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s/n	Contents	Pages

The Socio-Cultural Significance of Polygamy in Africa

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Abstract: In contemporary African societies several African institutions which were of great significance have been subjected to Western categories and as such relegated to the background. One of such indigenous institutions that have been considered "sin" or anti-social is the polygamous family system. Using an ethnographic survey, this study, "The Socio-Cultural Significance of Polygamy in Africa" attempts to explore the significance of the polygamous family system in the social and cultural milieu of Africa. The study discovered that polygamy serves as an agent of moral control in that society. It therefore, recommends that Christian denominations should divorce themselves of Eurocentric categories and accept polygamist in their midst since the Bible did not out rightly condemn polygamy.

Keywords: Polygamy; Family; Africa; Marriage; Monogamy

Introduction

In Africa, tradition and religion are synonymous; and the cultural values of the people are tied to their belief system (Lawrence-Hart, 2013:193). In this vein therefore, polygamy as an African institution, becomes an acceptable institution. The practice of polygamy in Nigeria is associated with economic and social values. In most indigenous African societies, a man believes that having male children enhances his position and prominence in the community, and his name in addition remains immortalized. Thus, if the first wife bears only female children, the tendency will be to contract another marriage for the expressed purpose of raising male children (Ibeabuchi 1990:81). Polygamy is customary all over Africa but in less degree in some societies. This has some bearing on the social structures of the traditional society. In Nigeria, for instance, religion and human administration underscore the values associated with polygamy. These values are what Christian missionaries of various denominations failed to appreciate in their various encounter with the different African societies. These denominations considered it sinful to be polygamous.

However, there exists another school of thought who sees nothing wrong in being polygamous. The general argument of the progenitors is narrowed down to the belief that neither monogamy nor polygamy is essential to Christian salvation since it is not easy to prove from the Holy Scripture that polygamy is a sin. So, this study intends to highlight the socio-cultural significance of polygamy in Africa.

Conceptual Analysis

Several volumes have been written on polygamy (Jones, 1960; Haselbarth, 1976; Imasogie 1986). Most of these are written by Christian theologians. These set of scholars are Christian apologists who wrote in defense of monogamy as an ideal form of marriage. Such scholars did not bother to examine the rational for polygamy within an African context. They examined the concept of polygamy from Eurocentric bias and prejudice. Some literature on polygamy is written by Africanists who probably wrote to justify the rationale for a polygamous form of marriage in Africa (King, 1970; Mbefo, 1980; Yego, 1984; Bake, 1988). Scholars such as Shorter (1970), Kisembo and Shorter.(1977), Iwe (1979), Nkwoka (1990), Walls (1995) and Nwoko (1996) took an agnostic stance; thus, views on this African institution varies depending on the religious cultural leaning of the scholar. But the current study is concerned with the practice of polygamy in Africa.

Why People Opt for Polygamy in Africa

Polygamy is widely practiced in West Africa as well as other parts of Africa. However, the rules guiding it are strict and as such it was not regarded as a form of licentiousness or evil. A number of things make people become polygamous. Many people have their reasons for it; some may be circumstantial, others are willful and premeditated. It was not only in the pre-modern days that the issue of male child pushed one to polygamy, Hitherto, it is a factor That compels people to take a second wife either publicly or secretly. Mrs. Calista Ofoma (interview 20/12/2017), who got married at 15 and gave birth to nine female children by 'the time he was 29, married a second wife for her husband, She did this because her husband wanted a male child, When she was asked why she did that she said:

> At forty-one today, I can still add more children but I am not interested, I love my husband because of the love that I have for my husband that made me to marry a second wife for him, You see, all the nine children that I got for my husband were females, his people wanted a male child, The pressure from his family to marry a second wife was too much on him but he refused to their whims.

There are two things that led to this polygamous marriage: first the woman was tired of bearing children; second, the pressure from her husband's family was too much. These are some of the factors that usually led Africans to resort to polygamy. Even today, pressures from outside the family usually lead people to contract a second wife. Trobisch (1978:26) was right when he remarked:

> The disciplinary approach deals with polygamy as an object arid tries to find a general approach. Therefore it has failed. The counseling approach deals with the polygamist. It is personal. It tries to match the answer to the motive.

It stands out to reason that a general and disciplinary attitude to polygamy among the people cannot help in solving the problem since reasons differ for taking up additional wife.

Trobisch (1978) report on one Omodo's motive for taking a second wife as being different from his reason for taking the third one; for the first one, his wife led him to that. Omodo's wife was so overburdened, with both domestics and farm work that she wanted a helper. Omodo's wife was not the only wife that had had such problem. This is common in Africa. The African woman is overburdened with much responsibility, usually, the man clears the bush and pays for hoeing, but the wife has to do the rest of the work: planting, weeding, and conveying the yam tubers to the ban. After these things, it is also her duty to plan for 'the daily meals; get wood and water, care for the children and prepare food, while the man most of the time, would sit outside his hut enjoying the air or meet with his age group in the village hall, for social life. Therefore, some African men take to polygamy in order to alleviate the first wife's problem of overworking. In some cases, the idea is suggested by the first wife. From a look at Omodo's reason for taking the third wife, we discover another reason for being polygamous. It is interesting to note that barrenness of his first wife was not his motif for marrying his second wife as it was for the Biblical Abraham and Elkanah. Omodo's first wife had children — sons and daughters but the first wife made him a polygamist. Omodo married the third wife because her husband, Omodo's brother, had died. This is an entirely different situation. This shows how important it is to find out one's motive for being polygamous. It is obvious in Africa how a widow is exposed to untold problems and difficulties. A widow is the most pitiful woman in Africa. A widower will find it easier to marry another wife but not so with the widow. The situation seems worse in the church. Many churches do not have provisions for' the widows ...even those who are widows indeed as the Bible directs (1 Tim.5:3) are overlooked by the church. The church would only be on the lookout to see when she (the widow) will misbehave — either by sexual immorality or by marrying a non-believer of the Christian faith, they will then suspend or excommunicate her.

Consequently, widows in some African societies like Igboland**,** Ikwerre, Ogoni, Etche, etc. are encouraged to attach themselves to a man and beget *azunna,* a posthumous child (a term in Igboland which describe children born after their father's death). Others will prefer to remarry within the family of the dead husband, In such a case, an unmarried young man may find it difficult to marry what is usually called "secondhand" wife. He would rather prefer to marry a young girl. In a situation like this, an already married man can volunteer to help the woman by marrying her, thereby becoming polygamous. In Israel, this custom is known as "levirate". In Omodo's case, if the third wife were to marry a man from another family; she would lose her children and other benefits from her diseased husband's family. For her to remain unmarried is almost impossible in traditional African society unless she wants to be termed a prostitute.

Another contemporary reason in support of polygamy is to regard it as an institution which expresses the "African" way of life. Some who speak in favour of this do so because they advocate the return to African tradition and heritage as against western ideas which lead to estrangement. However, this proposition does not enjoy popular support. It is said that polygamy takes care of surplus of women who parade the streets. It, therefore, limits the rate of prostitution giving protection to unmarried women and a new home for

widows (through the custom of the levirate marriage). It has not yet been proved that there are more women than men, but in some societies such exist especially where there is war. However, where women learn to live on their own and receive equal rights in the society, the need to resort to polygamy will gradually disappear (Hasabart 1979:73).

To Africans, marriage and procreation are regarded as an aid towards the partial recapture or attainment to the lost immortality. In this sense, it follows logically that, the more wives a man has, the more children he is likely to have and the more children he has the stronger his power over mortality, Therefore, marriage in Africa involves more than two individuals. Onunwa (1990:10) is right when he calls it a drama in which many actors participate actively, He says that:

> It involves both the living and the dead, young and old, male and female, in the families, kindred, villages and towns. Through marriage, children are born and through the children, the unwritten laws, traditions, customs and history of the people are transmitted to the succeeding generations,

In like manner, an African feels that he has been "born again" among his descendants. Consequently, he is remembered after he had died physically and therefore enters his personal immortality, for the Africans, "children are the glory of marriage", and so the more they are, the more the glory.

A marriage in Africa is regarded "incomplete, valueless and unconsummated if it there is no child, especially a male child (Onunwa 1990:21). It is through this institution of marriage that the society seeks to face the challenge of death and preserve its fading image. The children born in the family are an assurance of the continuity of the generation. This, then, is one of the reasons for polygamy in Africa. The desire to marry many wives among the Igbo's for instance, is to ensure that many children are born in the family. This desire is further noticed from the challenging names like:

Ahamefula — may my name not perish

Nwadimkpà — A child is important

Nwabugwu . — A child is the source of my prestige

Nwagboo — A child prevents

Nwabuisi — A child is the source

These and other names show the importance attached to children in African community. Furthermore, the desire for male children in Africa is very high and a wife is regarded as a means of fulfilling this desire. If one is disappointed in his first wife, he will "give in" for a second one in order to achieve his purpose. Even when he wants to handle such with maturity, his mates will persuade him to agree with them. They will outline the reasons and benefits of having male children. If a woman disapproves her husband's plans to marry another wife, she will either be forced to accept it or be divorced; she will be called all manner of derogatory names just to tag her as a bad and selfish person. This demand and crave for a son (of one's own blood) makes it almost impossible for an Africa man to think of adoption as an alternative, In a royal family, the absence of a male child

means the transfer of kingship to another family. But in ordinary families, the absence of a son simply means that "the name of that family has been blotted out of history" (Ibeabuchi 1990:81). For an African to fold his hands in silence over the issue of 'no son' in the family is looked upon as irresponsibility. Therefore, the best thing he will do is to take a second wife instead of dying in silence.Polygamy increases a man's social status in Africa. It is believed among African that the larger a family is, the more respect one has in the eyes of the community.

For kings and rulers, as in the case of Solomon and Ahab of the Judeo-Christian Bible and most of the African Chiefs, the opportunity of marrying several wives has an important political function. It helps them to form alliances with powerful kinship groups which might try to seize power from those who hold it. Marrying women from different lineages helps the chief to manipulate allies and "practice a large scale policies which the princely families of Europe could not carry out only within the narrow limits of monogamy (Maquet 1975:74). In those days (and even today) kings and chiefs solidify agreements, contracts, and treaties by marrying, sometimes the princess of the other community or the tribe concerned. This alliance stands indissoluble. Politically, a polygamist stands a better chance to influence people in the community because it will be easier to get his in-laws form allegiance with him. Most of the chiefs, village heads and community heads in Africa today are polygamists.

It is suggested too that polygamy helps to check immorality, namely, adultery. However, there is no empirical evidence for this suggestion. The Biblical David committed adultery with Uriah's wife, yet he had many wives. The weakness of immorality is endemic. But some men are caught with another man's wives. Some of the guilty ones in this are the anti-polygamists who vow to stick to only "one wife". These people are not satisfied again with only one wife, hence their involvement in immorality. (Eke interview 03/12/2018). This evil is more practiced when the wife is in her third trimester or nursing a baby. A husband may resort to extra marital relationship during his wife's period of gestation. This is a make shift device to reduce tension during the period. This may be counted as an immoral act but in some societies, no one would frown at it. But if he is polygamous, he can easily shift to the next wife to satisfy himself. During one of the interviews held with a group of people, it was discovered that polygamy helps to curb the "indispensability act of one wife". Under polygamy, no woman or wife can say that she is indispensable in the matrimonial home. In other words, no wife will boast before the husband that without her the husband cannot enjoy conjugal relationship. Put in the way one of the interviewee said it: "This is because what a woman fails or refuses to do, there are others who can do it" (Tamuno interview 03/12/2017). It gives the man joy and assurance, making him the central figure in the home. What a man suffers in some monogamous homes in not known. Sometimes, he endures until he is found dead. According to Chukwuka:

> In a situation where it is only one wife she may undo the husband and begins
> to brag that without her, things will not augur well; and she always like to put
> the husband to ransom to dance to her tune, Nobody will know what the man
> is suffering in the hands of his only wife, This is not the case in polygamy
> where there is room for variety (Chukwuka interview 01/01/2018).

In many parts of Africa a man is not permitted to have sexual intercourse with the wife within the advanced stage of pregnancy and lactating period. The husband abstains from sexual relationship at least from latter pregnancy until the baby begins to walk and is weaned. Under this situation, the man is left either to remain single within this period or revert to concubineage or prostitution. Therefore, polygamy tends to solve the problem of sexual starvation in view of the fact that he can go into his other wives if one is not disposed. Many experts in marriage say that men are more easily aroused than women. A Woman can stay for the period of one to two years without much worry about sex, but only few men can do that; the sex urge is greater in men than in women.

It is regarded as a thing of mockery for a woman whose child is still sitting down and breastfeeding to be pregnant (Jack, personal interview 03/11/2017). When this happens the wife suffers a lot physically, psychologically and economically. The mother suffers physically if she continues to breastfeed the child since she does not feed adequately and regularly. Psychologically, she feels ashamed before other women and every other person in the community. If the woman will be pregnant while the baby is still small, she can hardly do anything in the farm in preparation for the next season. Economically, she will become poor since the husband will hardly go to the cassava plantation to weed it. Thus, the only way to be free from all these blames and problems is for the man to take another wife. A typical traditional African woman will be in support of this.

In case of sickness in the family, a polygamous family stands a better chance, to render help to the one who is sick and other mutual service among themselves. Conversely, co-wives' rivalry and feud do not allow such assistance. For example, if any member of the household is sick, that is, one of the wives, other members of the family will assist her in cooking and fetching water, especially if her children are still small. Another benefit of this comes when one wife gives birth there are other wives to help and even care for other children of hers until she regains her vitality. If one wife dies, others are available to take care of her children, and in case of barrenness as already mentioned, "Others bear children for the family, so that the torch of life is not extinguished" (Mbiti 1969:14). It is a common observation that women, most of the time, grow older than their husband, although they are younger in age. Some factors may have contributed to this: child-bearing, inadequate care by the husband and hard work. Some men prefer marrying another wife (younger one perhaps) instead or pestering on young girls.

Emotional support is another reason why some people resort to polygamy. Most women need emotional adjustment at any given time and at such age when they get desperate for this, they are considered too old by society. What seems to be of immediate solution at that particular time is dating and remarrying. It is also pointed out that societal pressure gradually starts building up on a girl to marry once she is becomes an adolescent; speaking on the dilemma that faces the unmarried girl, Letty Dial (1992:3) writes:

> If she goes past the age of 25 without an engagement, then she is looked upon as doomed, especially if her friend and age mates are already hooked. The pressure becomes so much that she is forced to take the next available option, polygamy, since it is more respectable to be in any kind of marriage than to remain an old maid.

In Africa, this is very complex for the girl (lady) because she has to wait for somebody to do the asking. In such situation therefore, her choice is limited: therefore, she has to wait for whoever comes. In an indigenous Africa setting, majority of the girls marry very early, by the time a girl is 25, it is somehow difficult for her to get a husband. In frustration, therefore, a girl who has waited for too long ends up in the house of a man who is already married. This is done to avoid the agony of remaining single. It is better for a girl to get married to one who has already married than to remain single and see her younger sisters marrying to other young men. If they wait for a single man, they go through tremendous struggles to get there (Dial 1992:16).

One other thing that compels a girl to opt for polygamous marriage is age. At the early period of the introduction of Western education, it was exclusively left for boys. Many families could not afford to send their daughters to school. Whenever educational issues were discussed, girls were given little or no attention. The few who had the opportunity to attend schools could only attain to a certain level. They were oriented towards marriage and home keeping. "That its- good-for-men-only attitude changed over the years as more women opted for Western education; they proved themselves to be as capable as the men. Some of these girls spend more years in school than men, in their bid to obtain degrees. Because of that most of them have postponed marriage. But when they finally graduate from school, they would have been advanced in age that those who would be approaching them for marriage will consider them too old while their mates among the men are already married. Commenting more on this, LettyDiai says:

> Polygamy, thus, becomes the last resort because by the time the woman is ready; the men are all hooked or are in the process of getting hocked. And the panic of approaching menopause makes them settle for anything. The fact that man is already saddled with three or four wives becomes immaterial (Dial 1992:3)

We have so far examined why Africans opts for polygamy. We shall now proceed to discuss the challenges of a polygamous marriage.

Problem of Polygamous Marriage
It is pertinent to discuss very briefly some challenges associated, but not peculiar to polygamous marriages. There is competition in every polygamous family. Each woman struggles to please the husband, or to win his favour. This type of love is selfish because each of the wives wants to be loved more than the other. This also affects the children. The children tend to love their brothers and sisters more than their half-brothers and half-sisters. Our informant, Mrs. Ngozi, who was brought up in a polygamous family made a very important observation. In her experience, she discovered that:

> Each woman will be struggling to please the husband; bowing down always to the husband, if possible spending extra money to cook acceptable food for the husband. It is more advantageous to the husband than to the wives; these activities tend to affect the larger society of today (Ngozi, Interview.13/3/2018).

The care for many children in a polygamous marriage becomes a burden to the man. Even when the man does not want to have more, some wives will insist on more children because no woman would like to have fewer children than others. Reason being that, they need these children to help them in their farms and other aspects of the economy; in situations where a woman does not have any child; she will be struggling to have it by all means. She could go as far as marrying a wife in her name for the husband in order to have children through surrogacy. These attempts may lead to having excess children in a family. Mbiti(1969:144) underscores this when he writes:

> Where a man has more than six children, unless he is comparatively wealthy,
> it becomes a great burden for him and his family to educate all these children
> in modern schools, or even to clothe them - properly, or feed them
> adequately should the crops fail in a given season.

Mbiti's (1996) observation is similar to the situation in most polygamous families where school fees are rarely paid. Often the polygamist (husband) would say that it was not his duty to train everyone, adding that one's brother or mother could do that since he could not train everyone in the family. Most children from polygamous homes had to struggle to sponsor their education.

Added to the above-mentioned problems are those of indiscipline in a polygamous family. Sometimes the father does not know the needs of his children intimately; He may not even be able to see some of them for more than three or four days. Some of the children become stubborn and arrogant because of lack of effective parental control. The mother alone exerts dominant influence on the children since she stays and caters for them most of the time. However, it needs to be pointed out that these problems found in a polygamous family and others earlier mentioned are not necessarily created by polygamy; some of these problems are also found in monogamous families.

The existence of all these problems - proves that we are still human; we need discipline and self control in our families. To say that polygamy serves as an antidote against adultery is to see only a part of the issue. Although it has been suggested that women are not easily aroused or that they could stay for a Long time without being sexually moved, this does not apply to every woman. Women who are married to polygamous men often live secretly in adultery because their husbands, staying usually with one wife for a week at a time or with the favourite wife most of the time, are not able to satisfy them sexually (Okon personal interview 2009).

Conclusion
This paper has examined the social and cultural significance of polygamy in an African indigenous society. The study reveals that polygamy is a cherished marriage institution. It has addressed several reasons why the Africans opt for a polygamous marriage. The study reveals that indigenous African women do not see any form of "sin" or marginalization in polygamy. Polygamy enhances the statues of women. Although, there are some challenges associated with polygamous marriages, the study is apt to remark that such challenges are not peculiar to polygamous marriages. The study, therefore, recommends that Christian denominations should look at the issue of polygamy from a holistic perspective. Polygamists within them should not be discriminated against because the Bible is replete

with examples of polygamous marriages and is silent on the issue of whether polygamy is sin or not except for the office of a bishop. The decision of whether a man should opt for a polygamous marriage or not should be determined by his economic status and not by a foreign culture.

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The Challenges of Creativity in Art Practice in Port Harcourt Metropolis, Nigeria

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Abstract: The study investigated the factors challenging creativity in art practice in Port Harcourt metropolis, Nigeria. Opinions of sixty four professional artists and art educators practicing in the metropolis were sampled for the study. Questionnaire and semi-structured interview schedule were the instruments used for data collection. The data that was collected were collated and analyzed with the use of expressive and thematic tools in addition to tables and simple percentages in answering the research questions. It was revealed that the available infrastructures were art classrooms, art studies and galleries 62.5% for teaching and learning, mainly for art educators in the schools. Relevant and essential infrastructural facilities were lacking. It was also revealed that low patronage of art works 65.6%, lack of mentorship and sponsorship of artists 84.4%, high funding of art practice 100%, exhibition of art products 98.4%, non-recognition of artists and their profession 93.7%, were the most environmental influences against art practice in the metropolis. These and many more were revealed in the main work. It is recommended among others that the metropolitan authority in Port Harcourt should create an enabling environment in the provision of relevant and essential art facilities to the artists which would assist them practice effectively and contribute to the economy of the metropolis. Also recommended was that art educator and studio artists in the metropolis should collaborate to stage a vigorous art crusade to enlighten the metropolitans on the need for art appreciation and the joy and satisfaction of acquiring an art work at least.

