the love whereby the father (together with the son spirate the spirit and it is logically posterior to the act of generation. In human beings, however, the love accompanying the marital act is both antecedent and concomitant.

c) Intimacy

The conjugal act is characterised by familiarity and profundity in spiritual and bodily experience. The intimacy of the Father's generative knowledge in the Trinity resembles that of the marital act, in that such knowledge in the Trinity resembles that of the marital act, in that such knowledge is characterised by an infinite intensity of spontaneity, self-love and knowledge in absolute unity of the knower and known, lover and loved subject, i.e. the Father himself.

d) Love

Marital intercourse includes love in the sense that it is a unique incarnation and expression of conjugal profound joy in the mind and body. Similarly, the Father's begetting knowledge is accompanied by spontaneity, whose object is the procreative act and the procreating person qua procreating – Even in human beings the spontaneous love issuing immediately from the conjugal act is not directed to the procreating person simply as person, but also in as far as he/she is car-partner in the marital intercourse-together with the begertors's infinite joy consequential to the unlimited intimacy and absolute immediately of the possession of the object of infinite love.

e) Experiential character

This means that the knowledge in the conjugal act includes direct or immediate contact of the person thus known. Likewise the Father's generative knowledge is experiential in the sense that it involves immediate or direct experiment of the one who is known, i.e. the Father himself.

f) Procreativity

By this is not meant that sexual intercourse in marriage always effects production of offspring, but it means that it is essentially ordained towards procreation. This character is preserved even when conception is impossible (Gs. 48, 50, 51). What is also implied here is that through this act the married couple know each other in their sexual differences as man and woman.

In like manner, the Father's knowledge through which he begets the logos is not any kind of intellectual activity, but procreative. As such it differs from the self-knowledge of the logos and the spirit which is not procreative. Hence, the parallel to the Father's procreative knowledge is the mutual knowledge of husband and wife in marital intercourse. This confirmed by the fact that in knowing himself procreatively, the Father knows himself both as Father and mother namely as the principle which first originates the act of generating the logos (i.e. as Father), and as the principle which terminates the generative act and conceives the logos (i.e. as mother). It should be well noted that in God this kind of knowledge is purely spiritual and does not include any sexual connotations. Moreover, as Father and Mother, the first divine person is absolutely one person or subject without any distinction of person is absolutely one person or subject without any distinction of person or subject without any distinction of person or being between father and mother. Besides, in knowing himself procreatively as Father and mother, the father does not fecundate himself in begetting the logos, Fecundation implies passivity, and as such has no place in God. Unlike human beings, the divine Father and Mother is his own Fatherhood and Motherhood absolutely identical with his eternity being and procreative activity.

IV. Unitive Function

The conjugal act has this function through the physical contact, it brings about between the married couple, and through the union of part of their bodily substance to form their offspring. It is also unitive because it is the incarnation and expression of love whereby man and woman exclusively and definitively give themselves totally to each other to become "one flesh" (Gen. 2: 24, Mt. 19^6 GS: 49, 50, 51).

On the level of love, the Father's generative act is like marital intercourse-the incarnation or source of spontenous love of the divine begetter qua begotter and of his generative activity – In this sense one can speak (unproperly) of union of the Father with himself and his generation act through spontaneous love – although the lover and the beloved as well as the spontaneous love is one and the same reality.

According to Wilson (1955) the traditional method love theory explains the production of the Holy Spirit as the spirative act issuing from the mutual love of the Father and the Son. One could compare this Trinitarian loving and spirative activity to human marital act as source and expression of simple love of friendship between husband and wife. The comparison which is made here between loving spirative activity of the Father and the Son to the human marital act which is essentially generative) implies that aspiration is an inner moment in the Father's generative activity. This can be justified by pointing out that because God is a simple and necessary being, nothing can happen in him unless all his other qualities are actually present. This can also be justified in terms of African ancestral Trinitology. Indeed marital sexual intercourse produces and expresses simple love of friendship. This latter form of love does not in itself alone – include sexual genital love. For it can exist between two un married persons, and it can exist even between genuinely married persons, but without marital genital, love as was the case with the Virgin Mary and St. Joseph of course, in human true marriage the two forms of love (i.e. genital love and simple love of friendship) usually exist together, and the marital act produces and expresses both of them. Yet they are essentially different from one another. Accordingly as the source of the Holy Spirit, the Father's and Son's spirative act should not lead us to consider the Father and the Son as comparable – even analogically – to husband and wife in their sexual love or intercourse, but solely in their relationship of *simple love of friendship.* Indeed, by producing the Holy Spirit through an *act of love the Father* and Son do not beget the paraclete as their Son! Therefore, in its intimate link with the act of spiration, the Father's begetting activity is the perfect exemplar not only of conjugal intercourse but of marital relationship at large (e.g. that which excited between Mary and Joseph, or that which found between Christ and his Church.

Hastings (1967) notes that These considerations lead to the conclusion that on the sexual organital level, the conjugal act is analogous to the first divine procession (i.e. the generation of the son by the Father); but an expression of simple love of friendship it bears analogy to the second procession (i.e. the spiration of the Holy Spirit by the Father and the son as far as the sacrament of matrimony is concerned, this fact and the other previous considerations have important pastoral implications to which we shall now turn.

V. Christian Marriage in the African Context

By comparing the qualities of the marital act as taught by the Church with the immanent life in the Trinity we discovered that those qualities have parallels in the inner life of God. Since God is the highest exemplar of every being and activity, these parallels confirm the validity of the Church's teaching on those qualities and the marital relationship they imply. Moreover such parallels confirm the biblical teaching that man and woman were created in God's image. It is, indeed, clear from our foregoing analytical reflection that God the Father's immanent generative activity in its intimate link with the spirative act is the perfect exemplar not only of marital intercourse but of conjugal relationship at large.

Kayongo et al (1984) notes that, marital relationship and sexual conduct – in so far as such conduct is indissolubly linked with marriage – must correspond to their ultimate prototype in the trinity. Any deviation from this ultimate model is bound to be morally evil. This awareness throws more light on the mobility of marriage. At the same time, it also becomes easier for us to appreciate the moral gravity of any deviation in marital relationship and sexual behaviour. Such deviation is clearly revealed as a form of practical denial of God's image in the human being and the latter's consequent unique dignity. And since men and women are in their inner most structure created in the image of God, since of impurity in their own way ultimately imply humanity's radical self-destination.

VI. The Life of God in the Trinity is the Model of Christian Marriage

Let us now see more in detail how the life of God in the Trinity is the model of Christian marriage and consequent sexual morality in accordance with the analysis we made on the analogies between conjugal intercourse and the divine immanent processions.

Just as God's procreative act is essentially intentional (i.e. a form of knowledge) the marital act must always be intentional. For this reason such an act cannot be performed meaningfully when one of the partners is unconscious as is sometimes the case in some African traditional customs. In that case the conjugal act loses not only its intentionality in the unconscious partner, but most of its other aspects as well.

Flannery (1975) in order to reflect the personal dimension of divine generative activity, human sexual intercourse should always preserve its personal characteristics. As such it requires loving mutual experience of the married persons in existential relationship. It has also to be directed from one person to another through an affection of the will (GS 49). Automatically, this excludes sexual intercourse performed for purely selfish motives or constraints, as in cases of rape.

Even in its aspect of intimacy marital intercourse should mirror the intimacy of God's generative activity. For this purpose the conjugal act should exclude all that can prevent or minimise such intimacy, e.g. the use of condoms.

According to Bujo (1992) Conjugal intercourse must be both the incarnation and expression of marital love both in its sexual (genital) dimension and that of simple love of friendship. It is only in this way that the marital act will be a faithful image of the God the Father's generative act considered in itself and in its infinite link with spiration of the Holy Spirit. This cannot be fully realised except between partners with indissoluble conjugal union. In fact the marital act loses much of its basic meaning and god of it is simply intended to satisfy or express sexual desire without being at the same time a true manifestation of genuine definitive conjugal friendship, as is the case in extra-marital sexual intercourse.

In order to reflect more faithfully the Trinitarian exemplar conjugal love must include within itself the pneumatic connotation. Hence the sexual act of Christian marriage should include the incarnation and expression of the love of the divine spirit i.e. Christian charity between husband and wife – the same charity that unites Christ with his bride, the Church. It is only in this manner that marriage and the marital act will be, for the married couple, sources of perfect joy intended by the creator – a joy similar to God's own happiness, flowing from his immanent acts of generation and spiration.

According to Baur (1994) again, in order to conform to its divine Trinitarian model the knowledge of the marital act must be experiential, involving immediate contact of husband and wife. Naturally, this excludes such acts like artificial insemination, masturbation, onunism and other similar practices opposed not only to the natural structure and goal of sexual activity, but to its model in God as well.

According to Crollins (1986) the immediate consequences from the above is that the conjugal act must be procreative, in the sense that it should always be open to reproduction, and involve mutual experiential knowledge of the married couple as husband and wife. Both elements are demanded by the divine model in God whose generative act eternally includes the production of the son and the experiential knowledge of the first person as procreating Father and Mother as was noted previously. Naturally, this is directly opposed to such practices as homosexuality, lesbianism, use of contraceptives, masturbation, onanism and the like.

Likewise, the unitive function of the marital act has its divine prototype in the absolute oneness of the divine Father and Mother. Accordingly, just as God's Fatherhood and Motherhood are altogether inseparable the perfect copy of this divine oneness on the level of marriage is the one which excludes dissolubility. And just as there is only one Father and Mother in God, the best marital copy of this divine model is found in monogamous marriage. It is clear, therefore, that in dissolubility and unity (monogamy) of marriage are ultimately grounded on God's being and personhood. Besides, if in God Fatherhood and Motherhood are not only equal properties but one single reality, a marriage faithful to this divine exemplar will exclude personal inequality between the married couple. For as the divinity clearly shows, Fatherhood and Motherhood are in themselves absolute qualities.

It was shown earlier that on the sexual level the conjugal act is analogous to the first divine procession, but as an expression of simple love of friendship it bears analogy to the second procession. This fact has important practical implications. For indeed if God is the highest model of all created excellence, he is also the supreme dimensions. Consequently, since the ideal union of the married couple on the sexual plane has its prototype in the first divine person as Father and Mother of the logos in the first procession, the distinction of personality and being between husband and wife in the conjugal act is on the sexual level – a sign of imperfection. Such union, therefore, naturally tends towards its divine ideal, namely towards the fusing of husband and wife into one person and being. In other words, on the sexual procreative plane, the marital act demands total self-giving or surrender of husband and wife to each other. Indeed, on this level each partner belongs not to himself/herself, but to the other (1Cor. 7 3-4).

VII. Conclusion

On the other hand, since in its manifestation of simple love of friendship the conjugal act has its model in the union of the Father and Son in the second procession, the distinction of persons in the sexual act reflects the distinctions of persons between Father and Son in separating the Holy Spirit. As such, the distinction of persons in sexual intercourse is a sign of perfection – although even in this case such intercourse tends toward oneness in the being of husband and wife, in accordance with the unity of being of the divine model, i.e. the Father and the Son separating the Holy Spirit. Therefore, since as expression of simple love of friendship conjugal activity tends towards suppression of difference in personhood and towards realisation of oneness in being between the marital couple, it requires from these two by virtue of their friendship – to have reciprocal respect for personal differences and freedom, together with ultimate union of being. Hence, the more one respects and promotes the personal distantiation and independence of the other, the better becomes the loving union and friendship of both – in this case, however just as in the previous case – the unity of being should be promoted and deepened, so as to conform as closely as possible to the Trinitarian model, and to fulfil the love's command that the married couple should regard each other as "one flesh (Mt. 19, 6; Gen. 2[24].)