Keywords: Challenges, Creativity, Art practice, Apprenticeship system.

Introduction

Humanity and art are inseparable. Studies have revealed that art exists in various cultures with diverse functions according to the cultural needs (Walker,2002,p.107). Artists at all times are builders and major contributors to socio-cultural, economic and political development of society. Nigeria has practiced art earlier than the time the Europeans introduced Christianity and its attendant Western education (Wingert, 1962, p.iv; Oleidi, 1986, P.1). Art education in the traditional era was apprenticeship system where the

masters imparted the skills to the apprentice. The apprentice in turn demonstrated humility and loyalty to the master. Artists are classified into professional or studio artists and art educators or teachers of art in educational institutions. Their collective struggle is to use their creative works of art to entertain the general populace, educate and preserve the cultural values of the society. However, both art educators and studio practitioners practicing in Port Harcourt metropolis appear to be struggling with the problem of lack of recognition by the people in the metropolis. The evidence is seen in the paucity of documents on professional artists in Port Harcourt metropolis in the city art museums, libraries and archives. Moreover, a scholarly study on the challenges of creativity in art practice in Port Harcourt metropolis was yet to receive its desired attention. Based on this background, the topic above deserves a thorough study.

The historical facts
Throughout the history of mankind the will to create art through drawing, painting, sculpting, decorating/designing and so on, have been insistent and ever present, its function diversifying across time and culture according to differing social and philosophical needs (Walker, 2002; p.107). In Nigeria, prior to the infiltration of colonial administration, art was practiced in various parts of the country and art education at that time was the master-apprentice type. Precisely in Yoruba Kingdom, art was practiced in the court of the Oba or Ooni being the palace of the ruler of the Kingdom as exemplified in palace sculpture at Ikere, Nigeria, created by Olowe of Ise (Blier, 1998; p.85; Lassari and Schlesier, 2008; p.287). The artists produce best art works for the palace and for other useful purposes in the society. The practice was replicated in other parts of the country of Nigeria in particular and Africa in general. Beyond Africa, Leonardo Da Vinci, Rembrandt, Vincent Van Gogh, Michelangelo, Pablo Picasso – are names known to millions. Even though one may never have seen any of their original paintings, one knew them as great artists. Their type and quality of art has in a sense immortalized them, asserted Browne (1995; p.5). The author further states that "they captured on canvas an enigmatic smile, a penetrating portrait, a glimpse of the beauty in creation which still touches the imagination of the onlooker". People were captivated by what fascinated them, even though centuries could separate them.

Functionality of the artists
In the past, artists could be deployed as functionaries quite unrelated to the seemingly rootless and casual participants of today, each pursuing individual journey which contributed much to the texture of the society Browne, (1995). He classified humans into three groups:

(i) The Turnips – rootless and casual participants in society.
(ii) The Commercialist – (Profiteering) the capitalists who major in buying and selling.
(iii) The Artists – the contributors and builders of society.

The artist is the decorator of the world. He is the designer of the ever changing fashions of society, Ganagana (2014; p.23). An artist, according to Encarta Encyclopedia (2009) is "the creator of art, somebody who creates art, especially paintings and sculptures". Lending credence to the definition above, Lassari and Schlesier (2008; p.101) stated that, "artists are creative people with exceptional skills who take meaningful ideas and embody them in

a visual form.

However, art is the product of creative human activity in which materials are shaped or selected to convey an idea, emotion or visually interesting forms to the viewer (Barnes, 2009). The concept of art in this context refers mainly to "visual arts" those works of art addressed to the sense of sight and are tangible. Today, everyone can be an artist if they want to be. This makes sense, because, after all, all human beings have the potential to be creative hence there is no one who cannot afford to inscribe, draw, or illustrate something on a paper or any surface. No one person is born knowing how to draw. Each of us has to learn by studying, thinking and working (Cartar, 2013; p.4). Artists are categorized into two: (i) professional artists (those in full time practice in their studios), and (ii) art educators (teachers of art in educational institutions). Both professional artists and art teachers have a common ground in the practice of art. They use their practice to positively affect the society as well as uphold the worth of their professional calling; a daunting task faced with numerous challenges. As builders and major contributors to socio-cultural, economic and political development of society, artists use their creative works to entertain the general populace, educate and preserve the cultural values of the society. Art education therefore, becomes fundamental to art practice since works of art are created for the use of the society.

The making of the artists
Art education as noted by Okoli (2007; p.8) is an educational mode which fosters the learning of the skills of 'making art' and 'reading art' to the extent that the learner becomes immersed in the art experience, eventually imbibes the artistic attitude, or develop some interest in art or becomes more tolerant to artistic activity. Wikipedia (2010) affirmed that art education is "the area of learning that is based upon the visually tangible arts, drawing, painting, sculpture and design in jewelry, pottery, weaving, fabric et cetera and design applied to more practical fields such as commercial graphics and home furnishings". A great deal of art education could be carried on outside the schools and colleges by museum and art galleries, by community centers, youth groups and art clubs and similar organization, emphasized Uzoagba, (2000; p.75).

Attitudinal challenges
Artists' attitude to art education seemed to be one of the challenges to art practice in Port Harcourt metropolis. Artist creative practice has missed the search light of the economic generation, growth and development of the society. As a matter of fact, majority of the people in the metropolis could not see the socio-cultural value which art commands and the economic and political contributions it offers to society. Moreover, both art educators and studio practitioners in Port Harcourt metropolis appear to be struggling with the problem of lack of recognition by the people in the metropolis. The evidence is in the paucity of documents on professional artists of Port Harcourt metropolis in the city art museums, libraries, and archives. This implies that all is not well with art practice, that something is fundamentally wrong with the practice of art in Port Harcourt metropolis. Therefore asserts the need for proper art sensitization to the people in the metropolis. Such enlightenment could alter the wrong perception of art in the metropolis. Perhaps this could bring not only about increase in the level of art appreciation to the people, but also inspire them to be ardent lovers of art in the society. In his writing, Anderson (2003; p.60) noted

that, the artist task is to invent new forms in modern society. He contended that creativity is a valued artistic quality.

Creativity of the Artists

Creativity according to Adeboye (2011; p.88) is "the experience of thinking, reacting, and working on an imaginative and distinguishing way which is characterized by a high degree of innovation and originality, divergent thinking and risk taken". Creativity also is about finding new ways of solving problems and approaching situations. It is not a skill restricted to artists, musicians or writers; it is a useful skill for people from all walks of life. Nevertheless, artistic creativity through the ages is faced with enormous challenges. To make a wholesome artist, art needs a honing (sharpening) in all areas, of the available skills and techniques which the artist uses to express him or herself (Sani, 2007; p.99). He opined that skills and techniques serve as the vital weaponry in which the artist faces the challenges the society imposed on him or her.

Artists in Port Harcourt Metropolis

Artists in Port Harcourt metropolis, like some other artists world over, are not exempted from the challenges of creativity. There are those who despite the challenges, forged ahead to make art their major source of living. The careerists of art in Port Harcourt metropolis such as Diseye Tantua, Michael Kpodoh, Nkemakolam Alikor and Pamela I. Cyril-Egware to mention but a few have demonstrated their distinct talents in various fields of visual arts especially in painting, sculpture, textile, among others. Port Harcourt city (metropolis) in South-South Geo-political region in Nigeria is the capital of Rivers State in Niger Delta. The city has the leading sea port in the country, and it is a major industrial centre. Port Harcourt prospered as a regional headquarters for the petroleum industry and other allied institutions of the government. The Port was established by British in 1915 (Encarta Dictionary, 2008) and till now Port Harcourt plays her role of hospitality to non indigenes including the Europeans/foreigners who should have given succour to the artists by encouraging the practice of art in the metropolis. Yet, art practice has been suffering like an orphan, having no one to cater for it. In an effort to surmount the challenges of creativity, artists in Port Harcourt metropolis through concerted efforts formed a united front known as the Society of Nigeria Artists (S.N.A.), to tackle the common challenges confronting them. This necessitated the need for empirical documentation of the effect of the challenges of creativity in art practice in Port Harcourt metropolis. Thus a lacuna exists in this area which needs to be filled through the empirical investigation on the factors challenging creativity in art practice in Port Harcourt metropolis, Nigeria.

Statement of the Problem

Works of art generally serve different purposes in any society, which ranges from entertaining the viewer, educating the onlooker to preserving the cultural values of the society. Art practice in Port Harcourt metropolis have suffered a great deal as a profession, despite the frank efforts of some committed artists who do not have other options than to rely on what fate could offer to them as they struggle persistently to create works seemingly to strike balance. Yet both art educators and studio practitioners practicing in Port Harcourt metropolis appear to be struggling with the problem of lack of recognition by the people in the metropolis. The evidence however, is seen in of this is the paucity of

documents on professional artists in Port Harcourt metropolis in the city's art museum, libraries and archives. Hence the question arises, what do the people in the metropolis really think about art? Has art lost its prized aesthetic quality that it could no longer attract the people even foreigners who visit the metropolis? Why would art practice suffer like an orphan in Port Harcourt metropolis? Will art ever receive widespread appreciation amongst the people in the metropolis? All the enumerations above among others made the study necessary.

Objectives of the Study
The general objective of this study was to investigate the factors challenging creativity in art practice in Port Harcourt metropolis with a view to improving on the existing structure of art education/practice in the metropolis. The specific objectives were to:

(1)   Ascertain the infrastructural facilities on ground for art practice in the metropolis.

(2)   Assess the environmental influence on artists' creative works in the metropolis.

(3)   Evaluate some works of the artists in Port Harcourt metropolis.

(4)   Proffer solution to the factors militating against creativity in art practice in Port Harcourt metropolis.

Significance of the study
The study is important in the sense that the result would place art and art practice in the proper pedestal of art profession as a human activity. The study would help to improve the practice of art in the metropolis and reduce drastically the challenges that face art practice. Consequently, the people in the metropolis would experience a fresh wave in aesthetics and works of art generally would be more appreciated which in turn improves the standard of living. As works of art adore the metropolitan city, they would boost the economic growth of the City through the patronage it would enjoy as a tourists destination.

The study would also arouse curiosity which kindles the interest of the youth to acquire skills and knowledge of art, thereby making art an interesting career and creating opportunity for our teaming youth population. Hopefully, Government would also benefit from this study which has become a vital document and a platform of reference in terms of development. It could also be applied in any part of the world.

Design of the Study
The study adopted survey design. A survey is a descriptive study which uses sample data of an investigation to document, describe and explain the present state of a phenomenon being investigated, whether it exists or not. In survey, views and facts are collected, analyzed and used for answering research questions through questionnaire. This approach was chosen because it is best suited for this investigation.

Data Presentation and Analyses
Research Question 1: What are the infrastructural facilities on ground to guarantee a successful art practice in Port Harcourt metropolis?

Table 1. Information on Artists responses to the questionnaire

S/N	Items	Yes	%	No	%
1	Are there art studios for practicing artists in Port Harcourt metropolis?	22	34.4	42	75.6
2	Do you have a studio as an artist?	28	43.8	36	56.2
3	Is there a functional art museum in the metropolis?	2	3.2	62	96.8
4	Are there galleries for practicing artists to display their works in the metropolis?	19	29.7	45	69.3
5	Are there exhibition facilities and centres for art works in the metropolis?	3	4.7	61	95.3
6	Is there an auction house for art works in the metropolis?	0	0	64	100
7	Are there art classrooms, studios and galleries for art learning and practicing in your school?	40	62.5	24	37.5
8	Is there a workshop centre for art in the metropolis?	10	15.6	54	84.4
9	Are there art shops in Port Harcourt metropolis?	15	23.4	49	76.6

Table 1 gives a checklist of items addressing infrastructural facilities available for art practice in Port Harcourt metropolis. From the table above, it is observed that 34.4% of the respondents affirmatively accepted that there are art studios for the practicing artists in the metropolis. While a greater majority of 65.6% respondents did not accept the availability of art studios for practicing artists in the metropolis. 42.8% respondents agreed that they have art studios where they practice their profession. Whereas 57.2% of the respondents disagree that they never had their own art studios for art practice in the metropolis. 3.2% of respondents accepted that art museum is there and functional in the metropolis. Whereas 96.8% of the respondents did not accept that art museum is available and functional in the metropolis. Only 29.7% respondents agreed that there are galleries for art works display for the practicing artists in the metropolis. Where majority percentage, 70.3% respondents disagreed on the availability of art galleries for display of art works in the metropolis. 4.7% of respondents only, accepted that there are exhibition facilities and centres for artists practicing in the metropolis. Whereas 95.3% of the respondents did not accept that exhibition facilities and centres are there in the metropolis. None of the respondents accepted that there is an auction house for art works in the metropolis. A 0% response was recorded here. 62.5% respondents accepted that they have art classrooms, studios and gallery for art learning and practicing in their school in Port Harcourt metropolis. Only 37.5% respondents disagreed on that item of the questionnaire. 15.6% respondents only agreed that there is a workshop centre for art in the metropolis while 84.4% respondents disagreed on the issue. Lastly, 23.4% of respondents accepted that there are art shops in the metropolis, while 76.6% disagreed on the availability of art shops in the metropolis.

Research question 2: What environmental influences are challenging art practice in the metropolis?

Table 2.   Information on artists responses to the questionnaire.

S/N	Items	Yes	%	No	%
1.	Do art works in Port Harcourt metropolis receive patronage?	22	34.4	42	65.6
2.	Has exhibition of art works been easy in the metropolis?	1	1.6	63	98.4
3.	Has the turnout of spectators on art exhibition in the metropolis been encouraging?	24	37.5	40	62.5
4.	Is financing art practice in the metropolis easy for you as an artist?	0	0	64	100
5.	Has Government provided any incentive to encourage art practice in the metropolis?	4	6.3	60	93.7
6.	Have you been executing commissioned works in the metropolis?	13	20.3	59	79.7
7.	Do you enjoy mentorship and sponsorship from any quarters?	10	15.6	54	84.4
8.	Is art competition organized in the metropolis?	2	3.1	62	96.9
9.	Have artists been given their due recognition in the metropolis?	4	6.3	60	93.7
10.	Are you comfortable in your art practice in the metropolis?	17	26.6	47	73.4

Table 2 contains the list of items assessing the environmental influence on art practice in Port Harcourt metropolis. The table above revealed that 34.4% respondents agreed on the patronage of art works in Port Harcourt metropolis. Whereas a greater majority of respondents 64.6% disagreed that works of art are patronized in the metropolis, a minute number of 1.6% respondent positively accepted that exhibition of art works is easy in Port Harcourt metropolis. An overwhelming majority of 98.4% respondents did not accept that exhibition of art works in the metropolis is easy. 37.5% of respondents admitted that spectators' turn out on art exhibition is encouraging in the metropolis, while 62.5% (above average) of the respondents did not admit that spectators' turn out on exhibition was encouraging. None of the responses of the respondents admitted that financing art practice was easy in the metropolis. The table revealed that only 6.3% of respondents agreed that government has made some provisions to support art practice in the metropolis. Whereas an overwhelming majority of respondents disagreed by saying government has done nothing to encourage art practice in the metropolis. 20.3% respondents were of the view

that they have been executing commissioned works in the metropolis as against 79.7% respondents higher in number who claimed that they have not been executing commissioned works in the metropolis. Also on the table is 15.6% of respondents who affirmatively accepted the enjoyment of mentorship/sponsorship in the metropolis. While 84.4% majority of the respondents did not accept that they have enjoyed mentorship/sponsorship of any kind. 3.1% of respondents, an insignificant number claimed that art competition is organized in the metropolis. While almost the entire respondents, (96.9%) stated that there was no art competition organized in the metropolis, Another smaller group of respondents (6.3%) agreed that artists were given their due recognition and regard in the metropolis as against 93.7% greater number of respondents who did not agree that artists were given due recognition in the metropolis. Finally on the table, only 26.6% of respondents agreed that they were comfortable with their art practice in the metropolis. Whereas 73.4% respondents of greater percentage claimed that they were not comfortable with their art practice in the metropolis.

Structured interview questionnaire
Structured interview questionnaire was drawn and administered to art educators and studio practitioners to strengthen the investigation and assist in providing answers to the challenges of creativity in art practice in Port Harcourt metropolis, Nigeria.

The opinions of the respondents on this issue were collated and analyzed in three different headings. Questions 1 to 4 took care of funding situations of the artist to his work. While questions 5 to 8 probed into infrastructural facilities on ground for successful art practice and lastly, questions 9 to 12 considered environmental influence against art practice in the metropolis. Following this order, the analysis of funding situation of the artists comes first. In question number 1, 97.5% of the respondents stated that art studio is a high cost project to set up for artist's work. Only 2.5% of the respondents are of the notion that it is economically cheap. In question 2, the estimated cost of a standard art studio ranges from two million naira upwards depending on the studio type, such as painting studio, textile studio, sculpture studio, ceramics studio to mention but a few. This was the view of all the respondents. It is also on the response to question 3 that 86% of the respondents declared that art materials and tools are expensive on procurement for art work. 14% of the respondents are on the opposing view. Question number 4 demanded to know from practicing artists if they have sought for support from anywhere and why? 65.7% of the respondents agreed that sponsorship/financial support were sought for organizing art exhibitions. While 34.3% dismissed the idea of seeking support in art practicing.

Infrastructural facilities for art practice:
From question number 5, 60% of the respondents affirmatively accepted that artists can execute their work anywhere. While 40% of the respondents maintained that art studio is more reasonable for artist to do his work. In the exhibition of artists' works in question 6, 55.4% of respondents accepted to have exhibited their works at an arranged location because there was no designated exhibition center in Port Harcourt metropolis. 44.6% of the respondents were conflating exhibition arrangement to exhibition center. What happened in question 6 also repeated itself in question 7. And in question 8, 100% of the respondents disagreed, that they were not comfortable with their art practice. Some of the

criteria that were commonly listed that would further enhance art practice in the metropolis included:

i.   Provision of art exhibition centers as well as art museum.
ii.   Provision of art galleries.
iii.   Provision of art shops to make available and affordable art materials and tools.
iv.   Sponsorship and support services.
v.   Patronage of art works through art collectors.
vi.   Art mentorship (professional and amateur relationship).
vii.   Provision of "auction house" for art works.
viii. Art and craft competition on a city scale.

Environmental influence of the artists' work:
Question 9 showed that 72% of the respondents rated the patronage of art works in the metropolis low. While 28% of the responses stood their ground to say that they barely record patronage of their works. 98% of the respondents in question 10 said that the attendance of spectators to art exhibitions is not encouraging. Only 2% of the responses admitted that the attendance of spectators was encouraging. For question number 11, 100% of the respondents stated through their responses that government has provided nothing to encourage the practice of visual arts in the metropolis. Finally, in question 12, 87% of the respondents accepted that minimal support sometimes are witnessed from corporate bodies and private individuals to encourage the practice of visual arts in the metropolis. Only 13% of respondents reported zero support from corporate bodies and private individuals for art encouragement in the metropolis.

Research question 3: How will you rate some of the works of artists in Port-Harcourt metropolis?
The answer to this research question was derived from the analysis of the works with the use of expressive and thematic tools. At first, the idea behind the works were taken into consideration for instance the formation of idea for the works. Secondly, transforming the idea into an expressive form and technique (drawing board) was also considered. Thirdly, rendering the idea in a particular medium and method in the desired area of art like painting, sculpture and textile were not left out. On the other hand, the thematic tool of each work was used to describe the idea behind it. The works were interpreted along the design principles and elements of art. Lastly, some of the artists whose works were considered are Diseye Tantua's paintings, Nkemakolam Aliko's sculptures and Pamela I. Cyril-Egware's textiles among others.

Research question 4: How can we improve on the present state of art practice in Port Harcourt metropolis?
The answer to this question was provided from the responses of the respondents on the structured interview question number 8 for the promotion of art practice in the metropolis. The criteria that were commonly listed which would promote or improve art practice in the metropolis are as follows: Provision of art exhibition centers, art museum, art galleries, art shops to make available and affordable art materials and tools and auction house for art

works. Other logistics are sponsorship and support services, art patronage, art mentorship and organization of art and craft competition on a city scale. It is a 100% response here.

Results

The result revealed that the available infrastructures were art classrooms, art studios and galleries 62.5% for teaching and learning, mainly for art educators in their schools. Relevant infrastructural facilities such as art studio 56.2%, functional art museum 96.8%, art workshop centers 84.4%, art galleries 69.3% and art auction house 100% were lacking. The essential infrastructures like exhibition facilities 95.3% and art shops 76.6% are not available for the practicing artists. Low patronage of art works 65.6%, lack of mentorship and sponsorship of artists 84.4%, high funding of art practice 100% and exhibition of art productions 98.4%, non-recognition of artists and their profession 93.7% were the most environmental influences against art practice in the metropolis. However, artists such as Diseye Tantua, Nkemakolam Alikor and Pamela Isemikon Cyril-Egware were the few career artists of the metropolis whose works of painting, sculpture and textile design compete favourably with works of art across the globe. The works of these artists account for 14% of the works studied. The improvement on art practice in Port Harcourt metropolis can only be possible where funds are made available, adequate infrastructures be provided and conducive environment be created for art practice in the metropolis. This is 100% responses of the respondents.

Conclusion

The study has shown that the available infrastructures were classrooms, art studios and galleries, 62.5% of them were used for teaching and learning, mainly by art educators in their schools. Other infrastructural facilities that would ensure a successful art practice such as art studios 75.6%, functional art museum 96.8%, art workshops centers 84.4%, art galleries 69.3% and art auction house 100% are lacking. The essential infrastructures like exhibition facilities 95.3%, and art shops 76.6% are barely seen and in some cases totally not available for artists' use in practicing of the profession.

The research showed that the environmental influence on art practice includes low patronage of art works 65.6%, lack of mentorship and sponsorship of artists 84.4%, high funding in art practice 100% and exhibition of art productions 98.4%, and non-recognition of artists and their profession 93.7% amongst others.

The study of some of the works of the artists in Port Harcourt metropolis revealed without exaggeration that the entire efforts of the artist is a welcome development. This is a clear testimony of the fact that the collective works of the artists were highly commendable. It is critically providing information of the cultural environment of the artists. One cannot but appraise and appreciate the efforts of these artists. All they need is encouragement from all and sundry, government and non-governmental organizations in other to offer greater contribution to the metropolis and promote what could liftup cultural values and sustain socio-economic development. Diseye Tantua, Nkemakolam Alikor and Pamela Isemikon Cyril-Egware were the few career artists of the metropolis whose works of painting, sculpture and textile could compete favourably with works of art across the globe. The works of these artists accounts for 14% of the works studied. The study also revealed that to improve on art practice in Port Harcourt metropolis, funds have to be made available, adequate infrastructures must be provided and conducive environment

also must be created by the stake holders of art profession in the metropolis. It is a 100% response of the respondents.

Recommendations

This study recommended the following:

1.   That the metropolitan authority in Port Harcourt should create an enabling environment in the provision of relevant and essential art facilities to the artists which would assist them practice effectively and contribute to the economy of the metropolis.

2.   Art educator and studio artists in the metropolis should collaborate to stage a vigorous at crusade to enlighten the metropolitans on the need for and appreciation and the joy and satisfaction of acquiring an art work at least.

3.   The metropolitan authority, that is, the Government of Rivers State with its capital in Port Harcourt should see the need to support art activities in the metropolis by provision of enabling environment such as art meseum, art galleries, art exhibition centers, auction houses for art works to be located in strategic places of interest. These infrastructures will go a long way to cushion the effect of the challenges the artists encounter in art practice.

4.   Art educators and studio artists in the metropolis should synergize to carry out art crusade in the metropolis, recommending for every home, office and public center an art work at least. This includes all Residential homes, Worship centers, Civic center's/Town halls, Hospitals/Health centers/Maternity homes, Schools, Hotels/Restaurants, Markets, Financial houses, Parks and Gardens, Beaches and Filling stations, the list is endless. This will go a long way to create value for works of art in Port Harcourt metropolis.

5.   There are business opportunities in art market, therefore individuals, corporate bodies should invest in art market as collectors of art works and suppliers of art tools and materials for procurement in creating works of art in Port Harcourt metropolis. A vibrant art market in Port Harcourt will help to grow the economy of the people and bring rapid development to the citizenry.

6.   Government agency, particularly the authority in charge of Arts, Culture and Tourism in Rivers State should liaise with the artists for creation of art village in the metropolis. The need is to sell art equipments, tools and materials as well as to purchase the products of the artists in the metropolis.

7.   Government should recognize that artists record the history as well as the contemporary issues of the peoples' culture in addition to education and entertainment through their works. As a result be accorded special regard in the scheme of things.

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The Role of Spatial Location in Office Rental Values in Port Harcourt, Nigeria

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Abstract: The structuring of city spaces into different land uses is not a recent phenomenon. It is traceable to the evolution of human settlement and human civilization – the city origin. This urban land is structured into residential, industrial, agriculture, recreation and commercial etc. The commercial land use accommodates office spaces, generates employment and enhances urban landscape among others and its location from the central business district remains instrumental to the determination of rental values of office spaces. This article examines the role of location in office rental values. This is attained by assessing various business districts, determining office spaces as well as nature of activities within the spaces. 6 business districts were identified while 3 representing 50% were sampled for administration of 100 structured questionnaires while 77 were retrieved from operators of the sampled offices. It was found that 61.0% of the businesses were retail in nature despite that 20.8% engaged in professional firms. Olu- Obasanjo road district having close proximity (5.7 km) from the central business district had the highest rental value of ₦23,444.44 per month while Ada George road district at about 7.9km from CBD valued ₦14,000.00. The CBD should be large enough to accommodate present and potential business needs while office spaces should be located at close proximity to the CBD. It is ascertained that positive relationship exists between distance and value of office spaces from the central business district of the city.

Keywords: Location, Office space, Rental values, City centre, Business

Introduction

The urban land use is generally designed to address the numerous challenges confronting cities in the world. This land use is structured into commercial, residential, industrial and recreation etc. Thus commercial land use is a section of the enlarged urban land use where large volume of the economic activity of the city which concerned with dispensing of goods and services is carried out (Onokerhoraye and Omuta, 1994). Enhancement and functionality of these uses is made effective through proper development.

The Nigerian Urban and Regional Planning Decree No. 88 of 1992 defines Commercial Development as any development or use of land or any building on the land for any of the following purpose a shop; office; hotel, guest house, night club, restaurant and wayside stall; warehouse and other similar storage facilities; cinema, theatre, sport, stadium and a building providing indoor recreational and leisure facilities for a charge; market; and any development or use of land or building on the land for any purpose incidental to any of the above purposes.

However, Town and Country Planning (Building Plan) Regulations, 1986, a subsidiary of the Town and Country Planning Edict No. 1 of 1986, Lagos state, defines commercial building as any building use as an office, store, hotel, shop or combination of these. Commercial buildings are found within the sub-units of commercial areas such as shopping centres, shopping districts, commercial and business centres, which may be principally located within the planned central retail shopping districts; secondary central shopping areas, local nieghbourhood shopping areas, ribbon-type business development and modern-planned integrated shopping centre (Lawal, 2000). There could be one or more shopping centres or none at all in a shopping area, district or business centre. Thus Willard (1960) in Real Estate Encyclopedia defines shopping centre as a group of retail stores constructed as one unit, owned by a single landlord, with free customer parking contiguous to the store buildings.

Though, these commercial sub-units are still located within the urban area in which the central business district CBD becomes the focal point of business activities while consideration of some factors are responsible for the location of central business districts. Chapin (1978) reveals that work areas should be located in convenient proximity to living areas where there are nearby interconnecting transit and thoroughfare routes to insure easy access back and forth, and should be in convenient proximity to other work areas where uses access to one another and access to interconnecting truck routes. Some work areas should be in locations accessible to heavy transportation facilities and large capacity utility lines. Work area location should provide sites adequate in size, economic to develop, and attractively situated for the particular uses intended. Chapin (1978) maintains that central business district should be located close to peak flow of traffic and pedestrians where retail, professional, financial, and related services can be conveniently accommodated and made easily accessible to adequate parking, transit and regional transportation services for clienteles and employee groups patronizing or working in CBD.

Some researchers while summarizing general requirements for successful sitting and layout of shopping groups reveal the following basic conditions.

(a) The site should be a focal point such that main roads and footpaths lead to it (Lawal, 2000).
(b) One or more bus stops should be sited at convenient points giving access to the shopping pavements (Nsofor and Associates, 1994).
(c) Segregation of vehicular traffic from pedestrians (Emina, 2006).
(d) Canopies continuously protecting terraces of shops give protection from sun and rain, and also intend to draw shops together (Randolph, 2012).
(e) Public lavatories should be discreetly, yet centrally sited (Lawal, 2000).
(f) Accessibility to each shop which allow vans and Lorries to load and unload goods (Onokerhoraye and Omuta, 1994).

(g) Liberally provision with car parks with clear visibility from roads (Stewart, 1979).

Sequel to the homogenous nature of most urban centres including Port Harcourt, which possesses double lane roads, bus stops, car parks and other layout requirements of business centres especially in various districts and neighbourhoods, commercial areas within the cities tend to spread in different forms. Thus Port Harcourt Master Plan (1975) reveals that the position of Port Harcourt as a state capital and an already important manufacturing town with port and railway facilities, will guarantee that apart from continued growth of manufacturing industry, a similar expansion in commercial, service and distributive employment connected with retail and wholesale trade, and light industry, is likely to take place. The Port Harcourt Master Plan (1975) maintains that a wide variety of uses, premises and firms are encompassed by the term 'commercial' but at present these appear to be dispersed loosely around the Town. On Liberation Drive Southwards from the stadium, on Yakubu Gowon Drive between Ikwerre Road and Trans Amadi Road, and along Ikwerre Road. However, it asserts that many problems are associated with these areas in terms of the standard of layout, the buildings, and the mixture of uses, access arrangement and the like.

It is significant to note that firms and businesses choose locations that would boost or maximize profit and households settle for locations that offer the greatest utility. These decisions determine land use and shape the built environment which give cities their unique spatial structure. This phenomenon is portrayed in various land use researches such as the concentric zone model, sector model, multi-nuclei model as well as the central place theory.

These models unveil the roles of location in determining the value of rental office spaces. In urban spatial analysis, location refers to the position (latitude and longitude) of a lot on the earth's surface and is commonly referred to a place or site. The relationship between location and rent is well researched right from the classic era to the contemporary times. This is portrayed in the bid rent theory. In his bid rent model, Alonso (1964) unveiled that location is important for a firm in order to achieve the desired level of profit.

In contemporary times, Kiel and Zabel (2007) reaffirmed the common belief amongst real estate sector players that location determines property values. Location therefore plays serious role in the determination of rental values of office spaces. According to Ball, Lizieri and MacGregor (2007) location offers good access to key markets and provide a mix of other benefits. Other elements which supplement location in the determination of rental values of office space include accessibility and agglomeration as well as building characteristics.

Location as one of the determinants of rental values remains relevant factor and is universally acceptable. However the level of determinant varies across commercial property market and the extent of location from the central business district of the city. These property markets are localized and therefore characterized by spatial constraints, extensive product differentiation, market imperfection and fragmentation.

In Port Harcourt, the wetland city in the geographical south east of Nigeria, researches on commercial property values have been conducted in selected areas focusing more on open market spaces, residential property values and projections, motor park valuations and values of building conversions. In the area of spatial location in office rental values, skeletal study has been conducted which never addressed the contemporary

relationship and challenges.

This article therefore is carried out to address the stated gaps in the aspects of spatial distance, location and design standard of commercial areas in relation to the central business district of cities.

Port Harcourt today, is the capital of Rivers State, the administrative head of the oil rich Niger Delta of Nigeria, and the hoist to two local Government Areas-Port Harcourt City and Obio Akpor. Port Harcourt also owns one of the major sea Ports in the Country. It was established in 1913 because its site met the location requirement set by colonial surveyors for a port – terminus deep water near ground which shall be connected to the mainland (Anyanwu, 1979).

In 1914, a total of 7,403 labourers were engaged in railway construction work at Port Harcourt and along the line. Though, most of the workers left and by 1915, the population was estimated to about 500 persons. By 1944, the population grew to about 30,200 persons and according to Anyanwu (1979), it was estimated to 34,000 in 1946. The 1952 – 53 population census of Nigeria revealed the population figure of Port Harcourt to be 179,563 and was estimated to 213, 443 in 1970. The figure rose to 231,532 persons in 1973. According to the national population census of 1991, the Port Harcourt municipality had a population figure of 440,399. The 2006 national census show that the population has risen to 1,005,904 persons. Base on the growth rate as provided by the 2006 national census, by 2010, the population is estimated to 1,140,973 persons.

Spatially, Port Harcourt actually started following certain policies and decisions in 1912 (Port Harcourt master plan, 1975; Anyanwu, 1979; Dar al – handasah, 2008 and Ogionwo, 1979). A piece of land of about 25sq miles in extent was acquired in 1911 from the traditional Ikwerre and okirika people, sequel to the signing of the Hargrove Agreement between the British government and the representatives of the traditional landlords. The land so acquired was referred to as "Crown Land '' in deference to the British Monarchy.

The town was divided into two distinct residential areas – European and African based on construction procedures which stated in 1913. A green belt of a quarter mile in breath was basically met for recreation separated the two different residential densities. Between 1925 and 1934 the city expanded to the present Azikiwe Road then beach Road. Ogionwo (1979) revealed that in 1928, the then Port Harcourt main market was located close to the railway station. In 1952, Port Harcourt has extended to Diobu and by 1960s; it has covered up Trans Amadi industrial Estate, Rainbow town, Diobu creek layout, Ogbunabali, Obio and the Oroworukwu Commercial Layout. By 1975 Port Harcourt has covered up an estimated built up areas of 39.60km squared.

According to Dar – al Handasah (2008), the city expanded by the mid 1990s in which as at then, it had spatial coverage of about 94km squared. Following the satellite image map of Port Harcourt, by 2008, the metropolitan city has covered about 106.77 km squared of land space.

Geographically, Port Harcourt is situated at the southern most part of Nigeria and lies between longitude 7^o00^1 and 7^015^1 of the Greenwich meridian and Latitude 4^o30^1 and 4^o47^1 North of the equator. The metropolitan city is bounded on the Eastern and Western parts by the meandering creeks and to the southern part by the first dockyard creek (Bonny River) and mangrove swamps. Toward where there is availability of land, it is bounded by the Ikwerre, Etche Local Government Areas and North-East by Eleme Local

Government Area.

In terms of geology and topography, Port Harcourt Principal restraint to development is the Bonny River and the vast deltaic swamp area to the south of the town. The study area lies on a Peninsula, its urban form being governed by natural land constraints which also have strong bearing on the cost of communication (Port Harcourt Master Plan, 1975).

It is found that the low lying coastal plain rarely rises above 60ft (20m). The upper soil layer in the tidal flats consists mainly of very soft mud with a thickness of up to 20ft (6m) with a high content of organic material which makes it unsatisfactory for development. The dry land areas consist mainly of silt and sand which is suitable for most types of constructions.

The flat coastal plain presents practically no landscape of particular merit worthy of protection. The only exceptions as observed are the small river valleys and elevated land overlooking the creeks.

Ecologically, different species of mangroves exist within the swamps. To a certain undefined extent the mangroves stabilize the delta area and prevent even greater erosion from taking place (Port Harcourt Master Plan, 1975).

Port Harcourt is situated in the sub-equatorial region. It has a tropical climate with a mean yearly temperature of 30°C (86°F), a relative humidity of 80%-100% and a mean yearly rainfall of about 2,300mm. The relative humidity decreases during the course of the day in the dry season and fluctuates more irregularly during the rainy season. Rainy season winds blow from the southwest and the southeast; while those of the dry season blow from the northeast and northwest. Other than for incidental gusts, the wind velocity is generally moderate, being at its highest in April, July and August and at its lowest point in October and November (Port Harcourt Master Plan, 1975).

It is found that climate and soil determine vegetation, and there is a clear division between salt water swamps, fresh water swamps and high tropical rain forest. The saltwater or mangrove swamps which block Port Harcourt off from the sea and flourish among a 20-30 mile wide coastal strip of rivers and creeks.

The area was named Port Harcourt after the founder of its Port, the then British secretary of state of the colonial Master, Lewis Harcourt.

2. Methodology

This article reveals method of selecting research subjects and analytical techniques of data in order to achieve both internal and external validity. It involves identification of study population, sample size and administration of structured questionnaires to operators of commercial office spaces in Port Harcourt. The study area is made up of two local government areas-Port Harcourt city and Obio/Akpor. Subsequently, six districts were identified having significant number of office buildings and some commercial activities. These areas are traversed by at least major motor ways with multiple linkages and identified by the major motor ways. These include Aba road, Olu-Obasanjo road, Ikwerre road, Ada George road, Air force road and Trans-Amadi road.

However, three representing 50% were sampled out for study. There are Olu-Obasanjo road, Aba road and Ada George road. A total of 1047 offices were counted within the sampled areas. 10% of the total number of offices representing approximately 100 questionnaires was administered while 77 were retrieved.

3. Findings and Discussions

The data collected were tabulated and analyzed as follow:

Table 1: Distribution of Questionnaires to Occupants

S/N	Major Road	Questionnaire Administered	Total Returned	Response Rate (%)
1	Olu-Obasanjo Road	25	18	23.4
2	Aba Road	50	39	50.6
3	Ada George	25	20	26.0
	Total	**100**	**77**	**100.0**

Source: Field Survey, 2017

Table 1 above shows how the structured questionnaires were administered within the sampled locations. The table reveals that 39 representing 50.6% were returned from Aba Road while 26.0% and 23.4% were respectively retrieved from Ada George and Olu-Obasanjo roads. The table maintains that despite the administration of 100 questionnaires, only 77 were returned for collation and analysis.

Table 2: Business activity of the respondents

S/N	Business Activity	Frequency	Percent
1	Professional firm (Law, Accountancy, Clinic)	16	20.8
2	Retail Businesses	47	61.0
3	Consultancy	4	5.2
4	Others: Banking, Car-Sales, Business Centres, Furniture Shops	10	13.0
	Total	**77**	**100.0**

Source: Field Survey, 2017

Table 2 shows that 47 representing 61.0% of the identified business activities within the sampled areas were retail businesses. The table maintains that 16 symbolizing 20.8% were professional firms such as law, accountancy and clinics etc.

This is followed by others such as banking, car sales, business centres, and furniture shops representing 13.0% while consultancy offices were represented by 5.2%.

Table 3: Proximity of the Districts to the CBD

S/N	District	Proximity (km)
1	Olu-Obasanjo Road	5.7
2	Aba Road	6.2
3	Ada George Road	7.9

Source: Field Survey, 2017

Table 3 shows the distance of the various district which constituted sample areas of the study to the central business district of Port Harcourt. The table reveals that Olu-Obasanjo

road is located at about 5.7 km to the central business district. This is closely followed by Aba road which is about 6.2km while Ada George road is approximately 7.9km away from the CBD of Port Harcourt.

Table 4: Average Monthly R3ental Values of the District

S/N	District	Average Monthly Value (₦)
1	Olu-Obasanjo Road	₦23,444.44
2	Aba Road	₦18,589.74
3	Ada George Road	₦14,000.00

Source: Field Survey, 2017

Table 4 above portrays average monthly rental values of the sampled districts. The table shows that Olu-Obasanjo district had an average monthly rental value of ₦23, 444.44. This is followed by Aba road district which had ₦18, 589.74 as its average monthly rental value while Ada George Road had about ₦14, 000.00.