One could express all this by saying that in virtue of its sexual dimension, sexual intercourse tends to suppress distinction of personality and being between husband and wife; whereas as an expression of simple mutual love of friendship it tends to emphasize the difference in their personalities and identity of their beings.

In accordance with its exemplar in the Trinity, the marital act and marriage itself require on the part of husband and wife personal self-enticement for each other, as well as mutual respect and personal instantiation for the sake of the other, in intimate union of being (flesh).

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Historical Epochs of Local Government Administration in Nigeria: Women and the Poor

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Abstract - Local Government administration and development in Nigeria has, historically, undergone a number of epochs: Native Authority or Indirect Rule system; Local Administration system; Democratization of the system and the separation of traditional/ emirate council from democratic Local government system. The last of these epochs is the most spectacular in the way it deepened and still deeps democracy at local government level. To date, this last epoch has had not less than nine reforms: The 1976 Guidelines for Local Government Reform; The 1979 Constitution of the Federal Republic of Nigeria; The 1984 Dasuki Report on the Nigerian Local Government system; The 1988 Civil Service Reforms in the Local Government system; The 1989 Constitution of the Federal Republic of Nigeria; The 1992 Handbook on Local Government Administration; The 1989 Constitution of the Federal Republic of Nigeria; The 1999 Constitution of the Federal Republic of Nigeria and the 2003 Review of Local Government Councils in Nigeria. What this paper sets out to examine is the changing nature of Local government system in Nigeria right from the days of Native Authority s system to the present democratic one and their impacts on women and the poor.

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HISTORICAL EPOCHS OF LOCAL GOVERNMENT ADMINISTRATION IN NIGERIA WOMEN AND THE POOR

Strictly as per the compliance and regulations of:

Historical Epochs of Local Government Administration in Nigeria: Women and the Poor

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Abstract- Local Government administration and development in Nigeria has, historically, undergone a number of epochs: Native Authority or Indirect Rule system; Local Administration system; Democratization of the system and the separation of traditional/ emirate council from democratic Local government system. The last of these epochs is the most spectacular in the way it deepened and still deeps democracy at local government level. To date, this last epoch has had not less than nine reforms: The 1976 Guidelines for Local Government Reform; The 1979 Constitution of the Federal Republic of Nigeria; The 1984 Dasuki Report on the Nigerian Local Government system; The 1988 Civil Service Reforms in the Local Government system; The 1989 Constitution of the Federal Republic of Nigeria; The 1992 Handbook on Local Government Administration; The 1989 Constitution of the Federal Republic of Nigeria; The 1999 Constitution of the Federal Republic of Nigeria and the 2003 Review of Local Government Councils in Nigeria. What this paper sets out to examine is the changing nature of Local government system in Nigeria right from the days of Native Authority s system to the present democratic one and their impacts on women and the poor.

I. Introduction

Local Administration or Local Government Administration in Nigeria as the case may be, has passed through four distinct phases. The first phase or epoch covered the period between 1914 and 1950; the second period fell within 1950 to 1966, the third epoch 1967 to 1976, while the final era was from 1976 to date.

These periods have been so categorized because different types of management of local affairs took place in these periods with one improving on the other. Yet, today, experts on local government matters in Nigeria are not satisfied with the standard of Local Administration or Local Government Administration. Indeed, they do make distinction between Local Administration and Local Government Administration. To them, the two are not synonymous. They are basically separate and distinct but complementary in service delivery and ultimately in poverty alleviation.

This paper examines the competence of the different systems of local government and their operators in fulfilling the missions for which they were set up – alleviating poverty at local and rural levels in Nigeria where women form the bulk of the population – right from the colonial days up to date.

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II. Conceptual Framework and Analysis

Three distinct terms that need clarification in this paper are administration, local government and the poor. The term 'Administration' has variety of uses; there are those that use it for business, - Business Administration. Others used it for public management - Public Administration. What then is Administration? What is Public Administration? When we talk of Local Administration or Local Government Administration, what do we mean? For, these forms of administrations are different from one another.

Vincent Ostrom defines administration as an invariant relationship in all systems of government[i]. And to him, a science of administration has universal applicability to all political systems. Thus, he went on; conceiving of a theory of democratic government is a possibility, but not a theory of democratic administration.

Adamolekun therefore defines public Administration as referring to both the activities concerned with the management of government business and the study of these activities[ii]. In other words, he says, it is used in two distinct series, as practice and as knowledge.

At this juncture, before making a distinction between local administration and local government administration we may briefly examine what local government is. There are two ways of seeing local government; we may see it from normative angle or institutional angle. Normative aspect deals with definition or various definitions of local government while the institutional aspect sees local government as a form of decentralization. There are two variants of decentralization we are concerned with here. One is de-concentration and the other, devolution. Prior to independence and the prolonged civil war, Nigerian

[i] Vincent Ostrom. The Intellectual Crisis in American Public Administration. Rev. ed. Alabama: University of Alabama Press, 1974, P.27.

[ii] Ladipo Adamolekun. Public Administration: A Nigerian and Comparative Perspective. New York: Longman Group Limited, 1983, P.1.

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local government system was essentially de-concentrative but in 1976, it became devolved and "should do precisely what the word government implies i.e., governing at the grassroots or local level"[iii]

Poor is philosophically interchanged with poverty because they share the same characteristics and whether the phenomenon is referred to as poverty or poor, is mere semantic. The characteristics that the "poor" and "poverty" severally share in common include low income per head, food scarcity and malnutrition, low energy consumption, low savings and low level of capital formation[iv]. Collectively, the poor or the poverty afflicted people can also be identified by the environment that they occupy. Okunade identified two of such environment, which are the rural areas and the fringes of urban settlements[v]. Their environment is characterized by a variety of social inhibitions and what Okunade termed infrastructural network handicaps. Compared with urban centres, Olowu says the "the quality of life is very low in the rural areas, whether we speak of life expectancy, food intake, living conditions, literacy level or the primitiveness of agricultural technology. Besides, rural conditions are worsening steadily in view of Nigeria's strategy of development which, because of the wide disparities between urban and rural areas that it promotes, encourages massive youthful rural depopulation to the urban centers with resulting problem both for the urban as well as the rural areas"[vi]

Henry Nwosu, in analyzing the situation of women in relation to poverty said, "Historically, psychologically and sociologically, women have always formed the bulwark of the family and hence the society. They are solid foundation to every family in every society. Generally, women constitute the majority of the population in every nation state"[vii]. This is particularly so in our local and rural areas in Nigeria.

Phase I

Under the colonial administration, local government was known as Native Authority or Administration system. It was a form of indigenous rule under colonial authorities whereby "traditional institutions of chiefs and other traditional rulers administer the natives under the supervision of British Administrative Officer"[viii]. There was nothing wrong with the use of indigenous institutions, chiefs and rulers in the then newly established local administration, for that was the existing governing structure before the advent of colonialism but there was certainly something wrong with the quality of these people expected to run these traditional institutions in 'modern governance' – Indirect Rule system. Very few of them (traditional rulers or chiefs), if any at all, had western education and exposure in modern governance to be able to run this newly introduced local administration. Ayoade expressed this better, according to him, "The policies were transmitted to the traditional rulers who hardly understood the logic and rationale of the policies. Nevertheless, they transmitted those policies to their people and expected compliance" [ix].

Besides lack of western education necessary for these indigenous rulers to understand their 'superintendents', some roles expected of them to perform by the new system were also repugnant to tradition of the people. For instance, the Native Authorities were expected to "be able to levy and collect tax for the salaries of the chiefs and other officials and services of the authorities"[x]. But while some communities were already accustomed to this, others were not; though they also had their own traditional ways of carrying out such services[xi]. In brief, their lack of exposure to Western education and modern governance hampered their administrative and service delivery capacity in the Native Authority system. It is therefore interesting to note that the operators of this Native Authority system could neither be described as executives, legislators nor administrators. Because they executed, legislated or administered nothing. At best, as Ayoade observed, they (traditional rulers) were mere "administrative curriers" to the colonial officers. This brings into question the status of the Native Authority System itself. Is it proper to call it local government or local administration?

It is fraudulent to call it local government because there was nothing governmental about it to warrant that nomenclature. If it was not democratic, legislative (it had no legislative power at all[xii]) or clientele service delivery system, what then is governmental about it? Some argue that it could appropriately be

[iii] Federal Republic of Nigeria. Guidelines For Local Government Reform, Kaduna: Government Printers, 1976. Forward.

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[x] Emezi C.E, Op. cit. P8.

[xi] Ibid.

described as local administration because it represented the activities of the central government at the local level. But one finds this nomenclature also contestable because, of what use is the implementation of the policy in which the local rulers never had input nor understood? If traditional rulers who operated the system did not have input nor understood the policies expected of them to implement, how would the local and rural poor, have the slightest idea of what was happening? At best, the appropriate nomenclature for the system is Native Confusion System.

Notwithstanding all these, the system made important achievement of whittling down the autocracy of patriarchal traditional rulers because hitherto these traditional rulers, under traditional system of governance, were embodiments of executive, legislative and judicial powers. The Native Authority system dismantled these and shared them among various stakeholders that included the colonial authorities. According to Gboyega, the new Native Authority system "comprised of four main interdependent parts:

(i) The Resident who provided direction and control;
(ii) The Native Authority, usually headed by a Chief who enjoyed legitimacy under the indigenous political system, and often supported by a council of elders;
(iii) The Native Treasury; and
(iv) The Native Courts composed of representatives of the Native Administration"[xiii].

Under the first epoch of local government administration in Nigeria therefore, the poor may not have been tangibly affected by the system with regard to alleviating their problems materially but, intangibly, were beginning to experience freedom as traditional rulers were no longer sovereign in their various domains. Their sovereignty had been fragmented and dispersed.

Phase II

The failure of the first phase of Local government administration development is attributed to three factors. First, it lacked executive powers to assist the local and rural poor. What it had, at best, was regulatory powers because, as Gboyega observed, it had no mandate to provide any social welfare services and consequently engaged only the staff essential for their rudimentary administrative purposes[xiv]. Secondly, under the system, communities felt no strong sense of belonging and self-involvement in the system called local government then[xv]. Thirdly, towards 1946, the system had acquired a new nomenclature – Sole Native Authority System. As a Sole Native Authority System, Egba women expressed their disgust to it this way :

> *"The system of Sole Native Authority (SNA) had been a great source of oppression and suppression to the Egba people. Even most of the members of the council were not free to express their minds. The Alake always passed as 'Mr. Know all". The Egba women would very much like the power of SNA removed because we are not happy under it. It is foreign to the custom of Egba[xvi] "*

The introduction of Sole Native Authority System hasten the marginalization of women traditional rulers in communities with gender balance in traditional ruler ship. Such communities include Ondo, Ekiti, Ijesha, (in Yoruba land) Okpanam and Ibusa (in Delta State) and Onisha (in Anambra state). Below are pictures of those in Ijesha land:

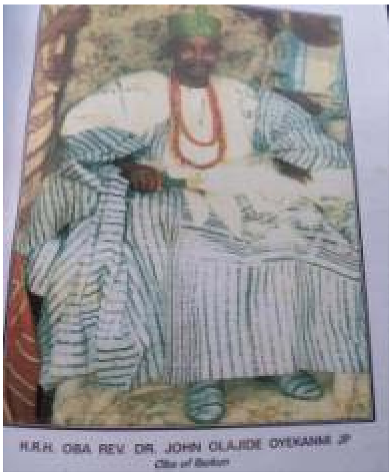
Male King *Female King*

Owa Obokun of Ijesha land, Oba Adekunle Aromolaran and Yeyerise (Female king) of Ijesha land, Obabinrin Felicia Modupe Obiwole.

[xii] Ayoade, John.A.A, Op, cit. P19.
[xiii] Alex Gboyega. Political Values and Local Government in Nigeria. Lagos: Malthouse Publishing Limited, 1987, P.14.
[xiv] Ibid
[xv] Cletious E.Emezi. Op. Cit.P 25.
[xvi] Bolanle Awe. "Women and Politics in Historical Perspective" in Women and Politics in Nigeria, Ikeja: Malthouse Press Limited, 1992, P 139.

Male and Female Kingmakers in Ilesha West and East Local Government

Male Kingmakers	*Female Kingmakers*
Obanla	Yeyerisa-Arise
Ogboni of Ilesha	Yeye Odofin
Oba-Odo	Yeye Baodo
Ogboni of Ipole	Yeye –dole
Ogboni of Ibokun	Lejoka
Ogboni of Ijebu-jesa	Loro



Obabinrin Adenike Dununsin Yeye Mojumu(female king)of Ibokun

Male and Female kingmakers in Ibokun, Ori-Ade Local government of Osun State.

Male Kingmakers	*Female Kingmakers*
Odofin	Odofinbinrin
Ejemu	Ejemubinrin
Aro	Arobinrin
Osolo	Osolobinrin
Saba	Sababinrin
Sajuku	Sajukubinrin [xvii]

Loja of Kajola Ijesha (Oba Omirin)

Yeheloobinrin of Kajola Ijesha Obabinrin (female king) Elizabeth

[xvii] Ishola Olomola. Bade Ajuwon. Dayo Omotosho. “Oba Ibokun”. Prominent Traditional Rulers of Yorubaland (Ed). Ile-Ife: Obafemi Awolowo University &Celebrity Publication Limited, Ibadan, 2003, P102.

Male and Female kingmakers in Kajola Ijesha, Ori-Ade Local government of Osun State.

Male king	*Female king.*
Baba Orisa	Yeye Orisa
Baba Odofin	Yeye Odofin
Baba Aro	Yeye Aro
Baba Salaro	Yeye Salaro
Baba Ejemo	Yeye Ejemo

Owa Obokun of Ijesha land, Oba Adekunle Aromolaran and Yeyerise (Female king) of Ijesha land, Obabinrin Felicia Modupe Obiwole.

III. Palaces

Owa's Palace

Yeyerise's Palace

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Alademure's Palace

Yeye Mojumu's Palace

Palace of Loja of Kajola-Ijesha

Palace of Eyelobinrin of Kajola-Ijesha

Table 1 : Statistics of Women Owa Obokun of Ijesha Land in the Pre-Colonial Days.

S/N	NAME	TOWN OR VILLAGE	L.G.A	STATE	TYPE OF **RULERSHIP**	DATE	TIME SPENT IN OFFICE
1	Yeye-Ladegba	Ilesha	Ilesha	Osun	Owa Obokun	A.D 1646-1652	6 years
2	Yeye gunrogbo	Ilesha	Ilesha	Osun	Owa Obokun	A.D. 1652-1653	1 year
3	Yeye Waji	Ilesha	Ilesha	Osun	Owa Obokun	A.D. 1691-1692	1 year
4	Yeye Waiye	Ilesha	Ilesha	Osun	Owa Obokun	A.D. 1692-1693	1year
5	Yeye Wayero	Ilesha	Ilesha	Osun	Owa Obokun	A.D. 1698-1712	14 years
6	Yeye Ori	Ilesha	Ilesha	Osun	Owa Obokun	A.D. 1734-1749	15 years

Source : Atayero S.A(1972) A Short History of the Ijeshas Part I, Ilesha: Olufemi Press, Pp 37-41.

Fourthly was the restlessness of the educated elites who felt uncomfortable with their total exclusion from the Native Authority System.

In trying to address these defects, the last colonial Secretary of State, Lord Creech-Jones, in 1947, had argued that: "The key to resolving the problems of African administration lay in the development of an efficient and democratic system of local government. I wish to emphasize the words: efficient, democratic and local. Local because the system of government must be close to the common people (the poor in particular) and their problems, efficient because it must be capable of managing local services in a way which will help to raise the standard of living, and democratic because it must not only find a place for the growing class of educated men, but at the same time command the respect and support of the mass of the people"[xviii].

[xviii] Dele Olowu. "Local Governance, Democracy, and Development". Richard Joseph (Ed.), State, Conflict and Democracy in Africa. Lynne Rienner Publishers, Inc. 1999, P286.

Following these policy statements, regional governments into which the whole country had broken into, began to reform their Native Authority systems to comply with the policy. First was the structure of the new local government system – Multi tier system – that tended to replace the old one – single tier – that had been in place since 1914. This multi-tier system was a concentric circle of variety of three Local Government systems: e.g. the County, District and Local council or Provincial, Divisional councils. The service types they rendered to the rural people made the distinctions among these three layers. To alleviate the suffering the poor, county or provincial councils were assigned with services related to education, maintenance of roads and bridges. The Districts or Divisional councils were in charge of markets, dispensaries and sanitary services while Local or District councils, the smallest of them all, were responsible for the maintenance of streams and footpaths[xix].

The basic difference between the single and multi tier system of Local Government then was while one emphases uniformity the other de-emphasis it. Although the intention of adopting uniform system might be, according to Adedeji, to promote unity but the opposite is the case[xx]. Uniformity, according to him, ignores the difference in history, culture and modes of social organization of the various communities in a heterogeneous polity and by so doing upsets Local Governments that are established on the fundamental assumption that people matter and that neither they nor their socio-economic, political and cultural dynamics are mechanistic. Diversity, rather than uniformity increase latitude of action. This indeed explains why American Local Government system is characterized by great variety and diversity[xxi].

Secondly, Regional governments, especially those of the Southern part of the country began to pass laws that provided for broad political participation under representative or democratic system of local government. The broadened participation included local representatives of the people, traditional rulers and chiefs, which the law still permitted to act as the chairmen of the local government councils[xxii]. It should be noted that this is the beginning of gradual attempt at empowering local government system towards poverty alleviation at the local and rural areas. The local government law of western region of 1952 was more explicit on this when it distinguished between elected and "traditional" members of the councils. The traditional members according to C. E. Emezi, were either ex-officio members of these councils or to sit on them by and from amongst themselves. The president of the council was the traditional ruler of the place but where they were more than one, the office rotated amongst them.

Although, the President of the Local government, under this new dispensation, had purely ceremonial functions like presiding at budget meetings and on other important occasions, he sometimes attempted to exercise executive authorities that tended to cause occasional out breaks of misunderstanding, if not outright fiasco, between him and the executives of the council[xxiii]. How one expected a peaceful cohabitation of an entirely illiterate president of Local government with educated treasurer and secretary of Local government seemed not clear. It is not an overstatement that the restless educated elite at that time would actually encourage and work for the success of their colleagues both at the council pools and administration, so that, having formed majority in the council, they could always over turn the decisions or plans of their reactionary opponents. Alex Gboyega alluded to this when he said that 1950 Local government reform tended to produce more participation than even the government wanted[xxiv].

Thus, as mentioned earlier, conflicting composition of the management of Local government at this period did not allow for proper local government administration. While the traditional rulers who were presidents of the Local government councils were mere titular, technocrats of the Local government councils – Secretary and the Treasurer – exercise executive powers, though through directive from the regional government as they had no any initiative other than acting on 'order from the above'[xxv]. The intensity of this was high in places where educated traditional rulers headed the councils. Power tussle, not just on who ran the councils but who is superior in the system, frequently ensued between them and the technocrats.

Perhaps the regional governments deliberately created this cleavage between the traditional rulers, as the presidents of the councils and the technocrats so as to have inroad into happenings going on at the grassroots, for Local governments, as earlier form of government, were too important to the politicians and the regional governments to be left alone. Hence they, regional governments, held tenaciously on to power to create and abolish Local governments. With this power, they created, abolished and dissolved erring Local

[xix] Cletious.E Emezi. "The Changing Patterns Of Local Government In Nigeria". The Nigerian Journal Of Local Government Studies (Ed.) Vol. 1 No.1, Ile-Ife: Local Government Training Programme, Department of Public Administration, Faculty of Administration, University of Ife, 1983, p8.

[xx] Adebayo Adedeji. "Search for Alternative system of Governance of the Grassroots" Daily Monitor, Sept. 5, 1997, p16.

[xxi] Adebayo Adedeji. Op cite P16.

[xxii] Emezi C.E, Op. cit.P10.

[xxiii] Ibid

[xxiv] Alex Gboyega, Ibid. P.46

[xxv] Ayoade, John.A.A, Op, cit. P20.

governments, beside the fact that they "must also approve their annual budget before they can be implemented".

This way, Local governments under this second phase were effectively subordinated to the regional governments. The upshot of this for the local government system was lack of autonomy. The lack of autonomy concomitantly also meant that these Local governments were dependent on the regional governments in a "horse and the rider" relationship. While Local governments were the horses, regional governments were the riders. Given this, Local government system during this period cannot be properly called so, but, as Ayoade suggested, "Agents of the central government at the local level". As agent of the regional governments, they (Local governments) could not provide for the people what they wanted but what regional governments wanted for them (local people) hence it is a misnomer, for the system, under this phase, to be regarded as Local government because there was nothing governmental about it. However, it could be appropriately termed Local administration.

Phase III

Civil war era was another important epoch in the administrative development of Local government. Not only was development in the East stalled, poverty was alarmingly skyrocketing as the East was at that time the theater of war. As a result of this civil war there was prevalent of emergency both in the West and the North. Sole Administrator ship system of administration was adopted in the West and Mid-West. It was a system supported by force and the emergency situation of the period[xxvi]. It was not meant to perform any meaningful duty other than mobilizing support geared towards the war efforts. The North, during this period had also desired complete abolition of Native Authorities and its replacement by advisory council[xxvii]. Local government development during this period, as earlier said, was in stupor while poverty was on the increase as virtually all resources were being mobilized towards successful completion of the raging war.

Phase IV

The 1976 Local government reform was a landmark in four important respects that empowered it. The empowerments are in the areas of uniformity, making the newly reformed democratic Local government councils a third tier of government with constitutional recognition, separation of traditional rulers from the Local government council and constituted into a separate council known as traditional or emirate council (fourth estate of the realm!); last but not the least, is the financial empowerment. Uniformity had to do with standardization of Local government structures, personnel and functions throughout the country; making Local government staff transferrable form one Local government to the other throughout the country. This was a deviation from the previous arrangement whereby each region operated varieties of Local government systems. The separation of traditional rulers from the Local government councils was informed by decision to block one of the important obstacles hindering the growth of democratic Local government system in the country. For, traditional rulers had always tackled the Local governments for the resources and the loyalty of the localities[xxviii]. As a level of government, the new Local government system, according to the guidelines for the 1976 Local government reform, "should do precisely what the word government implies i.e., governing at the grassroots or Local level"[xxix].

Arrival at the conclusion that decentralization – and specifically devolution – is the best method of catering for the local and rural poor, was preceded by robust debate as to desirability or otherwise of having Local government as means of assisting local and rural poor. The realization that 70 to 80% of Nigerian poor reside in the rural areas of the country led to this serious debate not just among the scholars but more importantly in the government circles. The best strategy of alleviating the sufferings of this class of people was the core of these debates. To assist them (local and rural poor) was not the issue but by what means? There were those who argued for and against institutional approach. In other words, the argument revolved around whatever assistance any governmental and non-governmental organization had for the rural people should be channeled through the institution of Local Government. But there were those who contend that other avenues other than creating any institution for that purpose should be explored. Three major areas where those in favor of creating Local Governments for the rural people to manage their affairs hang their contention on were local concern or interest, political education and accountability[xxx].