Table 5: Correlation of Distance and Rental Values to CBD

S/N	District	Proximity (km)	Average monthly value (₦)
1	Olu-Obasanjo Road	5.7	₦23,444.44
2	Aba Road	6.2	₦18,589.74
3	Ada George Road	7.9	₦14,000.00

Source: Field Survey, 2017

Table 5 shows relationship between distance and rental values of office spaces from the central business district. The table reveals that Olu-Obasanjo district is located at about 5.7km away from the central business district and had an average monthly value of ₦23, 444.44. This is followed by Aba road district with 6.2km having ₦18, 589.74. The table maintains that Ada George road district is located at approximately 7.9km and had ₦14, 000.00 as the average monthly value of properties.

In line with the number of businesses located within the various sampled district the questionnaires were evenly distributed on Aba road district having greater (50.6%). Though, most of the surveyed occupants (respondents) who were operators of the various businesses within the sampled areas revealed that they were engaged in retail businesses (61.0%) despite that few representing 20.8% were engaged in professional firms. However, Olu-Obasanjo road district with the shortest distance of 5.7km from the central business district had the highest rental value of office space which was ₦23, 444.44 per month. Ada George road district located at about 7.9km away from the central business district had monthly rental value of ₦14, 000.00. This confirms the assertion that the further away the location of business activity from the central business district of the city, the lesser the value, patronage and interest of the people.

4. Conclusion and Recommendations
This research paper has unveiled the roles of location in the determination of office rental values in Port Harcourt. The study took cognizance of the various business districts and

viewed their spatial location in relation to the central business district. The study found that rental values of office space vary directly with the distance from the central business district. Thus the more away the locations of business from the central business district of the city, the lesser the rental values.

Therefore, there is significant relationship between distance and values of office spaces. In line with the strategic roles of office spaces such as employment generation, enhancement of commercial land use and urban landscape formation the following are recommended.

- The central business district of the city should be large enough to accommodate present and potential business needs of the city.
- Investment in commercial buildings should be located within the central business district or closer to ensure quick returns of investments.
- Central business districts should be evenly spread during design and planning of cities.

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Functionality of Post Occupancy Evaluation as a Measure for Performance in Public School Buildings

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Abstract: Post occupancy evaluation as a well established building performance method, provides acceptable balance between aesthetic and functionality of the building. This paper focuses on POE as measure for the performance of public school buildings in Nigeria and how its application contributes to building functionality. The study draws data from earlier research conducted by the authors using questionnaires and semi-structured one-on-one interview. A total numbers of 27 respondents drawn from the management cadre of Rivers State Ministry of Education spread through 12 selected schools in 6 Local Government Areas of Rivers State. The data was quantitatively and qualitatively analyzed using descriptive statistical tools with thematic content analysis. The study found out that the POE process in building functionality include delivery and completion of successful building operation and maintenance, improvement in maintenance operation and lesson learnt feed into future maintenance and management practices. The study showed that the functions of POE as to ensure building functionality are conveying information on buildings eliminating unrepeated errors during and in future maintenance plan, collect data in actual settings and described performance rather than manipulation with mean score of >3.00. The findings further showed the purposes of POE in building functionality as consideration end-users' opinion onsite inspection of existing facilities, proffer building improvement solutions, and manage, improve and establish better building and maintenance standards with means score >3.00. The study thus recommends the application of POE as to reflect changing needs and expectations of the real estate industry by optimizing cost/benefit relationship with end-users' in mind. Its application functionality will enhance productivity satisfaction and efficiency of activities around the building increasing capacity to operate building features optimally.

Keywords: Functionality, Measures, Building Performance, POE. Public Schools.

1.0 INTRODUCTION
Post Occupancy Evaluation (POE) surpasses the collection of information about buildings and its facilities technical performance, functionality, operational processes and the

examination of buildings as they are actually used by the various professionals. In the case of public school buildings, this information can be then compared to the original maintenance management intentions to determine the extent to which these goals were met based on the end-user's evaluation of how effectively the building functions (Nkpite, 2017). Therefore, POE can help the ministry of education owner of public school building collect and use timely, relevant, and well-disseminated information toimpact on the maintenance management of future facilities (Nkpite and Wokekoro, 2018).According to Nkpite and Wokekoro (2017), the actual functioning of public school buildings and its facilities to end-user's satisfaction are not met where the buildings are very rarely visited and assessed once they are handed over to the users as well as not functioning to the end-users' expectations. To ensure efficient functionality of public school buildings, post occupancy evaluation is vitally needed to reduce maintenance and operating cost, clarifying building objectives and improving general building performance.

The functionality of public school buildings currently in Nigeria do not meet specific standards of operation from government failure to manage and maintain public school buildings. Government is responsible to ensure that public buildings are functional; safe, secure, sustainable, accessible, cost effective to operate, and maintain, motivate and engender services delivery for its work force (Preiser, 2002). This is not the case with the Rivers State Government model primary school buildings which are in its poor functional state.

The school buildings are not only unhealthy, but they inhibit premature but steady and rapid deterioration, decay and dilapidation due to poor maintenance management.In response to this problem, our study proposes to investigate the functionality of public school buildings through POE for making the building more habitable. The study will carry-out an investigation into options for making public school buildings functional to the end-users. The study will also consider the functions of POE as to mitigate the problems of poor functionality of public school buildings. The scope of this study is limited to public school buildings, particularly, the newly built prototype Rivers State Government model primary school buildings in all the 23 Local Government Areas of the state. The schools were constructed at different started dates across the state; from 2007 to 2010, and occupied from 2011 to 2015 to use as a test case for public school buildings in Nigeria.

2.0 LITERATURE REVIEW
2.1 Understanding the Concept of Functionality
Functionality is described the Oxford Advanced Learner's Dictionary as, "the purpose that something is designed for or expected to perform" (Hornsby, 2003). The quality in public school buildings being very suitable for the purpose it was designed and built, when the maintenance management is performed in accordance with prescribed procedures and resources (Nkpite, 2017).In concluding and deducing from the above definitions, functionality in the context of this paper is seen as "a maintenance management characteristics; qualifying maintenance management with respect to needs and expectation of the end-users regarding the standard of management and maintenance of the buildings by government (NawawiandKhalil, 2008; Ibem, Opoko, Adeboye and Amole, 2013).

2.2 Functionality of Public School Buildings
A completed and functional building should able to perform its functions in the way that ensure satisfaction to the end-users (Nawawi and Khalil, 2008). Generally, to ensure that

the building is functioning well at all times, regular maintenanceprogrammes are conducted after the building has been occupied (Nawawi and Khalil, 2008; Olagumju, Adedayo, Ayuba and Abiodun, 2013). By execution of maintenance programmethe end-users will be able to use and utilize the facilities as the provision of facilities supports the business operations of the end-users (Nkpite and Wokekoro, 2017). In short, the buildings, facilities and services must be fit for the purposes of the end-users to prove its functionality. To ensure buildings functionality, POE provides a system for achieving the mutual interaction process between buildings and end-users' needs and for recommending the manner of improving the environment necessary to accommodate these needs (Ibem et al, 2013). The evaluation of completed buildings ensure that the building efficiently fulfils the purpose for which it was built and also ensuring the end-users' satisfaction when the building is functioning (Olagunju et al, 2013). On the other hand, the maintenance aspect of buildings is carried out over a period of time after a building has been occupied in order to sustain and preserve its functionality.

2.3 Building Functionality Failure

A number of reasons may be deduced on why building performs poorly in meeting end-users needs and expectations in public school buildings. According to Ibem et al (2013), the reasons are: (i) lack of adequate knowledge of end-users' changing needs and preferences by experts who design, construct and manage buildings,(ii) inadequate research on this subject (POE).

Typically, public school buildings need to provide physical protection to its end-users and assets including protection from crime, vandalism, terrorism, fire, accident and environment elements (Khalil et al, 2015). The failure of building functionality concerns on matter of not prioritizing POE as the main aspect among previously established criteria in public school building performance assessment such as maintenance, energy issues, environmental issues, and facilities management which affected the activities of its end-users' (Olanrewaju et al, 2012b). To sustain the performance and anticipate long-term performance, building diagnostic has the potential of rapidly becoming a major tool in building appraisal as to evaluate the functionality and to assess suitability (Almeida et al, 2010). Wong and Jan stated that building evaluation is the first priority before one can effectively predict future building performance as it is imperative to know the status quo of the building functionality.

2.4 Functions of Post-Occupancy Evaluation

POE functions relate to client's goals and performance criteria set by experts to measure the effects of buildings and the surrounding environment and end-users. To understand how the end-user feels about their buildings (Preiser, 1999). POE helps to provide basic information on users' needs, preferences and satisfaction (Vischer, 2002). Succinctly put, POE primarily seeks to improve quality maintenance and management of buildings and by extension promote sustainable built environment. Meir et al (2009) stated that bringing conceptions and aspiration of building in use closer to actual practices and functionality, POE has the ability to bridge the static performance conceived for the building versus the dynamic functioning when real end-users' interact with and modify these static features.

2.5 Process of Post-Occupancy Evaluation

The process of POE provides an extension to other technical assessment such as energy audit, building audit, maintenance and operation review security, inspections and other programmes developed by building and facility management in the public schools (Preiser,

2002). Simmerman and Martin (2001); Nkpite and Wokekoro (2018) asserts that POE test generic and specific aspects of the planning and detailed maintenance of building and facilities; where their impact is tested on building end-users' with respect to several parameters of functions, indoor environment quality, health and safety and security. The process of POE in building functionality is the requirements of technical performance that are normally established in specification and its performance as best measured by the degree of variation from those listed in specification (Nkpite, 2017). Shohet (2002) also claimed that functionality is an important measure for building maintenance activities through POE. According to Khair et al (2012), the main processes to POE include those that focus on the; (i) functional suitability of buildings that is space utilization, physical condition, safety and statutory requirements, (ii) quality assessment of buildings,(iii) serviceability of building with respect to end-users' needs and facilities provided, (iv) environmental performance in terms of IEQ, AQ, intrusion control appearance and lighting, (v) users' satisfaction with design and construction of and services in building.

This appear that at the inception of building occupation; end-users build on various expectations of the performance of their building, functionality, it will provide the needs it should meet as perceived.However, in order to overcome some of the barriers to the widespread of the building use and level of proper maintenance management, POE need to be incorporated as a necessary step in building functionality in the project production and delivery, and portfolio and asset management processes. In addition, functional issues that traditionally have limited the effectiveness of POE need to be addressed, and that may require major structural and organizational changes with respect to how POE are defined and conducted. Hence, this study was an attempt to bridge the gap in research through examining the functionality of POE in public school buildings in Nigeria.

3.0 RESEARCH METHODOLOGY

This study involves a number prototype buildings built by the Rivers State Government, the investigative POE was adopted as the most suitable technique. The study was conducted on 138 completed and functional Rivers State Government model primary schools across the 23 Local Government Areas of Rivers State, Nigeria. This study utilizes one-one- one structured questionnaires interview questions with key stakeholders from ministry of education. The study population consists of 27 high ranking officials responsible for the maintenance and management of school buildings in the ministry. It includes UBE secretaries, head teachers, maintenance officers, Directors of project, procurement and primary school services departments.Non-probability purposive sampling technique was adopted to select 6 universal basic education secretaries from 6 local government 12 head teachers from 12 schools, 4 maintenance officers, 1 procurement Director, 1 project Director, and 1 primary school services Director and taking 2 schools from each of the 6 local government areas as detailed in Table 1.

Table 1: Characteristic of Study Respondents (Population)

Officials Ranking	Frequency	Percentage %
UBE executive secretaries	6	22.2
Head teachers	12	44.5
Director of project	1	3.7

Director of procurement	1	3.7
Director of primary school services	1	3.7
Chief maintenance officer	2	7.4
Maintenance officer	4	14.8
Total	**27**	**100.00**

Source: Author's Field Survey, 2017

Excluding the executive secretaries and head teachers, most of other respondents were building professionals made up of architect, estate surveyors, quantity surveyors and civil engineers. They were persons who are well experienced in the built environment professions, so their opinions about the building that work well and best would be counted reliable

The structured questionnaire interview were analyzed using the thematic content analysis; a process that is aimed at producing and issues addressed in the interviews will links the themes and interviews together under a reasonably exhaustive category system (Burnard, 1991). The themes, also referred to as codes are drawn from existing theoretical ideasthat the researchers brought to the data (deductive coding), or from the raw data itself (inductive coding) (Marks and Yardley, 2004). The study employed both the deductive and inductive coding systems. On the other hand, the content analysis approach results is a numerical description of features of a given text or series of images, whereas, the thematic analysis emphasizes the qualitative aspects of the materials analyzed (Marks and Yardley, 2004).

4.0   RESULTS AND ANALYSIS
The results of the study are presented below.
4.1   Processes of POE in Public School Functionality.
It is essential to ascertain the process of POE in public school buildings functionality. Table 2 showed that 85.2% respondents agree that the process of POE is lesson learned applied to future projects, while 81.5% agree as providing potential for further improvement, 70.4% as completion of development successfully, and 62.9% as delivery of building maintenance successfully. With an average of 75.0% of the respondents agreeing to the listed items below; it implies that POE has a functionality process of identifying the major strengths and weakness of public school buildings from end-user's perspective.An in-depth interview with the respondents revealed that the understanding of the entire process of POE is essential, as it enables analyses of interfaces between stages and the use of POEs for feedback; based on quality indicators.

Table 2: Process of Post-Occupancy Evaluation

Process of POE	YES		NO		TOTAL	
	Freq	**%**	**Freq**	**%**	**Freq**	**%**
Delivery of building maintenance successfully	17	62.9	10	37.1	27	**100**
Provides potential for further improvement of building	22	81.5	5	18.5	27	**100**
Completion of project development successfully	19	70.4	8	29.6	27	**100**

Lesson learned applied for future maintenance works	23	85.2	4	14.8	27	**100**
Average	**20**	**75.0**	**7**	**25.0**	**27**	**100**

Source: Author's Field Survey, 2017.

4.2   Functions of POE in Public School Buildings Functionality

The respondents were required to state their feelings regarding the listed items on functionality of POE in public school buildings. Table 3 indicates the various functions of POE in public school buildings functionality as identified by the respondents. The major functions are; convey the buildings that work well and best with mean of 3.56, eliminating unrepeated errors in future maintenance of building with mean of 3.41, described the performance of building rather than manipulation of process with mean of 3.14, and data collection is done in actual settings with mean of 3.00 respectively. It implies that the actual functioning of public school buildings play a vital role in determining end-users' satisfaction with their environment that enhances teaching and learning.

Table 3: Functions of POE (N= 27)

Option	5	4	3	2	1	Sum	Mean $\bar{x}$	Remarks
Convey buildings that work well and best	8	7	6	4	2	96	3.56	Agree
Eliminate unrepeated errors in future building maintenance	7	6	8	3	3	92	3.41	Agree
Described performance of building rather than manipulation	5	6	6	7	4	85	3.14	Agree
Data collection done in actual settings	5	5	7	5	5	81	3.00	Agree

Legend:< 3.00 Disagree, > 3.00, Agree
Source: Author's Field Survey, 2017.

4.3   Purposes of POE in Public School Building Functionality

Table 4 shows the purpose of POE in public school building functionality in the case study. The major purposes identified are systematic consideration of end-users' opinions about building in use with a man score of 3.70, onsite inspection of existing infrastructure with mean of 3.56, prescribed possible ways of improving these facilities with mean of 3.48, developing new facilities management ideas with a mean score of 3.41, managing and improving on existing buildings with mean of 3.14 and established better building and maintenance standards with mean score of 3.00.

Table 4: Purposes of POE (N = 27)

Purposes of POE	5	4	3	2	1	Sum	Mean $\bar{x}$	Remarks
Systematic consideration of end-user's opinions about used buildings	9	7	7	2	2	100	3.70	agree
Onsite inspections of existing infrastructure	8	7	6	4	2	96	3.58	agree
Prescribing possible ways of improvement of these facilities	8	6	6	4	3	94	3.48	Agree

Developing new facilities ideas	7	6	8	3	2	92	3.41	Agree
Managing and improving on existing building maintenance plan	5	6	6	7	4	85	3.14	Agree
Establishing better building and maintenance standards	5	5	6	6	5	81	3.00	Agree

Legend: *<3.00 = disagree, >3.00 = Agree*
Source: Authors' Field Survey, 2017.

4.4 Usefulness of POE in Public School Buildings Functionality

Table 5 reveals the usefulness of POE in public school buildings functionality. The major usefulness of POE in public school building functionality identified are; planning/budgeting or additional furnishings and equipments correct representing 81.4% that agree, while 18.6% disagree. Planning/budgeting for rectification, modification to correct short coming was 85.2% of the respondents that agree, while 14.8% disagree. Incorporating findings into future facilities maintenance and management standards was 74.1% of the response that agreed, while 25.9% disagree. Informing government about infrastructural failure of its significant findings with proffered solution was 70.3% that agree, while 29.7% disagree. Then, formulation and implementation of government policies to develop new theories on the performance of building was 63%, of the respondents that agreed, while 37% disagree. It implies that the dissemination of information on the performance of building spaces and fabrics are useful to stakeholders of the building industry as well as to the public.

Table 5: Usefulness of POE

Options	Agree		Disagree		Total	
	Freq	%	Freq	%	Freq	%
Plan/budget for additional furnishing and equipments	22	81.4	5	18.6	27	100.0
Plan/budgets for rectification, modification to correct short comings	23	85.2	4	14.8	27	100.0
Incorporate finding into future facilities maintenance and management standards	20	74.1	7	25.9	27	100.00
Inform government on infrastructure failure from its significant findings with proffered solutions	19	70.3	8	29.7	27	100.0
Formulation and implementation of government policies as to develop new theories on performance	17	63.0	10	37.0	27	100.0

Source: Author's Field Survey, 2017.

5.0 DISCUSSION OF KEY FINDINGS

The study investigated the functionality of post-occupancy evaluation (POE) of Rivers State Government Model Primary School Buildings in Rivers State, Nigeria. The study reveals that the process of POE in public school functionality include deliver of successful building maintenance, provide potential for further building maintenance works, and lesson learnt

applied to future maintenance works. The process of POE serves feedback in order to eliminate defects reduces future maintenance cost once the building has been put into operation. When public school buildings are involved in POE process, the systematic approach can aid the strategic planning of each stage of maintenance by optimizing the cost/benefits relationship, and always having the end-users of the building in mind to ensure the functionality of the school buildings.

The study further showed that more than half of the end-users with a mean of >3.00 agree the functions of POE are conveying information on buildings that work well and best, eliminating unrepeated errors in future maintenance, plan of public school buildings, does not manipulate data collected, but described performance, in actual settings data are collected. The fundamental aim of building maintenance management is to enhance productivity, satisfaction and efficiently of activities taking place around the building with inputs available from POE that can identify where the behavior of buildings end-users undermines their functioning and enlightenment of users that are critical to prevent and increase the capacity to operate the building features optimally.

Furthermore, as shown in the study, more than half of the respondents with mean score >3.00 agree the purposes of POE in public school building functionality include systematic consideration of end-users opinions about the building used, onsite inspection of existing infrastructure, prescribing possible ways of improvement of these facilities, developing new facilities ideas, managing and improving on existing building maintenance plan and establishment better building and maintenance standards. POE reflect the changing needs and expectation of the real estate industry significantly with the evaluator's desire to make tight, unequivocal and scientific arguments to control as possible real life situation of building components and its facilities using field data.

6.0   CONCLUSION AND RECOMMENDATIONS

The study has examined the functionality of post-occupancy evaluation (POE) of Rivers State Government Model Primary School Buildings in Rivers State, Nigeria. The study reveals that the process of POE in public school functionality include deliver of successful building maintenance, provide potential for further building maintenance works, and lesson learnt applied to future maintenance works. The study concludes that the usefulness of POE to public school buildings functionality cannot be undermined, since POE seeks to plan/budget for rectification and modification of buildings to correct short comings, incorporate findings into future facilities maintenance and findings into future facilities maintenance and infrastructures failures from its significant findings with proffered solutions and formulate and implement policies as to develop new theories of on building performance.

The study therefore recommended that in order to gain comprehensive knowledge of the overall performance of the public school buildings, its functionality should be assess with the use of POE. Therefore, it has become imperative for the school buildings to meet the needs, expectation and aspiration of end-users with the fail state of performance due to lack of maintenance. It is also recommended that POE be adopted for analyzing the maintenance of the buildings, as well as serving as a building asset and facilities management tool for effective building functionality.