Five areas that proponents of this view believed Local Government could be the best strategy for service delivery were (a) provide political education to the rural people, (b) education in the possible and expedient (c)

[xxvi] Alex Gboyega, Ibid. P.46

[xxvii] Bolaji Akinyemi. Foreign policy and Federalism: the Nigerian experience, Ibadan : Macmillan Nigerian Publishers Limited, 1986, P21. See also Ahamadu Bello, My Life, Zaria: Gaskiya Corporation Limited, 1962, pp73-81

[xxviii] Alex Gboyega. "Local Government and Democratisation in Nigeria, in the last two decades". Paper presented at the National Conference on Two Decades of Local Government in Nigeria. Held at the Administrative Staff College of Nigeria (ASCON) Topo-Badagry on June 4-6, 1996. P3.

[xxx] Alex Gboyega. Political Values and Local Government in Nigeria.Ibid.

[xxix] Federal Republic of Nigeria. Ibid.

education in the use of power and authority and in the risk of power (d) education in practical ingenuity and versatility (e) that Local Government could serve as a training ground for national politicians (f) that information about the localities can be easily and cheaply made available to the local and central government authorities (g) that Local Government helps to realize the basics of a democratic state (liberty, equality and welfare). Liberty, they argue, is realized through Local Government because (i) Local Government provides for individual access to power and to the point of pressure and control (ii) it enables the minorities to avail themselves of governmental position and power and keep power close to the people thereby facilitating control of government officials by the people (iii) as a level of government it is a countervailing power to other governmental levels (iv) as a power sharing device, it help to localize and confine problems that may arise out of the government process[xxxi.] Finally, it is believed that Local Government would teach the local politicians and the rural communities in general, the art of weighing and choosing between competing claims and justifying the choice as a just one –i.e. being accountable[xxxii.]

Traditional or Emirate council that was severed from Local government council shared some similarities with conventional democratic Local Government council. First, as there are 774 Local Government councils throughout the country today so are there 774 Traditional or Emirate councils. Secondly, as Local Government councils render services allotted to it by the constitution so do the Traditional or Emirate council. Today in the academia, they (Emirate/Traditional Council) are referred to as "fourth level of government" or "fourth estate of the realm", "grass-root" government or community government, "village government" "local development agencies" village development organs etc. These traditional councils are seen as "alternative non state structures that can respond to the economic and social needs" of the people. Conceptually, "it focuses on the totality of structures within the local community that comprises both state and societal organizations[xxxiii.] Attributes of these types of government are distinct from conventional Local Government system. They non-state organs rooted in the indigenous traditions of social order, voluntary, and most importantly, "active and often successful in the provision of services required by their clientele". In recent time, according to Olowu, some of them have become active in the political arena as well[xxxiv.]

However, the way women are making progress democratically in the new Local government system, opposite is the case in traditional councils. While, since, 1987, women are making progress as elected chairpersons of Local government system, the reverse is the case in traditional council. Below is the statistics of women chairperson at the Local government level in Nigeria between 1987-1999:

Table 2 : Women Elected Chairpesons in Federally Conducted Local Government Elections 1987–1999.

S\N	STATES	LOCAL GOVTS	NAMES	POLITICAL PARTIES	DATE
1	Ogun	Abeokuta-	-Mrs Titi Ajanaku	Zero Party	1987
2	Katsina	Malumfashi	Hajiya Magajiya Garba Adamu	Zero Party	1987
3	Benue	Ushogo	Chief Mrs Kazieh	SDP	1990
4	Benue	Oju	Mrs. Eba Ogah	SDP	1990
5	Ogun	Abeokuta	Mrs. Titi Ajanaku	SDP	1990
6	Katisina	Bakori	Mrs. Mariya Abdulahi	SDP	1990
7	Plateau	Bokkos	Rachael M. Adanchin	PDP	1998
8	Anambra	Ogbaru	Calista Nwachukwu	AD	1998
9	Imo	Ehime	Agbiogwu Amaka May	PDP	1998
10	Osun	Ejigbo	Rukayat . Y.	PDP	1998
11	FCT	Municipal	Esther J. Audu.	PDP	1998
12	FCT	Municipal	Esther. J. Audu	PDP	1998
13	Katsina	Mani	Hajiya Yaha Mani	PDP	1998
14	Gombe	Kaltungo	Hajiya Bibiye Sadica	PDP	1998
15	Benue	Gboko	Lydia. I. Nyor	PDP	1998

Sources : Planning, Research andstatistics Department, Independent National Electoral Commission, Abuja, Dora Obi & Juliet Njoku, Nigerian Women and the Challenges of our Time, Lagos : Malthouse Press LTD, 1991 and some Dailies.

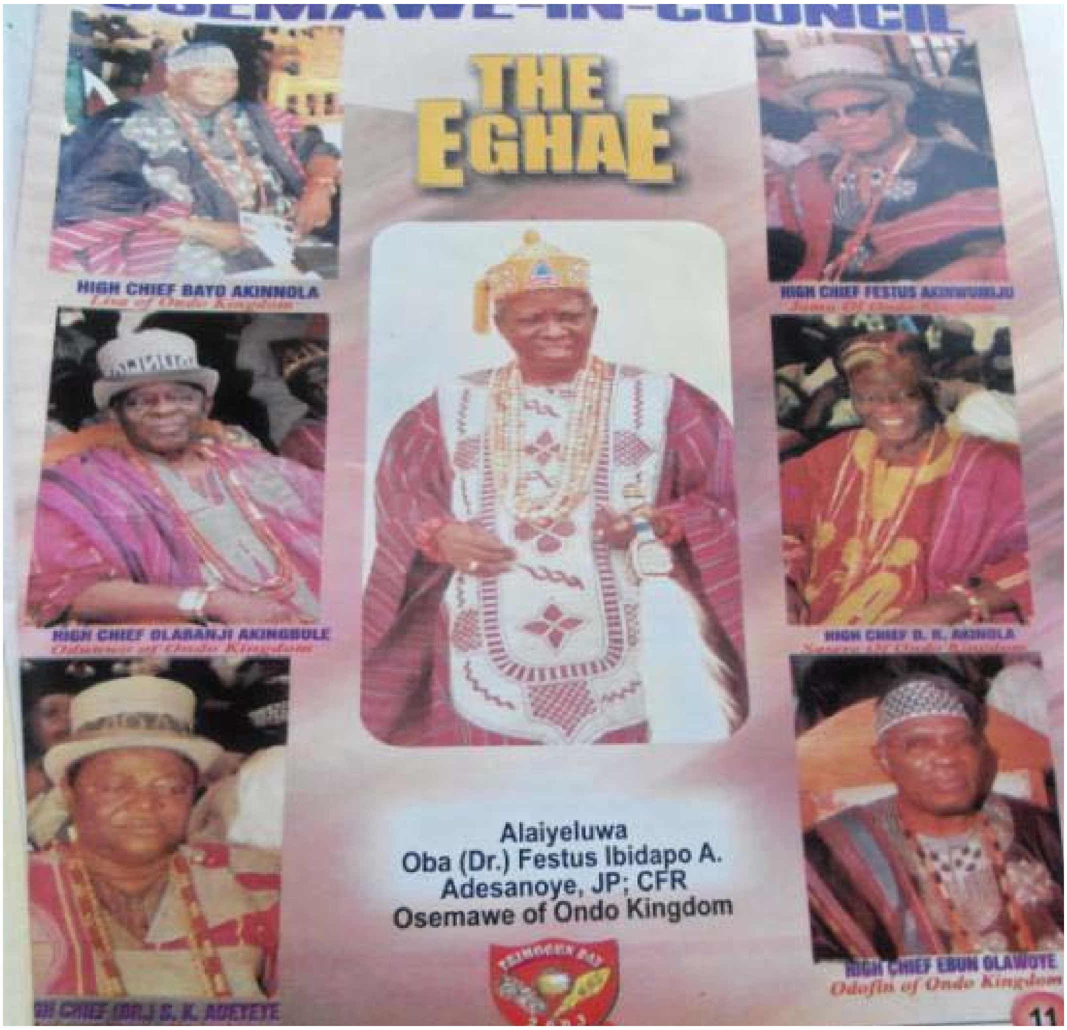
[xxxi] Fatai Ayisa Olasupo. "Philosophy and Poverty Alleviation". Nigerian Journal of Environment and Behaviour. Port Harcourt, Nigeria: Besty Publishers, 2003, P42.

[xxxii] Ibid

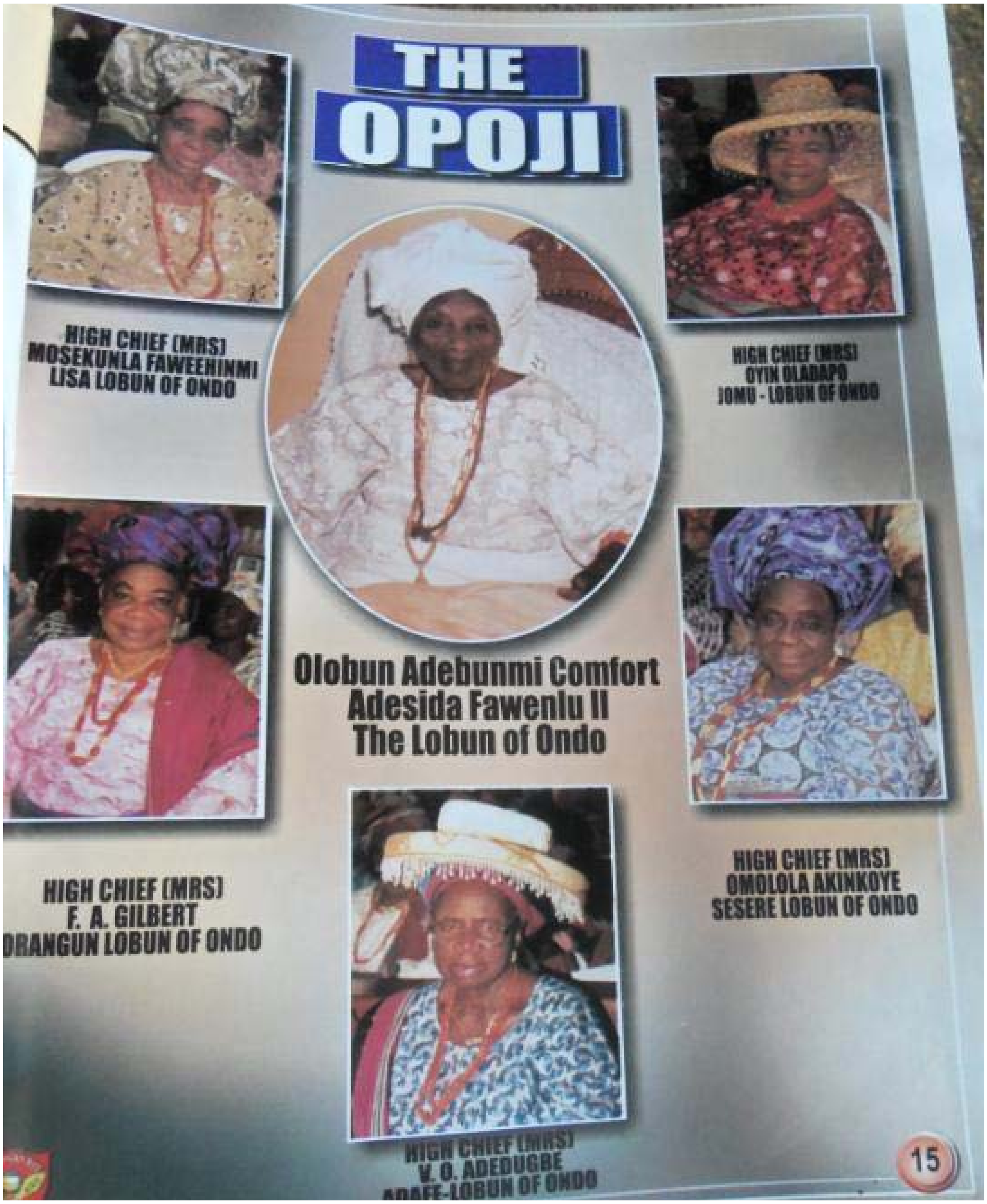
[xxxiii] Dele Olowu. Ibid.