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Nigeria-Sierra Leone Relations in the Nineteenth and Twentieth

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Abstract: In the waning years of the nineteenth century and dawn of the twentieth century, there developed the phenomenally congenial relations between Nigeria and Sierra Leone. The 'recaptives' or liberated Africans, who were settled in Sierra Leone, eventually developed with exceptional and rapid growth in wealth, education and influence, resulting in the evolution of the creole civilization or culture remarkably noted for its curious and perfect blend of Afro-European culture. Armed with this together with their adventurous and exploring spirit, the British colonial authorities depended upon the Creoles for clerical, administrative, missionary, commercial, and educational enterprises throughout the British West Africa, making them pioneers and transformative agents in almost all facets of human endeavours in Nigeria, Ghana, Gambia and Sierra Leone. In Nigeria, the Creoles migrated to cities like Lagos, Abeokuta, Port Harcourt and Calabar to mention but a few. Using the descriptive and analytical historical method based largely on secondary sources, this research reveals that the hall mark of the creoles immigrants in the new commercial City of Port Harcourt established in 1913 ab initio was a high degree of mutual co-existence and peace, resulting in profound and remarkable cultural ties and inter-ethnic borrowing. The work discusses that the Saro which can be appropriately described as the "light of the new age" were actually the far-sighted pioneers of practical Christianity, imperishable icons of evangelism, tireless spiritual giants, strong educational pillars, astute diplomats and great socio-political mobilizers of not only the indigenous elements of the municipal port Harcourt Township but also the diverse settler elements with whom they co-habited and interacted at different levels. The research posits that the diversionary British policies of "divide and rule" coupled with their demise of the iconic leader, Rev. R.L. Potts. Johnson in 1949 gave a final blow to the Saro's political leadership, influence and contributions to the overall development of Port Harcourt, the widely known "Garden City" east of the Niger.

Keywords: Nigeria, Sierra Leone, relations, pioneer, development.

Introduction

The phenomenally congenial relations between Nigeria and Sierra Leone dates back to the nineteenth century, precisely during the periods of the Anti-slave trade patrol of the West African coast by the British Navy to stop slave trade from the main roots (Webster & Boahen, 1971; Burus 1972; Crowder, 1973). The harvests of the British Naval Squadron, like the captured slaves and liberated Africans or "recaptives" as they were often addressed, were settled in the newly established colony of Freetown, the headquarters of the British Navy.

It is not without significance that the 'Recaptives' or liberated Africans were of multi-ethnic backgrounds and different cultures. By the 1850s, about 40,000 recaptvies were settled in Sierra Leone with exceptional and rapid growth in wealth, education and influence. The result was the eventual broke down of cultural distinction between the settlers and liberated Africans. Clearly, the Creole civilization had emerged with a perfect blend of their Afro-European culture, making Sierra Leone a foremost cultural "melting pots" of the West African Sub region of the sub-Saharan Africa in the nineteenth century. Webster and Boahen (1971, p.142) brilliantly discuss that "the recaptives were not assimilated by the settlers, rather Creoles, who emerged as a distinct group by 1850, were a blending of settlers and recaptives, the proud inheritors of the European, American and numerous African cultures". It follows, therefore, that Crowder (1968, P.151) was absolutely correct to inform that "creoles" was "the term by which the descendants of the mixed community of settlers and recaptives became known". Fascinatingly, they adopted the European culture as Christians, but they never went out of their ways as Africans. They retained African cultures like religion, extended family ties, African philosophy of communal living and above all the development of their special language known as *krio*, a sort of "the English language Africanized".

The point to be made, however, is that the Creoles, as "an adventurous and exploring race" (Webster & Boahen, 1971, P.144) poured out into Nigeria like other West African sub-regional countries as pioneer traders, nvestors, clergymen, educationists, lawyers, doctors, proprietors of newspaper, to mention but a few. In Nigeria, the recaptvies returned to Badagry, Abeokuta, Lagos, Calabar and Port Harcourt, among others to make their meaningful contributions to the development of these cities. They were in the vanguard of ecclesiastical activity, commercial enterprise, colonial civil service, journalism, education and other critical sectors of the Nigerian economy within the period under review. Webster and Boahen (1971, P.145) point out that "in Nigeria the registrar of the Supreme Court, Colonial Treasurer and Postmaster General were Creoles…. as late as 1925, forty-four of Nigeria's fifty-six barristers were of Creole descent." Mention must be made here of Bishop Samuel Ajayi Crowther who pioneered the proselytization of Christian missionary endeavour in the Niger Delta. The Creoles were, indeed, revivalist and revolutionist elements in Nigeria due to their wealth, education and influence (Crowder, 1968; Crowder, 1973).

The Emergence of the Creoles in Port Harcourt

Records are replete with the fact that Port Harcourt City, which is older than Nigeria, was a British creation in furtherance of its interests in Nigeria. In order for the British to blatantly and ruthlessly exploit the Nigerian resources, there was the need to search for "a convenient and safe port, east of Lagos" (Tamuno, 2013, P. 21) that was to serve as a

railway terminus, and sea port. This decision, which eventually became Port Harcourt in 1913, was fuelled by the discovery of coal in commercial quantities in Udi (near Enugu) In 1909 which must be evacuated to the metropole through a wharf. The seaport was planned to export the palm produce and other resources of the colonised from the hinterland of Nigeria (Tamuno, 2013; Daminabo; 2013; Okowa, 2013; Briggs & Ndimele, 2013; Nduka, 2013).

Arising from the foregoing, there were frantic efforts to find a suitable location for a port In the eastern axis. Hydrographic survey parties were forced to embark on a tour of the coastal region of Nigeria. The search parties visited Opobo, Calabar, Itu, Oron, Warri, Sapele, Degema, Burutu, Onitsha, and Okrika. Okrika was provisionally chosen but the colonial administrators "serendipitousy came across a piece of coastal territory which appeared to be a more suitable site than Okrika" (Nduka, 2013, P.5). Thus, Port Harcourt, which was named in honour of Lord Lewis V. Harcourt, who was the colonial Administrative Officer and the British Secretary of State for the Colonies from November, 7, 1910 to May, 26, 1915, was founded (Daminabo, 2013; Briggs & Ndimele, 2013). Apparently, "a largely uninhabited mangrove swamp rapidly turned in a complex seaport, a railway terminus, a provincial headquarters, a major hub of activity, and a 'new frontier of opportunity for a varied range of economic, social and political interest" (Briggs & Ndimele, 2013, P. 73).

Geographically, the City of Port Harcourt "is situated on the edge of the Eastern Niger Delta over 64 Kilometres from the Atlantic.... The peninsula is part of the older section of deltaic deposits otherwise known as the tertiary raised coastal plain. The underlying rocks are clays, sands and gravels comparatively deep and drained" (Nwanodi, 2013, pp. 48-49). The climate of the city is characterised by temperatures which range in the eighties while the relative humidity averages up to seventy percent. the distribution of rainfall appear to have changed much in recent times, the rainy seasons has departed from its traditional April-November to total rainfall throughout the year. The mean annual rainfall, according to Wolpe (1974, P.15) "exceeds ninety-eight inches, and in the apex of the rainy season, a figure as high as sixteen inches may be obtained in a single month".

Soon after the formal establishment of Port Harcourt, the city progressively metamorphosed from the Township status in June 1949 into Municipal status with a Major and Deputy in December 1955 and became a world class metropolis so, it correspondingly attracted all manners of interests from medley of people from diverse ethnic groups and cultural backgrounds. Pointedly, Port Harcourt city was to be a metropolitan city with people of diverse ethnic nationalities as a result of labourers recruited from northern, middle belt, western and eastern parts of the country. Infact, Port Harcourt with its ever-increasing prosperity and other attractions led to the unprecedented influx of immigrants from other countries of West Africa like Gold Coast (later Ghana), Gambia, Liberia, Togo, Sierra Leone, and Non-Africans such as the Asians, particularly the Syrian, the Indian, the Lebanese and later the Chinese to the city were they met and intercourse at different levels and degrees. With the intention to exploit the available enormous employment and investment opportunities offered by the new City of Port Harcourt, they migrated from far and near into the City mostly as wage earners, traders, craftsmen, missionaries, civil servants, commercialists, industrialists, students and others. Laying credence to this claim, Briggs and Ndimele (2013, P.85) document:

> The social significance of making Port Harcourt the new administrative headquarters of the old Owerri Province was the unprecedented influx of all manner of people, civil servants, traders, job seekers from far and near to swell the population of the new city. Apart from communities of the old Rivers and other parts of Eastern Nigeria, there was a significant population of people from other ethnic groups, such as a Yoruba, Hausa-Fulani and other ethnicities. There were also people from other West African countries, such as 'Gold Coast (which later became Ghana), Gambia, Liberia, Sierra Leone, Togo and others as well as a significant presence of Asians, who had travelled there by sea.

Also, Alagoa (2013, P.138) energetically supports that:

> In the course of the building of the new colonial metropolis, the Efik and Ibibio of the Cross River Valley as well as Yoruba of the Colony and Protectorate of Lagos and Western Nigeria, as well as Hausa and other people of Northern Nigeria came to seek employment or were deployed by the colonial authorities. Port Harcourt was a thus a multicultural neighbourhood to begin with, acquired an extended cultural mix with the recruitment of people from other British West Africa countries such as the Gold Coast (Ghana), Sierra Leone, and the Gambia. The international dimension was completed with business people from the Middle East (Syrian/Lebanese), and of course, the European rulers and merchant community.

It is worthy of note that the most notable contributors to the overall development of the "Garden city" of Port Harcourt or "Pitakwa" as the mega-city were variously called where the *creoles* or *Saro* from Sierra Leone. Anyanwu (1979) demonstrates that the Saro as popularly called in Port Harcourt City were part of the Non-Nigerians' population of 1,076, constituting about 2.2% of the percentage of Port Harcourt's population in 1953.

The Dimansions and manifestations of the Creoles Cross-cultural Relations in Port Harcourt

A critical analysis of the interactions of the Sierra Leoneans in the city of Port Harcourt will discredit the opinion of Sylvia Leith Ross who visited Port Harcourt in 1935 and Anyanwu (1971). Some of the most successful *Saro* residents of Port Harcourt like I.B. Johnson, PottJohnson and Bishop Johnson wholeheartedly considered the "Garden city" as their permanent home mainly for their working life and their retirement. And as such worked enormously for the development of Port Harcourt. Differently put, majority of the *Saro* population,who were not successful, retired back to Sierra Leone as papers. As Dixon-Fyle (1969, P.108) starkly put: "a larger group of *Saro*, who never knew much material security, toiled endlessly in the marches of the Niger, often retiring to Freetown. Much traumatized

by the memories of their Nigerian sojourn, to die among their bemused kin."

It is, therefore, historically untrue to admit the position of a British Divisional Officer for Port Harcourt who, in his Annual Report for 1950-51, declares that the residents of Port Harcourt under its former Township status: "Too many people spend too much of their time and energy in the quest for money and little else, and too few of the citizens of this Township have the feeling there" (as quoted in Anyanwu, 1971 P.359). The above seem to agree with the position of a sylvia Leith Ross who had visited Port Harcourt in 1935. According to Anyanwu (1971, pp. 358):

> No one takes root in Port Harcourt; no one visualizes his future in Port Harcourt. No one hopes to die in Port Harcourt. Men come to make money and have no thought of something there for good. If they build houses it is only to save rent and to make more money by letting out rooms. The house of their ambition will be built in their own town.

Anyanwu (1971, P. 358) strengthens that;

> The feeling of attachment to people's rural homes was not confined only to the labourers of Port Harcourt. Other sections of the community shared this feeling. Thus, whether they were traders, civil servants or professionals, the general tendency among people was to regard Port Harcourt as a place where they had come to make profit in their trade or business before going back to their rural homes to spend their money.

To actually understand and appreciate the manifestations of the Creoles' intermingling in Port Harcourt, their various efforts will be subjected to the crucibles of critical analysis under the following:

i. Educational Enterprise

Irrespective of the insignificant population of the Creoles (*Saro* as locally called) in Port Harcourt, the Sierra Leone migrants, who placed more premium on education, made considerable influence to spread and consolidate western-style education, in Port Harcourt. They left an indelible mark in the annals of history of Port Harcourt as the chief transmitter for the propagation of western ideas, values and culture in *Pitakwa*.

The evidence of the Creoles inter connectivity's in Port Harcourt was surprising in the area of western education. This is premised on the fact that western-style education was regarded as an adjunct of Christian missionary endeavour. It was a fashionable combination for school and evangelization to go on hand in hand. It was a powerful strategy adopted by the pioneer evangelists to "catch" the children early into the missionary fold. Commenting on the water-tight synergy between the church and western education, Murray (1929) posits:

> To all intents and purposes the school is like the church.
> Right away in the bush or in the forest the two are one, the

village teacher is also the village evangelist. An appreciation of this fact is cardinal in all considerations of African education (as quoted in Coleman, 1986, P. 113).

In like manner, the Reverend Lionel Randall Potts-Johnson founded the first post-primary educational institution in the Garden City of Port Harcourt on 2nd May, 1932. He subsequently named the institution, which initially commenced as a co-educational and later became exclusive institution for boys, after his beloved wife, Mrs Eniton Potts-Johnson. The private school managed by the Iconic proprietor and principal had a handful of Sierra Leoneans, Gold Coasters, Yoruba and a few Igbo as members of academic staff. The Head of Administration went to the Mr Savage led Caretaker Committee when the school's most cherished principal and proprietor departed to the sweet bosom of our Lord in June 1947 to 1959.

Instructively, like other grammar school in the British West Africa, the Enitonna High school adequately prepared its students for the highly competitive Oxford and Cambridge Examinations, resulting in the teaching of subjects like Latin, Greek, English Language, Bible Knowledge, Algebra, Geometry and Trigonometry (Moses, 1983). Following the replacement of the Oxford and Cambridge curricula with those of the newly established West African Examinations Council (WAEC) in 1956, Moses (1983, P.29) correctly notes that "the school's duration of minimum years spent and classes a pupil must have passed through before being eligible to sit for these examinations were reduced from six to five"

On another note, Daminabo (2013, P.26) profusely argues that the establishment of the Enitonna High School, Port Harcourt was not the sole effort of the Rev. Potts-Johnson, a Creole migrant, but in collaboration with I. Warrior Osika from Okrika. In his words:

> Enitonna High School, Port Harcourt, a private secondary school was jointly founded by a teacher, I.W. Osika (or I. Warrior Osika) and a proprietor, Rev. L.R. Potts Johnson, a Port Harcourt based Sierra Leonean priest…. It was warrior-Osika who suggested the idea of establishing a High School to Rev.-Potts-Johnson who eventually accepted to sponsor the school, on one condition: that it be named after this wife, Eitonna. Rev. Potts-Johnson's wife, at the time had just passed on. The school was established with about seven students and they performed wonders in the first (1936) School Certificate Examination they took, It also started in a room of a building situated at No 74/76 Bonny Street and now stands as a great monument in Borikiri, Port Harcourt where the late Warrior-Osika's name is non-existent.

Moreso, Nwanodi (2013, P.60) energetically supports that "the first Secondary School in Port Harcourt, Enitonna High School, opened in 1932 in rented accommodation. It was a co-education school started by the Sierra Leone Reverend L.R. Potts-Johnson in collaboration with I. Warrior Osika, of Okrika. In 1935, the school moved to a purpose-built building at the corner of Barracks Road and Bonny Street".

In spite of the above, it is pertinent to observe that the pioneer secondary institution came into being when the Christian mission or government owned schools in the City of Port Harcourt. One is right to state that the Enitonnia High School gave birth to the first Girls' School, Archdeacon Crowther Memorial Girls' School (ACMGS) in Elelenwo, Port Harcourt in 1943 and two mission schools for boys only in 1948, namely, Baptist High School and Stella Maris. Away from that, the institution had produced many professionals and intellectuals like teachers, clergymen, doctors, Lawyers and several other callings that have created substantial in the transformation of Port Harcourt. A case in point is the late Honourable Justice Chief Opubo Ivan Inko-Tariah (1920-2010), a brilliant lawyer and seasoned judge who was one of the students of the second set of the institution (1933-1937). Daminabo (2013, Pp. 26-27) presents a vivid account of Inko-Tariah thus:

> One of the pioneer students of this school, a member of the second set (1933-1937), the late Honourable Justice Chief Opubo IvanIko-Tariah, (1920-2010) later read law at the University of London, England and was called to the English Bar (Lincoln's Inn) on 23 November, 1954. On his return to Nigeria, he enrolled at the Supreme Court as Barrister and Solicitor of the Supreme Court of Nigeria on 15 January 1955. In 1971, Justice Opubo Inko-Tariah was appointed judge of the Rivers State High Court by the Federal Government, thus, becoming the first judge from the Port Harcourt area to be so appointed. He remained a recurring decimal within the top echelon in legal circles in Port Harcourt for more than three decades beginning from the mid-1950s.

From the cultural perspective, it is worth noting that the site of the old buildings of the school at Bonny Street, Port Harcourt provided a temporary accommodation for the Rivers State Council for Arts and Culture when it was established in 1972 by the young Rivers State government. The Council, according to Alagoa (2013, P. 145) "became an almost immediate success, attracting visitors from other States, and winning many medals for Rivers State at many national festivals of the Arts."

ii. **Journalism**

Closely related to education is the point that the Creoles migrants in Port Harcourt made gigantic impact in the pedestal of journalism like in education, the Rev. l. R. Potts-Johnson, a *Saro* established and edited the famous *Nigerian Observer*, a Port Harcourt based local tabloid. The maiden edition of the paper came to the news stance on the 4 January, 1930. Like other newspapers during the period under review, the *Nigerian Observer* greatly influenced and galvanized the political

consciousness of the African population in *Pitakwa*. It consciously rekindled the people cultural nationalism and racial consciousness. The paper's unwavering commitment and dedication to better the lot of the African community in Port Harcourt made the paper to be the most widely read in Port Harcourt. Moses (1983, P.13) discloses that *the Nigerian Observer* "functioned as a significant medium of both social and political articulation. Local affairs were debated and local grievances articulated. Citizens' complaints on welfare issues like the inadequacy of water supply in the "Native locations", the odour of the public latrines, the absence of street names and the too frequent positioning of Port Harcourt's station magistrates were among the issues raised in the paper".

Most of its lengthy thought-provoking editorials were dedicated to stimulate Africans' Self emancipation and to be enterprising. *The Nigerian Observer's* of January 25, 1930 seems to provide appropriate summary:

> Now, what is the position of the African in the commercial activities in Nigeria? Without mincing matters we must say at once that it is that of newers of wood and drawers of waters. But who is to blame. The African of course…. If the African feels he is badly treated he should act in the way that will command the respect of the Whiteman, our Anglo-Saxon friends are always too ready to bow to merit whenever they can detect it. The fact that they have recently elected Mr. P.J.C. Thomas, the well-known Negro merchant of Lagos as president of Lagos Chamber of Commerce is evidence of this fact. The African is unwilling to cooperate with his country-men…. As a people the Africans are not individualistic but superficial contact with western ideas have produced a race of men different from the native African and certainly not in any way like the accomplished Europeans. Each westernized African prefers to distrust his neighbour and carries on trade single handed. As long as this continues the African must continue to suffer commercially (as quoted by Wolpe, 1974, P.87).

In yet another development, the late Rev. L.R. Potts-Johnson financed and edited *the Nigerian Observer* urged the African population in the Garden City to unite and take common stance against the colonial authorities' neglect and abandonment of what concerns the "Native locations". This was *tersely* captured in the 5th March, 1930 editorial of the paper with the caption: "the necessity of cooperation of Port Harcourt". It states inter alia:

> There are those who hold the view that each tribe (sic) should form its own association and a central Committee set up to be composed of representatives appointed by the association of each tribe (sic)…. The idea is that the Jekris (Itsekiri), Ibos (Ibo), Efiks (Efik), Yorubas (Yoruba) Fantees (Fantee) and

> Sierra Leoneans, etc. should have separate associations of their own; and then there could be formed a Central Committee of the various tribes (sic). The members of the Jekri association will appoint their own representatives to represent them on the Central Committees. The Ibos (sic) and other tribes (sic) will do the same.... Will not the leaders of each tribe (sic) seriously take the matter to heart and summon a meeting of their people? The position of the Gold coast people of West Africa today affords an interesting and enviable example of what cooperation can achieve. Why should we not in our little world of Port Harcourt practice principles of cooperation and self-help? (As cited by Wolpe, 1974, P.91).

What must be stressed here is that the far-sighted nationalist, Rev. L.R. Potts-Johnson, who was ahead of his generation, canvassed for political unity among the settler elements living in Port Harcourt City even before the establishment of ethnic based associations like the Ibo Union established in 1933 and the Central Union called "the African Community League which came into existence in 1935. There is abundant truth in the statement that the *Nigerian observer* "took the first step towards uniting the African community in Port Harcourt politically" (Wolpe, 1974, P.91). The editor's comments are reflected in his most celebrated editorial columns which dramatically announced and remarkably boosted the personality of Rev. L.R. Potts-Johnson among the Africans in Port Harcourt. Okoye article in the *Nigerian Eastern Mail* of January, 5, 1945 reveals:

> The Rev. L.R. Potts-Johnson, if an election were to take place, would score the highest votes. He has always shown a keen interest in the affairs of Pot Harcourt. He is accessible and any poor man or woman can see him at anytime. He is always prepared to take up the people's case.

iii. Civil Service and Commercial Sectors

As discussed above, the Creoles were recaptives who were rehabilitated in Sierra Leone by the British philanthropists. Thus, they accepted and absorbed a substantial amount of foreign European culture which they blended with the African culture. One of the western values imbibed was western style education. It was this crop of the Creoles who migrated to Port Harcourt to assume the pioneer duty of administrative and clerical services in the emerging new city of Port Harcourt. They were the first contractors, civil servants, staff of commercial firms, and so on. Okowa (2013, P.124) reveals that "the Sierra Leoneans locally referred to as *Saro*, provided much of the clerical and administrative support services to the colonial authorities". We must understand that Mr. H. Reffel was the first Chief Clerk of the City in 1909. He was credited to have built the first storey building in 1919 in Port Harcourt (Moses, 1933).

The Creoles culture, more than any other cultures in the British West Africa, had the highest pedigree of European values and cultures. For these factors, the British colonizer at the beginning of their alien rule depended on them for smooth "pacification" and effective

administration throughout the sub-region. Webster and Boahen (1971, p.145) trenchantly document:

> As the British expanded their empire in West Africa they were dependent upon the creoles to fill the junior and many of the senior civil service posts. Creoles sat in the executive and legislative councils of Ghana, Gambia and Nigeria. In Ghana creoles were judges of the Supreme Court, Colonial Treasurer, Solicitor-General, Postmaster General, Chief Medical Officer, District Officers and once-acting-governor; In Nigeria the registrar of the Supreme Court, Colonial Treasurer and Postmaster General were Creoles…. Under the Niger Company and in Lagos and Dakar they held responsible positions as marine engineer…. Everywhere along the coast they were the first or among the first clergymen, lawyers, doctors and newspaper owners. As early as 1925, forty-four of Nigeria's fifty-six barristers were of Creole descent.

The Creoles in Port Harcourt also repeated their long tradition of "first of firsts" in the commercial sector. Like their Kith and kins in other urban centres of the country, the *Saro* in Port Harcourt, as expected pioneered the commercial life of the residents of Port Harcourt. It is important to place on record that the first bakery to be established in the City was undertaken by Creoles immigrants namely Mrs A.K. Macaulay and Mr. I.B. Johnson in 1921. As I.B. Johnson was a very successful contractor some proportion of the daily out-put of about two hundred and fifty to three hundred loaves of bread were consumed by the prisoners (Moses, 1983). It will not be too much to add that the creoles in the person of Mr. I.C. Cummings pioneered the establishment of the first supermarket in the city in the early 1920s. Moses (1983, P.33) instructively notes that the entrepreneur "used part of his private residence along Club road for this purpose and by 1926, he had converted the whole of this building to his supermarket. In that year, his staff strength stood at fourteen". What an innovative and result-oriented entrepreneurship.

The Creoles' epoch-making pioneering efforts were also noticeable in the Transnational Companies and the banking sector. Records available showed that the services of Creoles immigrants in Port Harcourt were sought and received by most Port Harcourt based Multi-nationals like the United Africa Company (U.A.C), United Trading Company (U.T.C.), Unilever, among others. They were engaged by Multinationals Companies as company clerks, transporters/drivers, administrative staff, distributors, attachees, sales representatives, to mention but a few. Suffice to note that through their dexterity and training-on-the-job most Creoles rose through the rank to the top. Plainly, Mr. W. Bucknor, a Creole immigrant was appointed a sole distributor for United Africa company (U.A.C) in 1937. Their influence was also felt in the banking sector. The Creoles played a leading role in the first Bank that was established in Port Harcourt. As at 1937, the Sierra Leoneans who worked as foundation staff of the bank included but not limited to Mr. C.K. Garrick, Mr. G. Wilson, and Mr. Byron (Moses, 1983).

iv. Missionary Endeavour

The Creoles evangelists also contributed enormously to the Port Harcourt missionary history. Oral history of the people indicates that the *Saros* were the pioneers of the Wesley Methodist Church in Port Harcourt. It was in want of a worship centre that Pa Benjamin, a popular *Saro* living at No 36 Bonny street, immediately donated his residence for the purpose in 1915 (Moses, 1983). By 1918 the Bible class meetings had metamorphosed into a full scale Church service with sermons preached. Incidentally, Rev. L.R. Potts-Johnson visited Port Harcourt from the Opobo Circuit and administered the first Holy Communion. Records available indicate that following the tireless collective evangelical efforts of C.K. Garrick and Pa. Cole, the infant church tremendously increased in spiritual calibre and physical fibre, attracting the posting of a minister in 1920. Fortunatley, the Catechist sent was Gladstone Taylor, Creole of Sierra Leone extraction. By the Lord's leading, he administered the Church up to 1932. He was replaced by another *Saro* called E.K. Williams (1934-37), another creole, H.L. Ford (1937-43) and B.T. Showell, a Briton in 1943 (Moses, 1983).

The 1932 "Great Union" of the Wesleyan Methodists and the Primitive Methodists radically transformed the fortunes of the Church from a mushroom standard to a big church of numerous worshippers with the result that Pa. Benjamin's residence could no longer contain the members. The increase in membership threw up the challenge of inadequate worship space. To solve this, creole members of the Church like Pa. Benjamin, Olakogbin Johnson and Rev. Lionel R. Potts-Johnson throughtout ways to acquire a parcel of land from the colonial authorities. Through negotiations, they secured the parcel of land where the Wesley Methodist Church Harbour Road now stands. They had a contractual agreement with Messes Fair Brothers Construction Company (A Syrian Owned firm) which commenced the construction of the church building following the Foundation Stone Ceremony laid in 1933.

Also, a crop of dedicated and spirited Sierra Leonean believers like I.B. Johnson, I.C. Cummings, and Effusion Johnson paid a huge sum of money to defray the debt incurred during the construction of the church building. Again, the role of the *Saro* in Christian mission education cannot be glossed over. The Wesley Methodist School established in 1936 was the brain child of Rev. E.K. Williams. As the Church and Mission School were fused into an organic unit, Rev. E.K. Williams functioned as the Church evangelist and the Headmaster of the School between 1936 and 1937 when he was succeeded by J. Cole, another Creole clergy. The *Saro* in Port Harcourt were not mere icons of evangelization. They were, indeed, spiritual giants, far sighted pioneers and epitome of practical Christianity.

v. Politics

The preponderant weight of evidence at our disposal point to the fact that the crucial activities of the Creoles were not restricted to the domains of education and journalism alone. The Creoles also made landmarks contributions to the political development of the African community as they were known in Port Harcourt then. Like the Rev. R.L. Potts-Johnson, the Rev. E.K. Williams, a Creole migrants in Port Harcourt formally convened the African Community leaque 1935 for the mutual benefit of the African community and political development across the barriers of ethnicity in Port Harcourt. The aim of the body,

which was a true reflection of the multi-cultural mix of Port Harcourt, was "to represent the whole Port Harcourt African community, and to stand as the only channel of communication between government authorities and the community, in all that affects municipal interests and the welfare of the people" (As cited in Daminabo, 2013, P.36).

The most outstanding pioneer unifying League's Constitution of 1935 provided that the numerically strong cultural/linguistic groups like the Igbo, Delta (Ijaw), and Yoruba be accorded ten representatives each, while the numerically smaller ethnicities such as Benin, Calabar, Gold Coast (later Ghana), Togoland, Hausa, Sierra Leone/Gambia and Warri Areas were each accorded six members (Wolpe, 1974, Daminabo, 2013). In 1945, that is ten years after the formal inauguration of the league, a review to increase the member from nine was considered. The inclusion of the "ethically mixed plot-holders and market traders association" (Wolpe, 1974, P.91).

Adopting non-confrontational posture, the Creole Methodist pastors-inspired African Community League relentlessly agitated for improved economic opportunities during the years of economic down turn. To pressure the colonial government into lessening economic burden of local African traders in Port Harcourt, the organization despatched repeated representations to the British administrators. The grievances were based on the high cost of electric light bills, the exhorbitant tariff for Crown Land allocations and unjust enforcement of local authority, among others. The climax of the League's struggle for self-determination was what is recorded in the history of Port Harcourt as the "Palmer Affair of 1944". The 1944 confrontation was the township's first major political controversy in which the politically united African League under the auspices of the Creoles confronted the colonial government to restrain an over-zealous local authority. All in all, the league which was formed, motivated, and sustained by the enterprising Creoles-migrants in Port Harcourt, particularly the Rev. E.K. Williams and the Rev. L. R. Potts-Johnson, both Methodist clergymen, seriously aroused the much needed political unity and consciousness among the African population in Port Harcourt. The first political organization actually aggregated diverse interests and groups together under one united canopy, striving towards communal benefits that remarkably departed from individual and ethnic interests.

Additionally, the Creoles (*Saro*) took active part in the administration of Port Harcourt from the beginning. In order for the colonial authorities in Port Harcourt to effectively control the pattern of development in the new city and ensure that it was run properly as a model township, the township affairs was not only transferred from the Railway Department to the Administration and other Government Department but also the establishment of the Township Advisory Board (TAB) in 1918 (Nwanodi, 2013, Briggs & Ndimele, 2013). The Colonial Government clearly spelt out the powers of the Municpal Council to run the new first class township to include the establishment malt of cultural institutions and control of cultural practices:

- To establish social centres, libraries and shop, etc.
- To maintain tree nurseries and plantains;
- to protect African works of art;
- to establish parks:
- to licence playhouses;
- to prohibit nudity, to mention but a few.

The Municipal Council, according to Alagoa (2013, P.143) was "interested in curbing, eradicating or reforming practices they considered reprehensible, indecent, or inimical to public order. It is clear that the Garden City image of the City was deliberately created over time through a policy of managing tree nurseries and Parks. Port Harcourt did maintain a green culture in the open spaces and parks in the old City through the 1950s and into the 1970s". It may be recorded that the township Advisory Board (TAB) heralded the Port Harcourt Planning Authority.

The Local authority was saddled with executive duties but was answerable to the Resident of Owerri Province. "Both the European companies and the African community wanted to participate in the running of the township. However, at first representation on the Board, was equally divided between representatives of the government and mercantile interest. There was no African representation until 1926" (Nwanodi, 2013, P.58). Interestingly, too, Mr. I.B. Johnson, a *Saro* in the Township "and Mr. S.I. Ikiroma-Owiye were appointed. It is important to point out that in October 1947, the Rev. Potts-Johnson tabled the formal motion on the municipality issue at a meeting of the Township Advisory Board (TAB) (Dixon-Fyle, 1999). He, indeed, merited the honorific title: The founder of Port Harcourt Municipality". To further demonstrate the political significance and contribution of the Creoles immigrants in Port Harcourt, the late Rev. R.L. Potts-Johnson was the representative of the African population in Port Harcourt when the Eastern House of Assembly was created in 1947 (Crowder, 1973). He was only replaced and succeeded by G.C. Nonyelu in 1949 when the eternal life giver called him home (Dixon-Fyle, 1999).

The Decline of the Saro in the Politics and Development of Port Harcourt

By the dawn of the 20th century, Creoles' dominance, influence and contribution in education, the civil service, commerce and the Missions in most British West African Colonies was declining. The exclusion and displacement of the Creoles by the British Government and the Missions were the leading factors that contributed to the systematic replacement and elimination of the *Saro*, from the top echelon in the public services, the Mission and the commerce. The anti-creole policy caused the replacement of the Creole clergymen, businessmen and/or outright dismissal from the civil service. In fact, most of their acquired lands and other property were confiscated from them (Webster & Boahen, 1971).

This was not the scenario in Port Harcourt. It was ethnic politics that completely ousted the *saro* from the political dynamics of Port Harcourt. Quoting Dixon-Fyle (1999), Okowa (2013, P.124) maintains "the indigene versus immigrant divide also increasingly became more pronounced. The Sierra Leoneans locally referred to as *Saro,* who had provided much of the clerical and administrative support services to the colonial authorities increasingly found themselves on the receiving end of the political conflict".

The outcomes of the June 1949 General Elections into the Port Harcourt Municipal Council clearly revealed the subjugation of the Creoles political leadership in Port Harcourt by the numerically superior Igbo settler elements. The elections, which were conducted on the line of ethnic politics, produced seven seats for the Zikists, six seats for the Nigerian Republic Party and five seats for the Port Harcourt Secret Society. (Dixon-Fyle, 1999). None of the *Saro* were elected into the new council. By this time, ethnic unions had been hugely proliferated along ethnic lines, resulting in ethnicized political socialization and mobilization in Port Harcourt. The newly elected councillors according to Dixon-Fyle

(1999, P.149), were: V.K. Onyeri, M.D. Okechukwu, Chief M.I. Asinobi, A.O. Akuwike, C.U. Dibia, G.C. Nnonyelu, B.O.N. Eluwah, S. Macebuh, Mrs E. Adeshigbin, P. Okirigwe and R. Madueme. This first elections into the Port Harcourt Municipal Council abruptly crippled the role of the immigrants in the politics of Port Harcourt. As Dixon-Fyle (1999, P.149) bluntly put: "the political rout of the immigrants was now complete at the level of popular representation". Okowa (2013, P.125) confirms that the June 1949 elections "apparently brought the role of the immigrants (*saro*) in the politics of Port Harcourt to a close".

A major event that stamped the decline and consequent collapse of the Saro's influence in Port Harcourt was the demise of their iconic leader, the Reverend Lionel Randall Potts-Johnson in June 1949. Okowa (2013, P.126) concurs that "the death of Rev. Potts-Johnson in 1949... brought critical *Saro* political participation in the politics of the city to a final full stop". Supporting this view, Dixon-Fyle (1969, P. 136) writes "never again was a Sierra Leonean to play a formidable and as decisive role in the political life of the city. By 1950, the indigenous (communities) had rallied to fill the vacuum created by Potts-Johnson's demise, with the Ajibades (sic), Nzimiros (sic), Allagoa (sic) and others sin the vanguard". By virtue of the death of Rev. Potts-Johnson in 1949, G.C. Nonyelu succeeded his position in the Eastern House of Assembly. Dixon-Fyle (1999, P.156) Stresses:

> By December 1949, G.C. Nonyelu had succeeded to Potts-Johnson's position in the Eastern House of Assembly, ushering in a new era of Igbo dominance in Port Harcourt politics that would largely feature Owerri and Onitsha factions in fierce competition for the spoils. Port Harcourt's new Town Council was, before long, a matter a much official regret and profound disappointment.

The agitation for self-determination by the Port Harcourt indigenes to be the drivers of the politics of Port Harcourt kept the people on the path of constant struggle until 1967 when Rivers State was created alongside other eleven States in the federation. The creation of a Rivers Province in 1947 could not quench the Zeal of total political and economic emancipation as the Province and the people were still lumped together with Igbo dominated and controlled Eastern Region.

Evidence of the Saro inter-ethnic Relations in Port Harcourt
The phenomenon of ethnic politics which dangerously distorted the smooth interflow between the *Saro* and other elements in the city of Port Harcourt, notwithstanding, there are abundant cultural crosscurrent among them. Cultural values were borrowed by both parties, leading hugely to overlap of cultures. The trade relations which existed among the settler elements enabled the trading partners and associates to name their children and loved ones after themselves. Most importantly, the pattern in the naming of streets in the city of Port Harcourt, actually reflected some important personalities, both Africans and Europeans, as well as Towns/Cities. Accordingly, prominent Creoles migrants, who contributed enormously to the development of the city of Port Harcourt, were named after some major Streets in the African section of the Township. For example, Streets in the African section of the Township of Port Harcourt were named after distinguished creoles

settlers like I.B. Johnson, Rev. L.R. Potts-Johns and the Rt. Rev. Johnson. Daminabo (2013, Pp: 35-36) affirms:

> To date, three Streets in the African section of the first segment of Port Harcourt bear names of Sierra Leoneans, who played important roles in the development of the City: I.B. Johnson, Potts-Johnson, and Bishop Johnson. (Also) in appreciation of the contributions of Ghanaians towards the development of the young City, one of the first three major roads in the African secito nof the first segment of Port Harcourt is named after a Ghanaian educationist and celebrated exponent of ('I am Black and Proud") inter-racial unity, Dr. James Emman Kwegyir Aggrey (1875-1927). The name Aggrey Road is still in use.

The legacy of linguistic interflow and borrowing also followed the interactions between the Creoles and other settlers as well as the indigenes in the commercial and administrative City of Port Harcourt. Due to their wealth, education and missionary absorptive influence, the *Krio* language became popular and widely used by the residents of *Pitakwa*. Webster and Boahen (197, P.142) declares that the *Krio* language "is particularly suited to describe African society and life and has a melodious liquid tongue which eliminates the harshness of English. The numerous cultural strands which make up the Creoles are best seen in *Krio*, which is English and Yoruba enriched by Portuguese, Spanish and French vocabulary and containing elements of Temne, Mandinka, Ibo, susu and Arabic". The language was a curious blend of the African – European and Arabic cultures.

The introduction of <u>Krio</u> language and its general acceptance, making it a sort of second language to all the settlers in Port Harcourt. The profound influence of this inter-linguistic assimilation and borrowing that criss-crossed among the people is still felt today. Alagoa (2013, P.142) throws a great deal of light on the *krio* language in this manner:

> Eventually, the growing Port Harcourt population came to define its identity in its own form its identity in its own form of Pidgin English, incorporating contributions from the *krio* of the Sierra Leoneans, and all the languages of the other ethnic communities. It was a language understood and used by al residents in the market and on the streets in daily commerce and communication as the language of Port Harcourt. It was distinct from Pidgin English developed in the Western Niger Delta around Warri, and from Cameroon pidgin. Port Harcourt Pidgin became a badge of identity and a lingua franca: a lingua franc that is yet to achieve the status of a language of literature, and official recognition in the education curriculum.

Also, within the orbit of this cultural web the enduring features of cross-culture combinage and inter-ethnic marriages took place between them. By the end of the *Saro* political leadership in the City of Port Harcourt, many settler elements could have married the Creoles who left their wives or lovers and migrated to Port Harcourt in search of

fortunes. In the process, offspring of cross-culturally-bred abound in Port Harcourt as in Lagos, Abeokuta and Calabar. Crowder (1968, P.341) strengthens the argument by declaring that "the City attracted the young, in particular, for without wives and children it was easier for them to leave home to seek their fortune in the Cities, where they could escape oppressive features of home life... they could earn the money to pay taxes their impoverished lands could not produce; or where they could gain cash to pay brideprice (bride-wealth), purchase a bicycle or even build a house at home, for wealth in the village was increasingly becoming a rival status to traditional position. Whatever the motive for coming to the town, the immigrant was much more liable than the migratory agricultural labourer to come against the forces of European modernisation."

The Creoles in Port Harcourt actually made their mark in the history of relations in the late 19th and early 20th centuries. Their legacies of self-employment, specialized skills like carpentry, masonry and others were transmitted to other African residents and the indigenes. The Sierra Leoneans immigrants engraved their name in gold in the architectural development of the only Garden City, east of the Niger. Moses (1983, P.34) informs that the "the first concrete storey building in the city, built in 1919, is credited to a Creole by the name of H. Reffel, who was the first Chief Clerk of the city in 1909 and this house still stands on the present site of No 31 Aggrey Road.