[xxxiv] Ibid

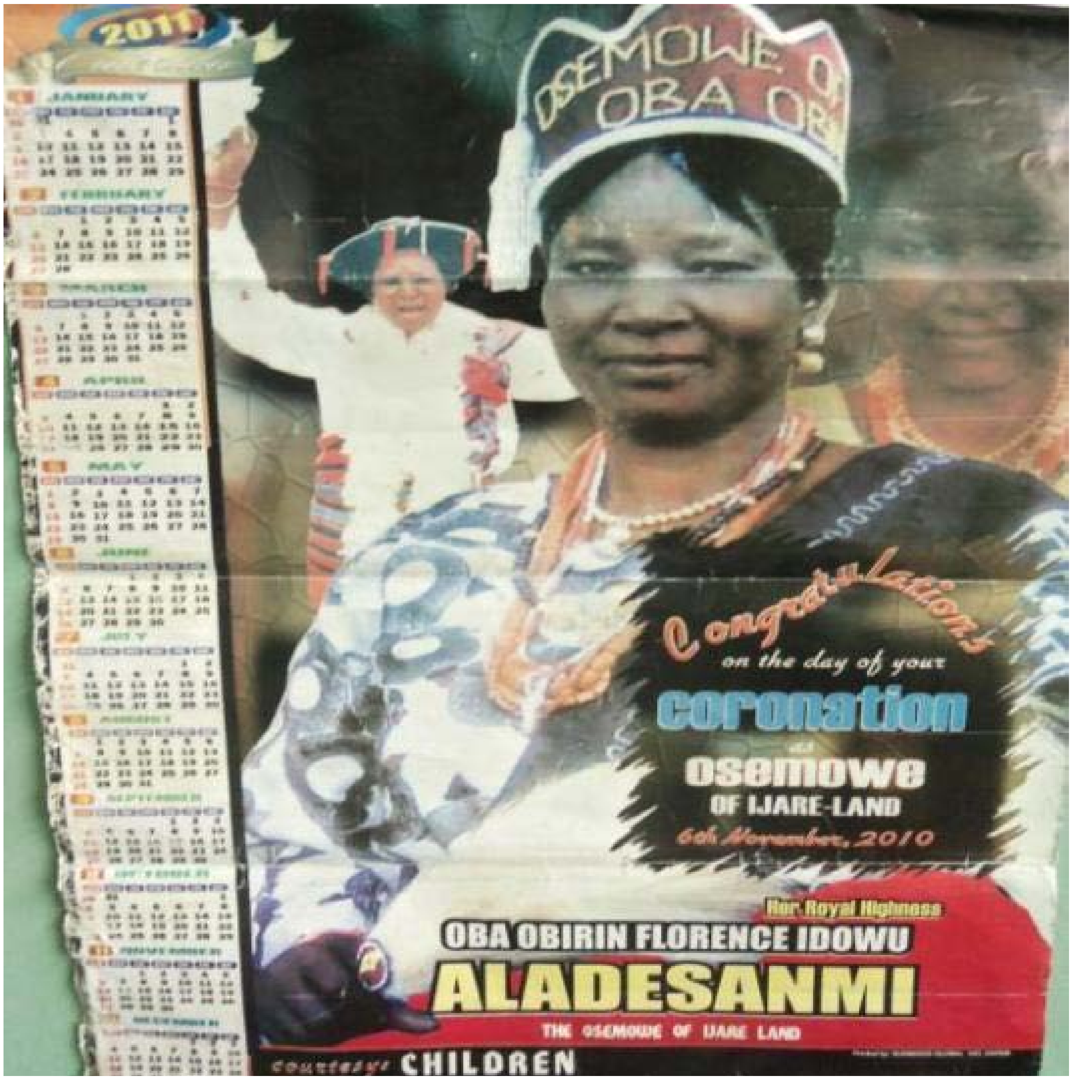
Despite abundant evidences of women traditional rulers in the country particularly in the communities with tradition of gender balance in ruler ship. Below is a calendar of gender balanced ruler ship from Ondo kingdom:



Ondo Male King and his Kingmakers



Ondo Female King and her Kingmakers



In any case the differences between these "traditional government" and the conventional democratic Local Government system are in the areas of legislative role (making of bye-laws) and democratization. Whereas modern Nigerian Local Government system is democratic, representative, legislative and executive, "traditional government" of Babangida's vision lacked all these attributes and thus merely assists the other levels of government in service delivery, dissemination of information and explanation of government policy to the rural populace[xxxv]. Additionally and more importantly, they engage in conflict resolution at all levels of governments – Local, State and Federal. Hear Sheu Malami, a scion and icon of Sokoto Caliphate:

> Right from colonial days, whenever there is trouble government uses traditional rulers as crisis manger. When there is no trouble, they forget us. Why are we called upon now because there is crisis? So we are like fire -fighting equipment, when there is no fire the equipment stays there. You don't maintain it. When there is fire you look for it. You will see when the country return to normal, traditional rulers will go back to the cobwebs[xxxvi].

The separations of the two councils notwithstanding, both councils – Local and Traditional councils – have areas of interaction. Under military regimes, a place was designed "for the traditional institutions in the form of a Consultative Council of Chiefs in each Local Government area which was expected to meet bi-monthly and consult with the Chairman and the Supervisory Councilors of the Local Government"[xxxvii]. Thirdly, Local Governments were also expected to make available to the office of the

xxxv Mead Timothy, D. "Barriers to Local Government Capacity in Nigeria". Aborisade O. and Mundt R.J, Local Government in Nigeria and the Unites States: Learning from comparison Ife: Local Government Publication series, 1995, P 198.

xxxvii Dennis Idonije Aidelokhai and Antony Ehidiamen Ehizuelen. "Traditional Institutions and Modern Governance in Nigeria within Adjustment Era: 1985-1995" in Governance in Nigeria: Economy, Politics and Society in the Adjustment years: 1985-1995. In Bello Imam (Ed.), Ibadan: Stirling-Horden Publishers, 1997.

xxxvi Fatai Ayisa Olasupo. "Traditional Rulers under the Military 1979 – 1999" Unpublished PhD. Thesis, 2006, P1.

Traditional Councils, their draft estimates well in advance for comments of the traditional rulers[xxxviii].

Fourthly, payment of their salaries, just like those of judges and diplomats/ambassadors, were to be from the consolidated fund[xxxix]. Due to poor revenue situation occasioned by unbridled and blatant deductions at source made from Local government revenues to finance some of their responsibilities, General Abacha devised a means of robbing Peter to pay Paul. His (Abacha) administration "approved deduction of 5% of transfers from the federation account for the upkeep of traditional rulers". Under civilian administration of President Obasanjo, to drive home his administration's privatization policy, 5% deduction from Local government federal allocation revenue was made voluntary, although deduction continues[xl]. Thus, traditional rulers were 'privatized' in theory and not in practice. All these show that even though the two councils have been separated to avoid clash of authorities they still maintain uncomfortable co-existence.

In 1988, the Military administration of General Babangida toyed with the uncomfortable coexistence of the democratic Local government system and the traditional rulers whom Ayoade referred to as "over mighty "subject" in the council area"[xli]. Chief of general staff, Vice-admiral Augustus Aikhomu had, in his address to the assembled newly-elected Local government chairmen, directed that "A traditional ruler travelling outside his Local government area should inform the chairman of the Local government"[xlii]. Again, "A traditional ruler wishing to raise any issue with the state government on matters relating to a particular Local government area should do so through the chairman of the Local Government"[xliii]. Following massive protest of the traditional rulers that threatened the relationship between them and the military government, the military government of General Babangida soon reversed these orders although it had already created superiority tussle between the elected Local government council and the non elected leaders of the traditional or emirate councils. The civilian administration of retired General Olusegun Obasanjo re-opened the wound when he became civilian Head of State. Some traditional rulers from Ekiti State, led by the then Governor of the state, Ayo Fayose, visited him at Aso Rock. According to the President, "in recognition of their importance" (traditional rulers) "and the role they can play in good governance" he advised them (traditional rulers) "to be monitoring the local councils' chairmen and their activities in their domains"[xliv]. To demarcate their lines of authorities, the 1979, 1989 and the Draft Constitutions of 1995 enshrined the different roles of these conflicting councils in their bodies.

IV. Constitutional Roles of Local Government

Three criteria, Gboyega observed, were applied in allocating functions to newly reformed Local Government councils. The parameters applied included:

(i) Require detailed Local knowledge for efficiency performance;
(ii) In which success depends on community responsiveness and participation and
(iii) Which are of personal nature requiring provision close to where the individuals affected live, and in which significant use of discretion or understanding of individuals is needed

These parameters were applied to produce two lists of functions for Local Government. The first list, according to Gboyega, was considered the primary or mandatory functions that all Local Government had to perform. These are:

Markets and motor parks;
Sanitary inspection, refuse and night-soil disposal;
Control of vermin;
Slaughter house and slaughter slabs;
Public conveniences;
Burial grounds;
Registration of births, death and marriages;
Provision of community and local recreation centers;
Parks, gardens and public open places;
Grazing grounds, fuels plantations;
Licensing, regulation and control of bake houses and laundaries;
Licensing and regulation of bicycles, and carts
And other types of vehicles except those mechanically propelled and canoes;
Control or keeping of animals;
Control of hoardings, advertisements, use of loudspeakers in or near public places, drumming;
Naming of roads and streets and numbering of plots/buildings;
Control and collection of revenue from forestry outside the 'forest estate' of gazette forest reserves;
Collection of vehicle parking charges; and collection of property and other taxes, community tax, and other designated revenue sources[xlv].

[xxxviii] Ibid
[xxxix] Ibid
[xl] Alex Gboyega. "Democracy and Development: The Imperative of Local Good Governance". An Inaugural lecture, 2003; Ibadan: The Faculty of Social Sciences, University of Ibadan, 2003, P36.
[xli] Ayoade John A. A, op cit, P24
[xlii] Cover, "Royalty: Clouds of Uncertainty: New government directive confounds status of Nigeria's traditional rulers". Newswatch, April 18, 1988. 14.
[xliii] Ibid
[xlv] Ibid, P41
[xliv] Fatai Ayisa Olasupo . "Women Rulers in Governing Institutions at the Local Level in Nigeria: A Comparison" in Wither Nigeria? Proceedings of the 14th General Assembly of the Social Science Academy of Nigeria August 9-11, 2 Abuja: Social Science Academy of Nigeria, 2005. pp 177-187.

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"The second list was vested concurrently in State and Local governments. However, each State government was to devolve them to its Local government when it ascertained that they had capacity to perform them"[xlvi]. Included in this list are:

Health centers, maternity centers, dispensaries and health clinics, ambulance services, leprosy clinics and preventive health services;
Abattoirs, meat inspection;
Nursery and primary education and adult education;
Information and pubic enlightenment;
Provision of scholarship and bursaries;
Provision of public libraries and reading rooms;
Agricultural extension, animal health extension services, and veterinary clinics;
Rural and semi-urban water supply;
Fire services;
Provision of roads and streets (other than trunk roads), their lighting and drainage;
Control of water and atmospheric pollution;
Control of beggars, of prostitution, and repatriation of destitute;
Provision of public utilities except where restricted by other legislation, specifically including provision of roads and inland water transport;
Public housing programs;
Operation of commercial undertakings;
Regulation and control of buildings;
Town and country planning; and
Piped sewerage systems[xlvii].

V. Constitutional Role of Traditional or Emirate Council

a) To formulate general proposals as advice to Local Government
b) To harmonies the activities of Local Government councils through discussion of problems affecting them generally and giving advice and guidance to them.
c) Co-ordination of development plans of Local Government by joint discussion and advice
d) Community Tax Assessment within the area as a whole in consultation with Local Government Councils and announcement of tax. Also to aid, as is the usual practice, in collection of tax
e) Determination of religious matters where appropriate.
f) Support for Arts and culture.
g) Chieftaincy matters and control of traditional titles and offices, except where these are traditionally the exclusive prerogative of the Emir or Chief in which case the council's function shall be advisory to the Emir or Chief.
h) Determination of customary law and practice on all matters including that relating to land;
i) Making representation or expressing opinions to government or any other organization on the collective behalf of the Local Governments in the area.
j) Deliberating on or making representation or expressing opinions to Government or any other organization on, any matters which it deems to be of importance to the Emirate or Chiefdom as a whole or which may be referred to it by Government or other organization[xlviii].

Given these complementary poverty alleviation roles that the constitution ascribed to the two disparate councils, it is clear which of the councils is ordinate and subordinate. While the new democratic Local Government system is indisputably the champion, the traditional council is there to provide advisory and complementary services. However, "in small towns and remote villages", as Olufemi Vaughan observed, "where state institutions are profoundly ineffective, local chiefs and village heads combine their "traditional" and customary functions with the pressing demands of community development"[xlix]. "In many remote areas, the effectiveness of community-based doctrines is strengthened by the utilitarian attributes of local chiefs and leaders"[l], he concluded.

Last but not the least in the empowerment of Local government councils is granting them adequate sources of revenue. The structure of Local government finance in Nigeria changed radically in 1979 with the introduction of statutory fiscal transfer[li]. Although before its introduction, Local government councils, before 1970, generated most of the funds themselves, they had no spending power. While they were gatherer of funds, regional governments were spenders. In 1979 therefore, the national constitution of that year guaranteed fiscal transfer from the States' revenue and from the federation account to Local Government. According to Gboyega, "Section 142 of that Constitution provided that the Federation Account would be distributed among the Federal, State and Local governments. It also provided that each State should pay to its Local Governments such proportion of its total revenue as the National Assembly prescribed"[lii]. "The Allocation of Revenue (Federation Account, etc.) Act of 1981 passed by the

[xlvi] Ibid, P21
[xlvii] Ibid

[lii] Ibid. P 24.
[xlviii] Federal Republic of Nigeria. The Constitution. Lagos: Government printers, 1979; Federal Republic of Nigeria. The Constitution. Abuja: Government printers, 1989, P 144.
[xlix] Olufemi Vaughan. "Traditional Rulers and the Dilemma of Democratic Transitions in Nigeria". In Dilemma of Democracy in Nigeria. Paul A. Beckett and Crawford Young (Ed.), USA: University of Rochester Press, 1997, P 416.
[l] Ibid.
[li] Alex Gboyega. Ibid. P23.

National Assembly in 1981fixed the proportion of the revenue to be transferred to Local government councils from the Federation Account and from each State's total revenue at 10% each"[liii].

However, this monumental empowerment of Local government councils is bedeviled with series of corruption types: Deductions, Diversions, Withholding, Duplications, and even, Multiplications of the same project-execution by different governmental agencies. With regards to deductions, severally has Federal government deducted from the statutory transfers from the Local government Federal allocation to "fund primary school staff salaries" that "often wiped away the entitlements of some Local governments, giving rise to the expression "zero allocation". "Since Local governments depend on the fiscal transfers to fund their services, "zero allocation" according to Gboyega, "became an excuse for the inability to provide services"[liv]. As for diversion, Gboyega accused State governments of often withholding their statutory contributions to the Local governments and thereby deprived them (Local governments) of needed revenue. Sometimes as well, Gboyega continues, States also divert the statutory allocation of Local government from the Federation Account for their own use; for, for a long time, States and Local governments have maintained a joint account[lv].

Duplications and even, Multiplications, of same project-execution by different governmental agencies is also a corruption type that erodes financial strength of the new Local government system. It is found that the three levels of government in Nigeria – Federal, State and Local Government – are sometimes engaged in executing poverty alleviation projects through numerous Federal, State, Local, and, in some cases, nongovernmental, agencies. This result in nothing other than "intergovernmental, inter-nongovernmental and inter agency problem, as those of overlapping, jurisdiction, inadequate institutional channeling of funds and accountability"[lvi].

Table 3 : Some Selected Intergovernmentally Funded Poverty Alleviation Projects in Rural Areas.

Proejects	Fed. Govt.Agencies Inolved In Execution	State Govt. Agencies Involved In Execution	Local Govt. Agencies Involved In Execution	Non Govt. Agencies Involved In Execution
1.Rural Roads	DFRRI 2. Federal Min. of Agric. (Rural Department)	Rural Development Authority Ministries of Works Task forces ADP	Works Department of LGs Communities	
2. Rural Electrification	DFRRI NEPA	State Rural Electrification Board Rural Development Authority	Works Department of LGs Communities	
3. Rural Water Supply	1.DFRRI Federal Min. of Agriculture	State Water Corporation State Rural Development Authority Ministries of Health in some States e.g. Anambra	1.Agric. Departments 2.Communitie 3.Philanthropies	UNDP European Union Other international non governmental organisations
4.Food Crops	DFRRI Federal Min. of Agric. MAMSER	Min. of Agric ADP Various States grains, tree boards and committees	Agric Department Communities Local non-governmental organisation	UNDP European Union

Source : Fatai Ayisa Olasupo. "Local Government and Rural Development". Journal of Development Alternative and Areas Studies (formally Scandinavian Journal of Development Alternatives and Area Studies), USA: San Antonio, TX78232. March – June 2005, Vol. 24. No.1 & 2, P 192.

[liii] Ibid.

[liv] Ibd. P38

[lv] Alex Gboyega. "History of Local Government Reforms and The Gains Made in Local Government Administration During The Transition Period". Local Government in Nigeria and the United States: Learning from comparison, Ife: Local Government Publication series, 1995, P 15

[lvi] Fatai Ayisa Olasupo. "Local Government and Rural Development". Journal of Development and Alternative and Areas Studies (formally Scandinavian Journal of Development Alternatives and Area Studies), USA: San Antonio, TX78232. March – June 2005, Vol. 24. No.1 & 2, P 192.

What the table above shows is that, in certain typical localities in Nigeria, it should not surprise one to find two federal agencies, two state agencies and even a Local Government agency each executing one rural road or another without much co-ordination of personnel, equipment or funds. This tended to create in some cases the problem of who accomplished what; particularly in the area of rural road construction[lvii].

Often, the claims of what each agency accomplished conflict with one another. This situation according to Nwosu, during General Babangida's regime, required special Directorates of Food, Roads and Rural Infrastructure (DFRRI) presidential teams to inspect in each state of the federation what each state claimed to have accomplished with DFRRI funds as well as special presidential grant of 1million naira to each of the Local Governments for the construction of urban roads. "According to him, it partially resulted into politics of signboards; that is, a particular road at different times would at different occasion, depending on the team inspecting, have sign boards showing that "this is a DFRRI constructed road at another occasion the same road would have a signboard indicating "this is a road constructed with the presidential grant"[lviii].

VI. Conclusion

Local government system in Nigeria did not start as a service delivery agent or channel through which poverty among local and rural folks could be addressed. The first and second epochs in its evolution were meant to lay the structure of modern system of local government although concrete structure that it would need to embark on service delivery had been laid – appointment of Secretary and Treasurer – and not least, the agitation of educated Nigerians for democratization of the system to accommodate them (educated class). The third epoch, when educated Nigeria assumed the mantle of leadership as leaders of government business and, later as premiers, marked the utilization of local government system as service delivery assistant to the Regional governments. It became a truly devolved body, able to generate fund, initiate and implement policies under military regime in 1976. But corruption at all the levels of government, including the Local Government itself, undermined its capacity to deliver services and thus unable to sufficiently alleviate the suffering of the local and rural poor in the country.

Nevertheless, no other body safe current Local government system, can adequately decide the needs and priorities of the local community. This is because, as Gboyega noted, "that decision of the representatives of the people regarding the needs and priorities of the local community are apt to be more accurate and, at any rate, legitimate because it is of the community, rather than if they were made by agents of the central government"[lix].

[lviii] Ibid. P 193.

[lvii] Ibid.

[lix] Alex Gboyega. Local Government and Political Value. Op cit. P4

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Influence of Leaders' Perceived Power Source on Nigeria Surbodinate Employees' Commitment and Work Attitude

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Abstract - The study examined the influence of leaders' perceived power source on subordinate employees' commitment and work attitude. One hundred and eighty-three (183) respondents completed a questionnaire comprising of the Power Source Scale, Organizational Commitment Scale and the Work Group Functioning Scale. The research participants were selected in Ado Ekiti, Nigeria metropolis through a multi level random sampling method. Responses from the survey research were analysed using the multiple regression analysis, the independent t test, and the Pearson correlation analysis. Results of the study showed that leaders' perceived power source had a significant influence on employees' commitment and work attitude. A positive relationship was also found to exist between leaders' perceived power source and employees' commitment, and between work attitude and employees commitment. No significant relationship existed, however, between leaders' perceived power source and work attitude. It was also revealed that sex of employees had no significant effect on employees' commitment and work attitude.

Keywords : Perceived Power Source, Work Attitude, Employees' Commitment, Nigeria.

GJHSS-A Classification: FOR Code: 930401, 130304,

INFLUENCE OF LEADERS PERCEIVED POWER SOURCE ON NIGERIA SURBODINATE EMPLOYEES COMMITMENT AND WORK ATTITUDE

Strictly as per the compliance and regulations of:

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Adedeji J. Ogunleye[α] & Abimbola M. Aluko[σ]

Abstract - The study examined the influence of leaders' perceived power source on subordinate employees' commitment and work attitude. One hundred and eighty-three (183) respondents completed a questionnaire comprising of the Power Source Scale, Organizational Commitment Scale and the Work Group Functioning Scale. The research participants were selected in Ado Ekiti, Nigeria metropolis through a multi level random sampling method. Responses from the survey research were analysed using the multiple regression analysis, the independent t test, and the Pearson correlation analysis. Results of the study showed that leaders' perceived power source had a significant influence on employees' commitment and work attitude. A positive relationship was also found to exist between leaders' perceived power source and employees' commitment, and between work attitude and employees commitment. No significant relationship existed, however, between leaders' perceived power source and work attitude. It was also revealed that sex of employees had no significant effect on employees' commitment and work attitude.