In the social domain, there are intimidating records that the Creoles factors are indispensable. Moses (1983, P.34) records that in "elitist" social institutions like the lodge (freemason)...H. Reffel was in fact the first negro master of the lodge in Port Harcourt. After his tenure of office, this position passed on to another Sierra Leone Creole migrant by the name of I.C. Cummings who retained this post for a number of years. Initially, most lodge meetings took place in the private residence of H. Reffel at No. 31 Aggrey Road and he was even instrumental to the building of a permanent meeting place which come to be known as "Okrika Lodge". These Creoles bequeathed worthwhile social legacies in Port Harcourt which formed the hall mark of most social activities in the city. Prominent among the culture of "clean up campaigns" initatied to instill the rudimentary hygienic behaviour in the people, "win the lavar fund", an appeal fund during the outbreak of World War II envisaged to raise funds for the execution of the war, to subsidise the high prices of imported food items and to cushion the hardships faced by the "ex-service men" who were disengaged without appropriate benefit, and the "most fascinating Sierra Leonean Day" which was established by the famous Sierra Leone Friendly Society (S.L.F.S.) in Port Harcourt. Members used the occasion to throw their doors wide open to all residents and non-residents of Port Harcourt for a lavish entertainment spiced with plays and concerts, depicting the rich cultural heritage of the Sierra Leoneans. The annual Ibo Day, Hausa Day, Yoruba Day and so on that were celebrated then in the city must have diffused from the well-known Sierra Leonean Day".

Colonialism phenomenally transformed the stratification of the class structure or classification of the newly created urban centre. It compelled the settlers to be increasingly dependent on salaried jobs or wage employment anchored on individual enterprise or achievement like education and wealth. In the new emergent class structure, the Creoles had the upper hand based on their western education and wealth. The Sierra Leonean immigrants occupied the top echoleon of Port Harcourt City as contractors, preachers, civil servants and businessmen in a 'a nascent petty bourgaisie'; low level civil servants, small-scale artisans, workers in the employ of "commercial bourgeoisie", forming "the fledgling

proletariat' (Alagoa, 2013, P.141). Moses (1983, P.34) was correct when he vividly states that the "Creoles that occupied the premier strata of the City's social class", constituting the cream of the society. These class formations that were originated by the *Saro* in Port Harcourt City formed the real basis of class differentiation among the multiplicity of communities in the City of Port Harcourt until political independence was attained.

Conclusion

The paper has attempted to discuss the Nigeria-Sierra Leone relations in the nineteenth and twentieth centuries with special reference to the *Saro's* inter-cultural interactions in Port Harcourt. The research noted that the hall mark of the creoles immigrants in the new commercial City of Port Harcourt *ab initio* was a high degree of mutual co-existence and peace, resulting in profound and remarkable cross-cultural ties as evident in inter-linguistic interflow, assassimilation and borrowings, naming of Streets after these iconic Creoles leaders and personalinaties.

In the hey days of the Creoles' iner-ethnic interactions, which could be regarded as the golden years of the Saro's influence and contributions to the political, socio-religious, economic, and cultural development of the Garden City of Nigeria. The *Saro* as they were locally called were the pioneers of the educational enterprise, Journalism, ecclesiastical activities, and political consciousness of the diverse elements that cohabited at different levels in the municipal Township of Port Harcourt.

It was also discovered that the colonial policies of "divide and rule" and "ethnic politics" introduced by the British colonial administrators and supported by the Christian missions led to the decline of the most celebrated political leadership and participation in the politics of the city of Port Harcourt. In point of fact, the exit of the Rev. R.L. Potts-Johnson in June 1949, their leader *Par excellence,* gave a final full stop to the intermingling of cultures and pivotal contributions of the *Saro* to the political politics of *Pitakwa*. The Igbo, who replaced the Creoles political leadership in the administration of Port Harcourt were said to have planted ethnic politics, self-gratification, nepotism, corruption among others in the political chessboard of Port Harcourt, thereby forcing the indigenes to choose the path of agitation until 1967 when a new Rivers State was created.

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Horizontal Occupational Mobility among Non-Teaching University Administrators in Southern Nigeria: A Consideration of Systemic Challenges in Effective Management of the Process

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Abstract: Many non-teaching university administrators change their occupations of origin after acquiring relevant additional skills, knowledge and experience in their administrative jobs. This study examined the challenges university Registries in Southern Nigeria face in the processes of horizontal occupational mobility among non-teaching university administrators. The study adopted Work Adjustment and General Systems Theories as theoretical framework. The research type is ex-post facto and cross-sectional survey research design was adopted to study a cross-section of a population of 5,645 university employees. Six sample States were selected through systematic sampling technique while the sample universities and respondents were selected through cluster, stratified and purposive sampling techniques. The sample size of 343 respondents was determined through data saturation method. In-depth Interview and Focus Group Discussion instruments were utilized to gather data while QSR NVivo software was adopted for deductive thematic analysis of the data. The study found that certain subjective factors which have a detrimental link with the performance of university Registries influence the operations of horizontal occupational mobility. The study concluded that factors such as godfatherism, organizational politics, favouritism, political patronage, inadequate provision for effective policy framework, suitable replacements, in-service training and incentives, poor conditions of service, glaring staff incompetency, an evident gap in the degree of recognition accorded the academic and administrative cadres and high prevalence of occupational mobility influence the processes. It is recommended that horizontal occupational mobility among non-teaching university administrators should be guided by effective policy framework and attention given to skill vacuum, staff replacement and re-training and control for subjective elements.

Keywords: Horizontal Occupational Mobility, Non-teaching University Administrators

Introduction

The university system is made up of two dominant professional divisions known as the academic and non-teaching cadres with specific roles and responsibilities (Ladipo, 2015). The two cadres collaborate in order to achieve organizational goals according to Ladipo. The non-teaching staff render designated administrative services while the academic staff basically teach students and conduct researches (Kivisto & Pekkola, 2017). However, universities have provision for lecturers to perform administrative services when they head some units, departments, faculties, or serve at the management level on the basis of tenure (Asagwara, 2017). These administrative services ensure that all activities, work processes and roles in the various units are well coordinated and performed in a satisfactory manner (Ladipo, 2015).

Organizations all over the word are interested in engaging and elevating candidates who are more skilled and knowledgeable (Global Agenda Council on Employment, 2014). Tien (2016) explained that when organizations demand for higher skills, specific educational qualifications and relevant knowledge in a particular occupation as conditions for employment or career advancement, it is on the basis that those who possess such credentials are professionals and such workers are more productive. The link between skill, knowledge and the capacity of a worker to perform his/her job well was highlighted by Harms (2011) and Ogunleye, Owolabi, Sanyaolu, and Lawal (2017) who stated that knowledge is germane to productivity.

Globally reports revealed that the acquisition of additional skills, education and knowledge brings about a change in an occupational and employees who are prone to quit their original occupations willingly are those who are more educated and skilled (Sicherman & Galor, 1990; Howes & Goodman-Delahunty, 2015). Such workers are more interested in getting better career chances and salaries in other jobs (Tien, 2016). The consequences of occupational mobility are numerous including the good and the bad. Findings from global studies showed that when there is prevalence of job switching in an organization, more productive workers quit their occupations while the less productive ones do not move out (Abbasi & Hollman, 2000; Nyaga, 2015).

It is also argued that organizations eventually get rid of the less productive workers who do not meet the requirements of the job they perform when such workers quit their occupations freely and organizations benefit from more suitably qualified and highly skilled replacements (Glebbeck & Bax, 2002; Brown, Garino & Martin, 2007; Zorlu, 2016). Other consequences include high turnover rate and escalating expenditure on production (Izamoje, 2011; Akinyomi, 2016), loss of wages and job-specific competences (Vavrinova & Krckova, 2015; Hawkins & Mustre-del Rio, 2017; Kambourov, Manovskii & Plesca, 2020).

Historically, the frequency of job switching fluctuates over time. Although, occupational mobility may not necessarily present as a change of organization as much as was obtained in the past, but the Japan Institute for Labour Policy and Training (2012) stated that presently, occupational mobility still happens frequently, especially when employees engage in intra-organizational occupational mobility.

Universities in Nigeria encourage interested employees to acquire higher skills, educational credentials and have provisions for the recognition of such qualifications. It has been observed that a significant number of non-teaching university administrators undertake further studies (Jaja, 2013; Ladipo, 2015) with desire to become more knowledgeable and skilled to enable them move up the occupational ladder and perform better. These categories of administrators include those in the technical, clerical, secretarial, executive and career administrative sub-cadres of the university formally identified as the Registry staff.

Jaja (2013) however reported that after acquiring relevant additional capabilities and more experience in their respective administrative jobs, such employees change their occupations of origin horizontally through an internal job conversion process and become lecturers. Those who convert to other occupations within organizations are predominantly more experienced, educated and well trained in their various occupations of origin (Yang & Bidwell, 2017).

Statement of the Problem

In America, studies like DiPrete (1987) investigated the operations of lateral and vertical movements in firms; Forsythe (2018) studied intra-organizational careers and job switches while in Nigeria, Ibok and Etuk (2013) examined occupational change among persons who work in banks. In the higher education sector, some studies had been carried out to determine the impact of occupational mobility on the development of schools. In a position paper for the Centre for Global Higher Education in Norway produced by Tijseen, Lamers and Yegros (2017), it was found that university lecturers are likely to switch their occupations and move to other industries while research-inclined industry workers also move to the university as lecturers. In Nigeria, Jaja's (2013) work highlighted the challenges universities in Nigeria face when non-teaching university administrators become lecturers. However, Jaja did not adopt empirical research methods for the theoretical work.

Aim and Objectives of the Study

The aim of this study is to examine the systemic challenges which influence the processes of horizontal occupational mobility among non-teaching university administrators in Southern Nigeria. The objective of the study is to investigate systemic challenges which undermine the operations of horizontal occupational mobility among non-teaching university administrators.

Research Questions

1. What factors influence horizontal occupational mobility among non-teaching university administrators?
2. In what ways does horizontal occupational mobility among non-teaching university administrators contribute to university goals?
3. What are the challenges universities face in the effective management of horizontal occupational mobility among non-teaching university administrators?

Scope of the Study

This study concentrated on the processes of intra-organizational occupational mobility among non-teaching university administrators and provides in-depth and insightful information on its operations and consequences on the performance of Universities in Southern Nigeria.

The study covered six (6) selected States from the South-West, South-South and South-East geopolitical zones in Nigeria namely Ekiti, Oyo, Akwa Ibom, Rivers, Abia and Imo States. Respondents were selected from the (12) under-listed public universities: Federal University, Oye-Ekiti, Ekiti State University, University of Ibadan, Ladoke Akintola University of Technology, University of Uyo, Akwa Ibom State University, University of Port Harcourt, Rivers State University, Michael Okpara University of Agriculture, Abia State University, Federal University of Technology, Owerri and Imo State University.

A total of 5,645 study population comprising senior academic staff and senior non-teaching university administrators were selected from the following categories of staff: Principal Assistant Registrar (PAR), Deputy Registrar (DR), Deputy Bursar (DB), Senior Lecturer (SL) and Professor (PROF.). The study sampled a total of 343 respondents through qualitative methods of data collection and analysis.

Operationalization of Concepts/Terms

Horizontal Occupational Mobility: Horizontal occupational mobility represents a switch to another occupation characterized by similar grade or level, status and authority with the previous occupation, but requires the application of a different skill due to the differentiated nature of work involved. In this study, horizontal occupational mobility connotes an internal job conversion from an administrative to teaching occupation within a university.

University Administrators: These include senior non-teaching university administrators and senior academic staff.

Theoretical Framework

This study adopted Work Adjustment Theory (WAT) and General Systems Theory as theoretical framework. Work adjustment theory alternatively referred to as the person-environment correspondence theory was propounded by Rene Dawis, George England and Lloyd Lofquist, University of Minnesota (Dawis, England & Lofguist 1964). The theory offers an understanding and interpretation of different individual responses to the work they do, the satisfaction they derive from the job and the decisions they take with regards to either exiting or remaining in a job. The theory further elaborated that a lot depends on how much satisfaction a worker experiences in the course of performing the job as this is a determining factor in a worker's willingness to either continue working in a job that promises success and development or quit it.

Other issues which a worker considers in the process of making work-related decisions, according to Dawis et al. (1964) are the conditions of employment such as choice of career,

stability and security of job, job performance and productivity, and growth in career. The theory is founded on three propositions: Abilities – Demand fit, Needs – Supplies fit and a process of adjustment and accommodation. However, the ability of an individual or organization to accommodate unfavourable conditions depends on the degree of flexibility possessed by the individual or organization. When there is a high degree of mismatch between the requirements of a job and the rewards, a change would take place. It is at this point that an individual would switch a job or an organization would drop a worker (University of Minnesota, 2018).

General Systems Theory

Systems theories originated in the fifties, and are founded on some principles which perceive a system as a combination of some elements all contributing to ensure that the system works as a whole (Teebom, 2018). Systems theory is related to every system found in the world and is useful in the assessment of a phenomenon as a complete whole. Practically, systems theory gives attention to the relationships and interdependence which exist among various components/elements for a better comprehension of reality by adopting the holistic approach. The components and makeup of the single parts become interwoven and indistinguishable; however, a higher degree of recognition is attributed to the results of such interactions.

The sub-systems of a whole system are connected through rationality (Luhmann, 1990) and what binds them is shared value and common goals (Golinelli, 2009). Furthermore, Teebom (2018) posited that each sub-system is an entity and the relationship it shares with other sub-systems can provoke a response, reaction or change internally in the system. Systems theory therefore analyzes an organization as a whole and not as a composition of single parts. It is adopted to examine the interactions and relationships among the different parts of an organization for the purpose of comprehending how the sub-systems affect one another and the organization as a whole; how an organization is managed; how it functions and the common goals achieved (Mele, Pels & Polese, 2010). It also recognizes that a dysfunction in one sub-system of an organization invariably affects the functioning of the whole system (Chikere & Nwoka, 2015).

A major contribution to the systems theory was from a biologist, Ludwig Von Bertalanffy who propounded the General Systems Theory (GST) as an adaptation of the open systems theory. Von Bertalanffy (1968) stated that in reality, a system is composed of a network of internal interactions, interrelations, relationships and interdependence among its components and has a connection with its environment which also influences the system as an entity.

An organizational system therefore needs to effectively manage its internal network of activities to be able to adapt to the ever changing needs of the environment and this adaptation process is done in an evolutionary pattern as a survival strategy for the organization (Von Bertalanffy, 1968). The following crucial elements were enumerated by Mele and others (2010) as characteristic of organizations when the general systems theory is applied: Knowledge, value, quality, environment, relationships, adaptation and complexity.

While Work Adjustment Theory explains how workers react to their work-related experiences such as job satisfaction and what influence their decisions to either continue with a particular job or quit it, General Systems Theory on the other hand describes the systematic link that exists in the network of interrelations, interactions and interdependence found among workers in different sub-systems of an organization and the ability of the organization to work as a collective whole in order to adapt to both organizational changes and the changes from the environment. General systems theory also highlights the consequences of a combination of such actions, relationships, interactions and interdependence among the sub-systems and how such consequences influence the success of the whole organizational system.

Methodology

Cross-sectional survey research design was adopted for this study. The study utilized ex-post facto research design described as a form of quasi-experimental design. It was considered appropriate for the study as the data gathered were based on actions/events which had already occurred and the respondents' experiences.

Samples were selected by adopting multi-stage sampling methods comprising the cluster, systematic, stratified and purposive sampling techniques to determine a representative sample for the study population. Respondents were purposively selected based on specific categories of employees. The study population is five thousand, six hundred and forty five (5,645) respondents consisting of staff of twelve (12) public universities located in six (6) States in Southern Nigeria: **South East** (Abia and Imo States); **South South** (Akwa Ibom and Rivers States); and **South West** (Ekiti and Oyo States). The universities are Federal University, Oye-Ekiti, Ekiti State University, University of Ibadan, Ladoke Akintola University of Technology, University of Uyo, Akwa Ibom State University, University of Port Harcourt, Rivers State University, Michael Okpara University of Agriculture, Abia State University, Federal University of Technology, Owerri and Imo State University.

The categories of university employees is comprised of senior non-teaching university administrators from the ranks of Principal Assistant Registrar (PAR), Deputy Registrar (DR) and Deputy Bursar (DB) while the senior academic staff comprised of lecturers from the level of Senior Lecturer (SL) to Professor (PROF.). Three hundred and forty three (343) respondents were sampled. The sample size was determined through data saturation method which occurred at the point where no new themes or ideas emerged from the data gathered (Walker, 2012; Nelson, 2016).

Qualitative research methods were adopted to gather the data which include In-depth Interview (IDI) and Focus Group Discussion (FGD), as well as other documented secondary sources. Qualitative analysis of the data was based on deductive thematic approach through NVivo software.

Data Presentation/Reporting

The data gathered were reported on the basis of the individual universities. The focus of the presentations is primarily on the experiences, observations, understanding and interpretations of the respondents with regards to the factors which influence the

processes of horizontal occupational mobility. Below is a summary of the responses from the Focus Group Discussions and IDI conducted across the selected Universities:

Explain why horizontal occupational mobility is practiced among non-teaching university administrators?

3   Job conversion is on the increase in the university because of the recognition accorded the teaching staff.
4   Lecturers have better chances of getting political appointments and other benefits.
5   There are more training opportunities in the academic cadre.

Data from the FGDs indicate that the incidence of horizontal job conversion is on the increase due to the recognition accorded the teaching staff and the availability of other opportunities outside the university system. Another reason is the access to training opportunities for the academic staff.
An IDI interviewee stated as follows:

 *.....Often times, the reason for the movement is the desire for respect and recognition**(Interviewee_4)**.*

How does the university benefit from the operations of horizontal occupational mobility?

1.   It provides internal manpower to meet the needs of the university.
2.   It is cheaper to use non-teaching university administrators to meet the manpower needs of the university than to recruit candidates externally.
3.   The university benefits from the skills, knowledge and experience acquired within the university.
IDI report:

*The university benefits from horizontal occupational mobility because it takes care of the internal manpower needs of the various Departments since employment is not regular, especially with the persistent Government embargo on employment. So, the older lecturers groom the new ones in case of retirements, resignations and deaths**(Interviewee_1).***

What factors interfere with job conversion processes in the University?

i.   Most of the conversions satisfy individual interests.
ii.   Some job conversions are politically influenced without consideration given to the impact on the university.
iii.   The level of incompetency observed among Registry workers implies that most of the competent ones have switched over to the academic cadre.

The responses also reveal that a good number of the job conversions are done by individuals whose major concern is personal satisfaction. The processes also become influenced by political factors and it brings about a drop in the competency level of the Registry as stated below.

IDI report:

In the last conversion, somebody performed very well but she was not converted because of personal bias. I don't want to mention the name of the very senior officer who hid some people's files and the files only reappeared after the exercise. There is also a level of favouritism where some people are favoured to the detriment of others, especially in the allocation of steps because some of us were given higher steps that they do not merit(**Interviewee_1**)

How does occupational mobility contribute to the development of universities?

I *can answer the question in two ways; sometimes, when staff just move, move and move, sometimes it affects the productivity of the system negatively because often times the conversions are done subjectively. So, because somebody is from your place, somebody is from my village, when it is time for promotion or conversion, if I don't convert the person, they will not make me a chief when I get to the village. That can make someone to be influenced and the process compromised. The promotion or conversion or whatever process that arises from that does not enhance the productivity of the system. But when it is done on merit, there's no way anything done on merit will not develop. Productivity will rise(**Interviewee_2).**

IDI Report:
Comment freely on the issues surrounding the operations of horizontal occupational mobility in your university:

The prevalence of horizontal occupational mobility is high. Presently, eight persons had been shortlisted to leave the administrative work for lecturing, but the Registrar will replace them eventually. So, it does not have any negative effect on the system in a serious way. There is supposed to be an official memo notifying staff about vacancies and call for applications but the memo will not come out until it is too late. It helps the system because when workers are allowed to grow in the university, they become happy and work better in their respective areas.