Results were discussed in line with previous literature and it was recommended that it is imperative for government to meet the demands of their personnel, especially in the areas of fringe benefits, which have a great impact on the amount of work they perform to strengthen their motivation, attitude, commitment and to consequently minimize employees' turnover.

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I. Introduction

From a social information processing perspective, the power relationships between a leader and the subordinates constitute an important aspect of the subordinate's social environment (Salancik and Pfeffer, 1978). The social environment according to Griffin (1983), significantly influences a subordinate's perceptions and is critical to the understandings of his/her attitudes and behaviours. Thus, perception, although subjective in nature, emerges as an important mediating variable for leaders' power and subordinates' behaviour, and a key predictor of employees' well-being and commitment (Finegan, 2000).

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Power, although differently defined by different scholars (e.g. Cangemi, 1992; Krausz, 1986; Verderber and Verderber, 1992; Folger,Poole and Stutman, 1993; and Guinole,2007), relates with the ability or capacity of one person to move, persuade, entice or encourage others to attain specific goals or engage in specific activities.

French and Raven (1959) identified five sources of power and later, Raven (1965) expanded this to six by including information power. The sources of power identified by French and Raven (1959) are: reward power, coercive power, expert power, legitimate power and referent power. Reward power is the ability to recognise, give or promise reward to individuals for adhering to standards or expectations; coercive power is the ability to give or threaten punishment for non-compliance; information power, added by Raven (1965), is the control that is generated through the use of evidence deployed to make an argument (i.e. the target's belief that a leader has more information than an employee); expert power is the influence that comes from developing and communicating specialized knowledge or the perception of knowledge; legitimate power, otherwise known as power of position, is the formal authority that derives from a person's position in a group or an organization; and referent power means identification with, attraction to, or respect for the source of influence. It may operate through a range of processes (Collins and Raven, 1969), including consensual validations, social approval, and group identification. We also have power of relationships gained through formal and informal networks both inside and outside of organisations.

Every human being feels psychologically balanced with a situation that offers maximum pleasure and reduces the state of anxiety because humans, according to Freud (1922), are naturally hedonistic. So it is for workers (employees) with jobs that have good prospects of satisfying most of, if not all, their needs. Such will make them to be committed to their organizations.

Employees' commitment has been a core interest area in management and organisational studies for quite some times now with a plethora of studies seeking to explicate its causal variables (Clugston, 2000).

Among the possible antecedents of commitment, leaders perceived power and its outcome on work attitude has received relatively low levels of empirical investigation, if received at all. For instance, in a comprehensive meta-analysis and review of antecedent correlates of commitment, work attitude and power were not mentioned (Mathieu and Zajac, 1990).

In recent organizational writings, it is presumed that attitude influences employees' sense of engagement, satisfaction, identification, and belonging (Ashkanasy, Wilderom and Peterson, 2000; Parker, 2000). Such sentiments might reasonably be expected to impact on employees' commitment.

The range of workplace variables in which gender differences have been examined is broad (Stewart, Bing, Gruys, and Helford, 2007) and include job satisfaction (Mason,1995), political tactics (Tannen, 1995) and leadership styes (Eagly and Johnson, 1990). Also, gender researches have focused on important outcome variables as employees' commitment (Aven, Parker,and McEvoy, 1993), turnover, and intentions to leave (Carston and Spector, 1987; Stroh, Brett, and Reilly, 1996). In the words of Cascio (1991), concentration of efforts in understanding workplace attitudes and behaviours is not surprising in the light of costs of employee turnover, absenteeism, and intentions to leave to organisations. Despite that there have been a substantial number of gender studies that have investigated the antecedents of organizational commitment however, literature on the relationship between gender and organizational commitment has had mixed results. Whereas some authors have suggested that women are less committed to their work than men (e. g. Karrasch, 2003, Schwartz, 1989), others have not. The argument for why women are less committed is hinged on the fact that men and women are differently socialized and that women place greater emphasis on family roles than men (e. g. Katz and Berry, 1991; Dodd-McCue and Wright, 1996) and as such, that they place less importance on their work roles. But can the argument be tenable at all times and across cultures?

Thus, this study is poised to investigate the possible effects of perception of leaders' power source on employees' work attitude and commitment, particularly in Nigeria where Nigerians, according to Eze (1983) have hungry, greedy, corrupt and manipulable personality. Specifically, the study hypothesized that.

1. Leaders' perceived power source will significantly influence employees' commitment and work altitude, and that
2. Sex of employees will significantly influence their commitment and work attitude.

It is hoped that findings from the study will assist managements of organizations to discover knowledge about individual differences as they affect organizational work environments, in addition to enhancing an ideal and harmonious work environment for workers because a desirable work environment is the catalyst to commitment, desirable work attitude, efficiency and organizational goal accomplishments.

II. Methods

In investigating the influences of leaders' perceived power source on the work attitude and commitment of employees; the following procedures were adopted.

a) Research Participants

A total of one hundred and eighty-three research participants comprising of 112 females and 71 males with an age range of 18 to 60 years were selected from Ado, Ikole and Ekiti West Local Government Councils in Ekiti State, Nigeria using the multi-level random sampling technique. In all, fifty-four participants (21 males and 33 females) were selected from Ekiti West Local Government Council; eighty-one participants (30 males and 51 females) were drawn from the Ministry of Works, Ado-Ekiti; while forty-eight participants (20 males and 28 females) were drawn from Ikole Local Government Council Secretariat, Ikole Ekiti, Ekiti State, Nigeria. The use of multi- level random sampling technique made it possible to select one local government area each from the three senatorial districts in Ekiti State.

b) Research Design

The study was an ex-post facto field study in which data were collected in a survey using the questionnaire method.

Thus, the study incorporates the independent groups' design and correlational design. The independent groups' design was adopted because the researcher is interested in comparing two sets of mean scores in each analysis. Correlational design was adopted because the researcher is interested in establishing whether any relationships exist among the variables of interest.

c) Measure

Three standardized psychological measures were used in the study. They are:

1. The Power Source Scale (PSS) developed by Hinkin and Schreischeim (1989) to measure perceived power sources of leaders. It is a five point likert typed measure with response options ranging from Agree (5) through Undecided (3), to Strongly Disagree (1). The scale is comprised of 20 items in all and responses on the scale are all directly

scored. For the purpose of this study, a reliability coefficient of 0.78 was obtained for the scale.

2. Organizational Commitment Scale (OCS) developed by Allen and Meyer (1990) was also used in this study. It consist of twenty-four items measuring the commitment of a worker to his/ her organization. Allen and Meyer reported a reliability coefficient of 0.49 while Dunham, Grube and Castaneda (1994) reported a test retest reliability of 0.78 for the scale.

The scale is a 5 point likert typed scale with response options ranging from Strongly Disagree (1) to Strongly Agree (5) and responses are all directly scored.

3. Work Group Functioning Scale (WGFS) developed by Seashore, Lawler, Mirvis, and Cammann (1982) is the third scale used in the study. The scale was designed to measure work attitude of participants. It is a fourteen item scale designed to measure:
   a. The social psychological process in work environment;
   b. The attitudes and perceptions of employees to work; and
   c. Group dynamics in work organizations.

Seashore, et.al. (1982) provided the original psychometric properties for the American samples while Omoluabi (1997) reported the norm for the sub-scale of the Nigerian sample.

The scale is a 7 point likert type with response options ranging from Strongly Agree (1) to Strongly Disagree (7). All responses were directly scored except for item 8 which was scored reversely.

d) Procedure

Two hundred and thirty copies of a questionnaire containing the Power Source Scale, the Organizational Commitment Scale and the Work Group Functioning Scale together with biographic information eliciting items were given out to research participants to personally complete, having sought and obtained their consent to participate in the study. The completed copies of the questionnaire were later retrieved from the respondents for analysis. Twenty four (24) copies of the questionnaire were not returned and out of the remaining two hundred and six (206) copies of the questionnaire, only one hundred and eighty-three (183) copies were properly filled and found usable. Thus, a response rate of about 80 per cent was achieved. The properly filled copies of the questionnaire were subjected to analyses and the following results were obtained.

III. Results

Table 1a : Regression Summary Table Showing the Influence of Leaders' Perceived Power Source on Employees' Commitment.

Variables	β	t	p	R	R^2	F	p
Expert power	0.06	-0.75	>.05	0.35	0.12	4.88	<.05
Reward power	0.16	2.09	<.05				
Coercive power	0.17	2.39	<.05				
Referent power	-0.52	-0.66	>.05				
Legitimate power	0.25	3.21	<.05				
Dependent variable: Employees' commitment							

Table 1b: Regression Summary Table Showing the Influence of Leaders' Perceived Power Source on Employees' Work Attitude.

Variables	β	t	p	R	R^2	F	p
Expert power	-0.06	-0.70	>.05	0.27	0.07	2.73	<.05
Reward power	0.22	2.84	<.05				
Referent power	-0.09	-1.17	>.05				
Coercive power	0.14	1.89	>.05				
Legitimate power	-0.13	-1.67	>.05				
Dependent variable: Work Attitude							

Table 1c : *Independent t-test Summary Table Showing the Effect of Sex of Employees on their Work Attitude and Commitment.*

Variables	Sex	N	X	SD	df	t	p
Employees' commitment	Male	71	64.80	11.31	181	-0.43	>.05
	Female	112	65.54	11.25			
Work Attitude	Male	71	61.20	17.21	181	1.27	<.05
	Female	112	57.89	17.16			

Table 1d : *Pearson Correlation Summary Table Showing the Relationships Between Leaders Perceived Power Source, Employees' Commitment and Work Attitude.*

Variables	X	SD	df	N	r	p
Perceived power source	42.05	8.31	181	183	0.02	>.05
Work Attitude Source	59.17	17.21				
Perceived Power source	42.05	8.31	181	183	0.28**	<.05
Employees' commitment	65.26	11.25				
Work Attitude	59.17	17.21	181	183	0.36**	<.05
Employees' Commitment	65.26	11.25				

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

From tables 1a and 1b above, it can be seen that leaders' perceived power source significantly predicted employees' commitment.[$F\ (5, 178) = 4.88$, $P < .05$] and work attitude [$F\ (5, 178) = 2.73$, $P<.05$] respectively.

However, table Ia revealed that expert power ($\beta = 0.06$) and referent power ($\beta = -0.66$) do not individually predict employees' commitment.

From table Ib, it was revealed that although there was a significant joint influence of leaders' perceived power source on employees' work attitude, nonetheless only reward power ($\beta = 0.22$) has significant individual influence on employees' work attitude

From table Ic, it was revealed that sex of employees did not have any significant effect on employees' commitment [$t\ (181) = -0.43$; $P>.05$]. However, employees' sex has a significant effect on their work attitude [$t\ (181) = 1.27$; $P<.05$].

Table Id revealed that a significant positive relationship existed between work attitude and employees' commitment [$r\ (181) = 0.36$; $P < .05$). Also, it was revealed that a significant positive relationship existed between leaders' perceived power source and employees' commitment [$r\ (181) = 0.28$; $P<.05$). No significant relationship was found to exist however, between leaders perceived power source and work attitude.

IV. Discussions

The results of the test of the influence of leaders' perceived power source on work attitude and employees commitment revealed that leaders perceived power source significantly influence employees organizational commitment and work attitude among Nigeria workers.

This finding is in consonance with the findings of Simons and Mclean Parks' (2002) field research on behavioural integrity and leaders' perceived power source which discovered that perceived power source impacts trust in managers and engenders employees' commitment to their organizations. Simons and Mclean Park opined that commitment stimulates employees to perform discretionary service behaviours [a specific subset of Organizational Citizenship Behaviour (OCB)], leading to increased profitability and lowered employee turnover. Ladebo (2004) also argued that there was maximum analysis showing that employees' work attitude were influenced by leaders' positive rewards. Participation in organizationally related activities and being conscientious in service delivery by employees is related to leaders' positive reward systems, according to Ladebo (2004).

It should be noted that independently, referent power and expert power were found not to have any significant influence on employees' commitment whereas reward power, coercive power, and legitimate power were found to influence commitment. Also, it was revealed that only reward power has a significant influence on work attitude. The reasons for these findings may not be unrelated with the position of Eze (1983) who argued that the typical Nigerian has a hungry, greedy, corrupt and manipulable personality characteristic, and are motivated by lower order needs which predispose them to corruption and manipulations. Adebayo and Ogunleye (2008) also noted that mundane reinforcements like money, buildings, motor cars and other luxuries often influence Nigerians in forming their opinions, attitudes and consequent behaviours. Thus Nigerian employees may be positive in their work attitude and organizational commitment owing to the monetary benefits that they derive from their job and the opportunities their job offer them in social or work group membership and not for the additional knowledge and expertise that they may get in doing their jobs in an organization. That Nigerians are motivated by lower order needs of provision of basic physiological needs of food and shelter, safety needs, and love and belongingness needs rather than being motivated by higher order needs like esteem, self-actualization, cognitive differentiation, patriotism and altruism is not unconnected with poverty, or its fear, in Nigeria. The cost of living is high and job opportunities are at a minimum level in Nigeria. Where a job is secured in Nigeria, remuneration in wages and salaries are usually very low. It is not surprising that Nigeria workers have a slogan of saying 'our take home salaries cannot take us home'.

In line with the discussions above, Sagie (1998) noted that employees exhibit strong identifications with, or attachment to an organization that adequately rewards them and hence engage in behaviours that will promote organisational performance through their commitments.

Coyle, Shapiro and Kessler (2003) also asserted that individuals who feel themselves to be part of a supportive work environment, where demonstration of care and consideration are the norm, reciprocate this behaviour to their fellow employees because they are mostly adequately remunerated.

Despite that a plethora of findings support that work attitude and employees commitment are influenced by reward system however, Podsakoff and Mackenzie (1994) did not find any influence of reward on work attitude and employees commitment. Variations in findings here may be due to time lag and changing value system. Or they may be socio-culturally influenced.

Results of this study showed that sex did not influence employees' commitment but significantly influences work attitude. That sex did not influence employees' commitment, in Nigeria, may not be unconnected with the fact that there is gross unemployment and limited employment options in the country. Therefore, irrespective of sex, any gainfully employed worker in Nigeria will display greater organizational commitment having realized the high costs associated with establishing organizational membership. Work attitude is mostly built on employee/employer reciprocal exchange relationship.

Thus, there is usually an exchange of good treatment for positive attitude. However, most employers are exploiters seeking to maximize profit at the expense of the welfare and well-being of their employees. Thus, when an employer/employee relationship is perceived as unrewarding, unequitable or parasitic in nature, there may tend to be an attendant negative work attitude from the employee. Employees work attitude covers a range of attitudinal and behavioural responses about an organization which can be influenced by, and through, his/her behaviour, leadership influence and skills.

The results of this study also showed that a significant positive relationship existed between leaders' perceived power source and employees commitment; and between work attitudes and employees' commitment; but no significant relationship was found to exist between leaders perceived power source and work attitude. That no significant relationship existed between leaders' perceived power source and employees' work attitude may not be unconnected with high unemployment rate in Nigeria occasioned by dearth of viable organisations and a crippled economy. Therefore people engage in just any work that is available to earn a living irrespective of their training, skills, knowledge or expertise.

V. Conclusion and Recommendation

The pattern of relationships between leaders' perceived power source, employees' commitment, and work attitude is appealing. First, the study demonstrate that the concepts of employees' commitment and work attitude translate to the Nigerian context since it has shown that leaders' perceived power source significantly influences employees' commitment and work attitude.

Second, the significance of the component of leaders' perceived power source is confirmed, showing which of the power source is capable of influencing employee commitment and work attitude independently.

The fact that sex of employees has no effect on employees' commitment was also confirmed.

This study has necessitated a critical look at patterns of leaders and employer/employee relationship which must be healthy, empathetic and symbiotic. Also, employers must always adequately reward their employees in the area of fringe benefits to enhance organizational growth and development through effectiveness and efficiency arising from employees' commitment to organizations and a positive work attitude.

A change in value system for the appreciation of honesty, hard work, and integrity, and a subsequent motivation by higher order needs by Nigerians is also necessary. This is achievable through mass enlightenment and environmental changes through the adoption of psycho-infrastructural strategies for societal and behavioural changes.

According to Uguru-Okorie (2002) in his psycho-infrastructural model of behaviour change, environmental manipulations can be employed to produce behavioural and ideological changes that will lead to a desired state of affairs. Such environmental manipulations are imperative for value changes.

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3. Think Like Evaluators: If you are in a confusion or getting demotivated that your paper will be accepted by evaluators or not, then think and try to evaluate your paper like an Evaluator. Try to understand that what an evaluator wants in your research paper and automatically you will have your answer.

4. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

5. Ask your Guides: If you are having any difficulty in your research, then do not hesitate to share your difficulty to your guide (if you have any). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work then ask the supervisor to help you with the alternative. He might also provide you the list of essential readings.

6. Use of computer is recommended: As you are doing research in the field of Computer Science, then this point is quite obvious.

7. Use right software: Always use good quality software packages. If you are not capable to judge good software then you can lose quality of your paper unknowingly. There are various software programs available to help you, which you can get through Internet.

8. Use the Internet for help: An excellent start for your paper can be by using the Google. It is an excellent search engine, where you can have your doubts resolved. You may also read some answers for the frequent question how to write my research paper or find model research paper. From the internet library you can download books. If you have all required books make important reading selecting and analyzing the specified information. Then put together research paper sketch out.

9. Use and get big pictures: Always use encyclopedias, Wikipedia to get pictures so that you can go into the depth.

10. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right! It is a good habit, which helps to not to lose your continuity. You should always use bookmarks while searching on Internet also, which will make your search easier.

11. Revise what you wrote: When you write anything, always read it, summarize it and then finalize it.

12. Make all efforts: Make all efforts to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in introduction, that what is the need of a particular research paper. Polish your work by good skill of writing and always give an evaluator, what he wants.

13. Have backups: When you are going to do any important thing like making research paper, you should always have backup copies of it either in your computer or in paper. This will help you to not to lose any of your important.

14. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several and unnecessary diagrams will degrade the quality of your paper by creating "hotchpotch." So always, try to make and include those diagrams, which are made by your own to improve readability and understandability of your paper.

15. Use of direct quotes: When you do research relevant to literature, history or current affairs then use of quotes become essential but if study is relevant to science then use of quotes is not preferable.

16. Use proper verb tense: Use proper verb tenses in your paper. Use past tense, to present those events that happened. Use present tense to indicate events that are going on. Use future tense to indicate future happening events. Use of improper and wrong tenses will confuse the evaluator. Avoid the sentences that are incomplete.

17. Never use online paper: If you are getting any paper on Internet, then never use it as your research paper because it might be possible that evaluator has already seen it or maybe it is outdated version.

18. **Pick a good study spot:** To do your research studies always try to pick a spot, which is quiet. Every spot is not for studies. Spot that suits you choose it and proceed further.

19. Know what you know: Always try to know, what you know by making objectives. Else, you will be confused and cannot achieve your target.

20. Use good quality grammar: Always use a good quality grammar and use words that will throw positive impact on evaluator. Use of good quality grammar does not mean to use tough words, that for each word the evaluator has to go through dictionary. Do not start sentence with a conjunction. Do not fragment sentences. Eliminate one-word sentences. Ignore passive voice. Do not ever use a big word when a diminutive one would suffice. Verbs have to be in agreement with their subjects. Prepositions are not expressions to finish sentences with. It is incorrect to ever divide an infinitive. Avoid clichés like the disease. Also, always shun irritating alliteration. Use language that is simple and straight forward. put together a neat summary.

21. Arrangement of information: Each section of the main body should start with an opening sentence and there should be a changeover at the end of the section. Give only valid and powerful arguments to your topic. You may also maintain your arguments with records.

22. Never start in last minute: Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

23. Multitasking in research is not good: Doing several things at the same time proves bad habit in case of research activity. Research is an area, where everything has a particular time slot. Divide your research work in parts and do particular part in particular time slot.

24. Never copy others' work: Never copy others' work and give it your name because if evaluator has seen it anywhere you will be in trouble.

25. Take proper rest and food: No matter how many hours you spend for your research activity, if you are not taking care of your health then all your efforts will be in vain. For a quality research, study is must, and this can be done by taking proper rest and food.

26. Go for seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.

27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. **Think technically:** Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

31. Adding unnecessary information: Do not add unnecessary information, like, I have used MS Excel to draw graph. Do not add irrelevant and inappropriate material. These all will create superfluous. Foreign terminology and phrases are not apropos. One should NEVER take a broad view. Analogy in script is like feathers on a snake. Not at all use a large word when a very small one would be sufficient. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Amplification is a billion times of inferior quality than sarcasm.

32. Never oversimplify everything: To add material in your research paper, never go for oversimplification. This will definitely irritate the evaluator. Be more or less specific. Also too, by no means, ever use rhythmic redundancies. Contractions aren't essential and shouldn't be there used. Comparisons are as terrible as clichés. Give up ampersands and abbreviations, and so on. Remove commas, that are, not necessary. Parenthetical words however should be together with this in commas. Understatement is all the time the complete best way to put onward earth-shaking thoughts. Give a detailed literary review.

33. Report concluded results: Use concluded results. From raw data, filter the results and then conclude your studies based on measurements and observations taken. Significant figures and appropriate number of decimal places should be used. Parenthetical remarks are prohibitive. Proofread carefully at final stage. In the end give outline to your arguments. Spot out perspectives of further study of this subject. Justify your conclusion by at the bottom of them with sufficient justifications and examples.

34. After 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 to 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 in your research.

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 criterion for grading the final paper by peer-reviewers.

Final Points:

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The introduction will be compiled from reference matter and will reflect the design processes or outline of basis that direct you to make study. As you will carry out the process of study, the method and process section will be constructed as like that. The result segment will show related statistics in nearly sequential order and will direct the reviewers next to the similar intellectual paths throughout the data that you took to carry out your study. The discussion section will provide understanding of the data and projections as to the implication of the results. The use of good quality references all through the paper will give the effort trustworthiness by representing an alertness of 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 the 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

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- Insertion a title at the foot of a page with the subsequent text on the next page

- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

In every sections of your document

· Use standard writing style including articles ("a", "the," etc.)

· Keep on paying attention on the research topic of the paper

· Use paragraphs to split each significant point (excluding for the abstract)

· Align the primary line of each section

· Present your points in sound order

· Use present tense to report well accepted

· Use past tense to describe specific results

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· Shun use of extra pictures - include only those figures essential to presenting results

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

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- Reason of the study - 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 quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
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- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
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The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

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- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

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- If use of a definite type of tools.
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- Report the method (not particulars of each process that engaged the same methodology)
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- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in 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.
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- Leave out information that is immaterial to a third party.

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The principle of a results segment is to present and demonstrate your conclusion. Create this part a 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. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

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- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
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- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
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- Do not present the similar data more than once.
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- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to 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 part.

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Approach:

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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
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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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