Comment on how the processes of horizontal occupational mobility could be effectively managed and what universities should do to be able to employ and retain competent workers in their respective occupations.

1.   It becomes detrimental to the development of universities when adequate policy framework is not provided to protect both the interests of the workers and the university.

2.   Workers should be promoted as and when due and the conditions of service should be attractive to encourage them to remain in their occupations.
3.   Universities should provide internal training programmes for administrators in areas relevant to their occupation in addition to other incentives.

Data on horizontal occupational mobility indicate that it will have a negative impact on the development of universities if adequate policy framework is not provided, in addition to

the provision of incentives through promotions, adequate training opportunities and better conditions of service to encourage administrators to continue in their current occupations.

IDI Report:

What do you think should be done to minimize the rate of occupational mobility among non-teaching university administrators?

*The first is that the overall salary and conditions of service must improve whether academic or administrative. Yes, if you don't pay salaries that are adequate, anytime there's an opportunity elsewhere, the person will move. …. So, our general conditions of service are not such that can make people to stay. At times, that is also why you may not blame some of the truants like I said earlier because the academician, a good number of them have other things to do to add up to their salaries. I guess at times, that is what some of them are looking for. Well, if I am here, I can have other things. It is easier to appoint an academic as a Commissioner than to appoint an administrator because in our country, what people look at are titles(**Interviewee_5**).*

The reports show that the salary structure and terms of service should improve to encourage non-teaching university administrators to keep their jobs as stated above.

What do you consider necessary for the effective management of occupational mobility?

*Replacements are not regular because of Government embargo on employment. Our university uses youth corpers sometimes to do the work. So, I think the university should sponsor trainings/workshops for staff to enhance their job performances(**Interviewee_7**).*

The need for the university to retrain staff was stressed as stated above.

Results and Analysis based on the Research Questions

1.   **What factors influence horizontal occupational mobility among non-teaching university administrators?**

The data gathered revealed that an increasing number of non-teaching university administrators opt for the academic cadre after acquiring higher degrees, skills and experience on their administrative jobs on the basis that lecturers are more recognized and are more likely to get political appointments and other benefits than the non-teaching university administrators. So the switchers desire recognition and respect. In addition, the reports showed that lecturers have more training opportunities than the administrators.

2.   **In what ways does horizontal occupational mobility among non-teaching university administrators contribute to university goals?**

The data gathered revealed that horizontal occupational mobility takes care of the internal manpower needs of the various Departments since employment is not regular, especially

with the persistent Government embargo on employment. In essence, manpower shortage for academic staff are resolved when the university converts qualified non-teaching university administrators. The data also showed that universities benefit from the experiences, skills and knowledge acquired by the switcher as university staff and the university spends less when non-teaching university administrators become lecturer than having to recruit new employees.

3. **What are the challenges universities face in the management of horizontal occupational mobility among non-teaching university administrators?**

The reports showed that the frequency of horizontal occupational mobility is high and is still on the increase and the consequence is detrimental to the university Registry and the university generally. It was also revealed that majority of the job conversions satisfy individual interests and are not intended to meet university needs. The data showed that the processes of horizontal occupational mobility are also influenced most times by factors such as political patronage, favouritism, godfatherism, victimization, ethnicism, internal affiliations and other forms of biased considerations and at the end of the day, some of the job conversions are not based on merit. This according to the data affects productivity adversely.

Furthermore, it was revealed that lack of effective policy framework to guide the processes of horizontal occupational mobility, inadequate training schemes and incentives, poor conditions of service, incompetency in the registry section of universities, occupational mobility without staff replacement are responsible for the poor management of horizontal occupational mobility among non-teaching university administrators.

Research Findings

It was found that the reasons non-teaching university administrators switch to the academic cadre is their desire to receive the respect and recognition accorded the academic staff. Secondly, they desire better opportunities and chances of getting other benefits including political appointments and engagement in other available economic activities. Furthermore, their desire for better training opportunities and conditions of service is responsible for their decision to become lecturers.

It was found that horizontal occupational mobility takes care of the internal manpower needs of the various Departments, especially when there is shortage of academic staff to fill spaces created by retirements, deaths, dismissals, etc. and during accreditation by National Universities Commission (NUC). Universities also benefit from the experiences, skills and knowledge of the switchers acquired within the university. The findings also showed that it is cheaper to convert the jobs of non-teaching university administrators than to recruit fresh employees.

The high prevalence of the incidence of horizontal occupational mobility among non-teaching university administrators is undermines the effective management of the processes, especially without replacement for the switchers. It was also found that most times, the interest of the university is secondary when a horizontal occupational mobility occurs and the process is often influenced by political interference, favouritism,

godfatherism, victimization, ethnicism, internal affiliations and other biased considerations.

The study also found that the following factors pose challenges in the operations of horizontal occupational mobility: inadequate provision for effective policy framework to guide the processes of horizontal occupational mobility, inadequate provision for suitable replacements, in-service training and incentives, poor conditions of service, glaring staff incompetency and an evident gap in the degree of recognition accorded the academic and administrative cadres.

Discussion of Findings

The study revealed that non-teaching university administrators switch to the academic cadre because of their desire to be respected and given recognition, access better opportunities and other benefits, training opportunities and better conditions of service available to academic staff. This agrees with Sicherman and Galor (1990) and Gajduschek and Linder's (2011) position that workers quit their occupations because of their desire to move to occupations with higher ranking and prestige. Researchers such as Agbah, Nkpoyen and Ushie (2010); Ilori, Dauda, Raji and Kilanko (2012); Chadi and Hetschko (2017) also maintained that workers who seek satisfying jobs with better remuneration/salary and jobs which can take care of their individual interests, personality, abilities and personal growth are more likely to quit their occupations.

The study also revealed that horizontal occupational mobility takes care of the internal manpower needs of the various universities, especially when there is shortage of academic staff. Zorlu (2016) agrees that occupational mobility provides the required population of workers to satisfy the labour needs in organizations. Universities also benefit from the experiences, skills and knowledge of the switchers and have to spend less to source manpower internally because universities do not have to spend on adverts and other recruitment processes. This is in accordance with OECD's (2010) assertion that occupational mobility enables workers to become developed and it increases the level of competences available in organizations

The study also revealed that when the incidence of horizontal occupational mobility among non-teaching university administrators is high, it undermines the ability of universities to achieve its goals because it creates skill vacuums in the Registry section of universities. Moreover, most times the interest of the university is not considered as it serves individual selfish needs. This finding reiterates Agbah, Nkpoyen and Ushie's (2010) and Nyaga (2015) findings that workers seek satisfying jobs with better wages and which can take care of their individual interests, personality, abilities and personal growth to the detriment of the universities.

In reporting the data on how occupational mobility among non-teaching university administrators influences the development of universities in Southern Nigeria, it was noted that certain other factors influence its operations. These factors are considered as imperative in understanding the processes of occupational mobility among non-teaching university administrators and the link with the performance of university Registries in

Southern Nigeria. The process of occupational mobility within the universities in Southern Nigeria is considered as often politicized and influenced by various elements such as godfatherism, organizational politics, favouritism, personal relationships, political patronage, victimization, ethnicism, internal affiliations and other biased considerations which undermine the ability of universities to conduct job conversion exercises based on merit to meet the needs of the university.

Conclusion

The study concludes that the effective management of the processes of horizontal occupational mobility among non-teaching university administrators is undermined by factors such as godfatherism, organizational politics, favouritism, personal relationships, political patronage, victimization, ethnicism, internal affiliations and other biased considerations. In addition, high prevalence of horizontal occupational mobility, inadequate in-service staff training and occupational mobility without replacement, poor conditions of service, a gap in the recognition accorded the academic staff and administrative employees and a significant level of incompetence observed among the non-teaching university administrators account for the challenges recorded in the processes of horizontal occupational mobility.

Recommendations

1.   This study from the foregoing regards occupational mobility as inevitable in universities in Southern Nigeria. However, horizontal occupational mobility should be structured in line with effective policies to guide the processes and the university should initially identify and address its impact on the system in areas such as skill vacuum, staff replacement and re-training.

2.   The relationships, behaviours and practices within the system should be guided by effective policy framework channelled productively to enhance the processes and exchanges within the university and designed strictly to address and check for issues associated or arising from godfatherism, favouritism, unhealthy politics, victimization and other forms of subjective considerations within the system be channelled productively to enhance the processes and exchanges within the university.

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Igbo kwenu: A Consensus Philosophy in African Communalism

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Abstract: *The work studies 'Igbo kwenu' as a consensus philosophy in African communalism. It is a cultural identity, belongingness, solidarity and collective will particular to Igbo people of Nigeria. Culture as we know is a people's way of life. This is a universal Igbo greeting that cuts across all Igbo nations and "Igbo kwenu" is a sacred call that connotes agreement, endorsement and unity to achieve a common purpose. In good and in bad times, this has been a major component speech of the Igbo nation whether at home or abroad. In any public gathering you will hear the cheering up when it is called upon "Igbo kwenu" Yaa!. The communal nature of the society makes the community to be a life giving or living principles that injects and nurtures the spirit of togetherness, solidarity and community consciousness. However, some people use Igbo kwenu" as a cautionary command or call to order while others pleads for unity with Igbo kwenu". In using the method of philosophical analysis it will help in breaking down communalism rooted in "Igbo kwenu" and its relevance in Igbo culture. Therefore, the work examines the uniqueness and the spirit of communalism rooted in "Igboo kwenu" as a consensus philosophy of action in African communalism.*

INTRODUCTION

"Igbo kwenu" is a universal and unique Igbo greeting that cuts across the Igbo nation. Culture being defined as a peoples' way of life, means that before the advent of the colonial masters, Ndi- Igbo had a culture to reckon with. As a cultural area, Ndi- Igbo had a cultural identity and Igbo kwenu stands out as

one of the beautiful cultural practices of Ndi- Igbo even in this present dispensation.

"Umuofia Kwenu, yaa! Kwenu yaa! Kwezue nu, yaaaa!" wrote Chinua Achebe in his novel *Things Fall Apart* (1858). One may ask, what is the meaning and communal tendency of Igbo kwenu? It literally means "we the Igbo people stands together in agreement and collective will. It is actually a consensus philosophy of action and communalism rooted in cultural identity, togetherness, belongingness, solidarity and contribution to one's society. A popular African proverb comes to mind here to express the African sense of community it says "go the way that many people go, if you go alone, you will have reason to lament."[1] Philosophical perspectives on African communalism revolve round the notion of community and its relationship to individuals. In African culture, community is not simply the aggregate sum of individuals as is the case in the western world, but where the aggregated sum is fused. This is to say that the African view of communalism is not one way but a two way affair between a community and an individual.

This is what propels Menkiti in his Bantu philosophy when he said that human being has no existence from the ontological hierarchy and interaction of the forces. This interaction is what accounts for African communalism. He accepts that there is no conception of man as an individual or a force existing by itself outside its relationship with beings. For him:

> Bantu psychology cannot conceive of a man as an individual, as a force existing by itself and apart from its ontological relationships with other beings and from its connection with animals or inanimate forces around it. The Bantu cannot be alone being. IT is not good enough synonyms for that to say that he is a social being. No, he feels and knows himself to be a vital force, at this, intimate and personal relationship with others acting above him and below him in the hierarchy of forces. He knows himself to be a vital force even now influencing some forces and being influenced by others. The human beings apart from the ontological hierarchy and the interaction of forces, has no existence in the conception of Bantu. [2]

Communal living then becomes the main priority of every African community. These interchange promote the spirit of identity and brotherhood in what Julius Nyerere will call "UJUMAA" 'Brotherhood'. "Hence the existence of an individual who is cut off from the communal organism becomes unauthentic. The authentic African is known and identified in, by and through his community"[3]

However, how do you explain communal tendencies of "Igbo Kwenu?" It is actually a collective call or wish to agree or disagree in political or communal issues or matters among the Igbo people as a sacred call that connotes unity to achieve a common purpose or objective; a communitarian spirit which spurs the individual to think action and work for the collective well-being.

The Communal Team Spirit and Consensus Philosophy of "Igbo Kwenu"

The Igbo nation is a community oriented society; Igbo's live and work within the community. The community consciousness speaks eloquently in the mind of every Igbo person. " I Think therefore I am (cogito ergosum) of Descartes does not fit in into Igbo culture. According to Mbiti, "For African particularly Igbo's, it is "I am, because we are; and since we are, therefore I am."[4] (cognatus Sum ergo Sum)

It is given that traditional societies recognize two principals that define the social-economic, social-political and the cultural life of an African man. This includes the individual and the social tendencies. Therefore, "Igbo kwenu" in its conceptual connotations implies these two tendencies. It underscores the social tendencies, while at the same time appraising and recognizing the individual tendencies when it is voiced.

The speaker is saying in essence, let us put aside our individual differences and goals and consider the community goals as a unit. It is an appeal to each individual to see things from a communal perspective. This is because in saying "kwe" (agree) you are making a personal sacrifice for the common good. This means that Igbo kwenu becomes that occasional force that ignites the glow of "we" over the weight of the 'I'.

Community- individual relationships sum up the pattern of the African ways of life in general and the Igbo's in particular in speaking of the co-operative and social assistance which demonstrate the spirit of solidarity among the people. Uchendu rightly observes when he said:

> Community spirit is very strong among the Igbo. Almost from the first, the individual is aware of his dependence in his kin group and his community. He also realizes the necessity of making his own contribution to the group to which he owes so much. He seldom, if ever, becomes really detached from the group whenever he may live.[5]

In the Igbo society, the survival of any individual depends on his participation, co-operation and in commitment to the community norms, spirits, and also, in dedication to the social life of the community of which "Igbo Kwenu" is not an exception, since the community confers identity and nurtures individual person.

Igbo Kwenu: A Cultural Voice of Identity and Solidarity.

Culture as we know is the peoples' way of life. Meaning the way they do things. Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts.

Culture is also defined as "the shared patterns of behaviors and interactions, cognitive constructs, and effective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group."[6]

For Edward Tylor, "culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of a society."[7]

This definition makes it clear that culture is not the privilege of a few individuals or peoples. Therefore, people without a union to express themselves are a people without a cultural voice to create change at home and diaspora for the better. The question is, how many nations around the world posses such a two word combination and use it as often as the Igbo people do? What beauty! What power! Whenever it is said, it vibrates through your being. It is a prayer, a song, a wish, a call for unity, a call for action, a call for solidarity, a call for celebration or mourning, a call for rebirth or renewal and a call for re-evaluation. It is a unarguably a priceless voice of the people.

"Igbo Kwenu" is a consensus voice in action at a moment of need to move on and achieve things of honour for their valued meaning of life in solidarity. It is a mark of Igbo cultural identity and heritage. It is observed that "Igbo Kwenu"

as part of Igbo culture is handed over from one generation to another even though it is actually being affected by globalization.

However, "Igbo Kwenu" is also used as a cautionary command or call to order; others plead for unity with it. It is a scared call of a kinsman to his umunna, an appeal for audience and a call for compromise. In gathering of all sorts, namely marriage, rituals, celebrations, age grade meetings, war, wrestling, hunting and village political affairs. The Igbo's assert motions and psychology together through calls to order of solidarity such as invoking the" Igbo kwenu".

In Igbo land, when a person among a gathered group intends to speak and has masterly and skillfully summoned attention with "Igbo Kwenu," he is automatically granted audience. Igbo Kwenu is a supreme call to attention and order to speak in a culturally appropriate way. This is a cultural values to Igbo people of Nigeria and are actually transmitted and acquired from one generation to the other.

Acknowledging African cultural values, Pope John Paul 11, admonished Africans thus:

> Preserve carefully your African roots, safeguard the values of your culture. You know them and are proud of them: respect for life, family solidarity and support for relatives, respect for the old, the sense of hospitality, judicious preservation of traditions, the taste for feasts and symbols.[8]

These cultural values are now being threatened by the negative effects of globalization as well as western unbounded excesses.

Conclusion

Having explored "Igbo Kwenu" as a consensus philosophy in African communalism, one will agree with me that the Igbo's in their natural freedom of expression has a culture of engaging themselves in a fraternal dialogue to reach a consensus opinion. It is from this level of understanding that the practical application of the consensus philosophy of "Igbo kwenu" demonstrates the reached cultural heritage of African communalism. Again, it essentially ties in with the Igbo sense of solidarity, belongingness, participation and the fostering of their psychological momentum in a cause of social, cultural, economic, political and global identity of who they are at home and abroad. "Igbo Kwenu" is a mark of Igbo cultural identity and heritage. It is

their consensus voice in action at a moment of need to move on and achieve things of honour and desirable for their valued meaning of life in solidarity.

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Just Application of The Rule of law: A Justification for Peaceful Co-existence

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Abstract: *A just law is a man-made code that squares with the moral law or the law of God. Just application of the rule of laws as a justification for peaceful co-existence means that every individual should be treated the same by the civil society for the common good. An unjust law is no law at all; it acknowledges that authority is not legitimate unless it is good and right. Therefore, laws are bodies of rules for human conduct. They are meant to guide the actions of the individuals. Laws as a set of rules decided by a particular authority for the purpose of keeping the peace and security of the society means that a nation without laws is like a vehicle without wheels. The method of philosophical analysis is employed to expose the relevance of just application of laws as a justification for peaceful co-existence among individuals and nations. Without applying these laws justly, people cannot live peacefully together as there will be the problem and perpetual conflicting human rights. This is because the rule of law was conceived as something that should map out the ways and means of peaceful co-existence, progress and development of the society under a uniform rule-guided system. This means that just application of the rule of law by the government will be a guide to everyday social and legal interaction and a means to prevent anarchy. When this is done, all citizens become equal in the law as well as before the law.*

Introduction

Law is an instrument which regulates human behavior and conducts. Again, law means justice, morality, reason, order or rightness from the view point of

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the society. This means that all societies need laws for its survival and any society without laws is like a body without a head. Laws govern much of what everyone does, and tells us what our rights and duties are. It equally tells us the consequences of not doing what we are supposed to do.

For Malinowski in his book *crime and custom in savage society*:

> The rules of law stand out from the rest, in that they are felt and regarded as the obligation of the one person and the rightful claims of another. They are sanctioned not by a mere psychological motive, but by a definite social machinery of binding force, based… upon mutual dependence, and realized in the equivalent arrangement of reciprocal services.[1]

Therefore, without laws people cannot live peacefully together as there will be the problem of reconciling conflicting human rights. For Thomas Hobbes in his theory of states, when man was alone, there was no need for laws. The need for law arises by the increase in human population, to help reconcile conflicting rights of different individuals. It is therefore expected that people should obey laws to avoid an anarchical state where jungle justice operates.

According to Hobbes, the only way to escape civil wars strife and anarchy which are natural consequences of ever conflicting human rights is to form a commonwealth because men had a foresight of their own preservation. Again, for Locke the main purpose of forming the commonwealth or civil society is for the preservation of the natural right of the citizens which is life, liberty and property. The rule of law is the heart of the relationship between society and the state. It is the basis for creating trust and accountability and forms the social contract between a government and its citizens when countries experience conflicts due to unjust application of the rule of law.

Moreover, when government is weakened and can no longer protect its citizens, the social contract collapses. Hence John Locke opines that government should be dissolved when "the legislative acts against the trust reposed in them; when they endeavor to invade the property of the subject and to make themselves or any part of the community arbitrary disposers of lives, liberties or fortune of the people."[2]

This arbitrary attitude of the government towards citizens shows that the government has betrayed the trust the people had for them. It is only through the just application of the rule of law that community balance, peace and harmony can be achieved. According to John Locke the commonwealth was created through social contract for the purpose of preservation and protection of the citizen's life liberties and possession. Therefore, when government fails to fulfill its obligations through bad policies and unjust application of this contract, it creates chaos, anarchy and destabilizes peace among the people.

However, the connection between peace and the law is fertile, essential and necessary. Just application of the rule of law will bring about peace, liberty, equality and fraternity. The law cannot be anything but the means to attain peace with order in a community.

What is Law?

Law as a concept does not have one definition. Many philosophers and scholars of law have various definitions for law throughout human history. One definition is that law is a system of rules and guidelines which are enforced through social institutions to govern behavior. In the concept of law, Hart argued that law is a "system of rules."[3] For Austin, law is "the command of the sovereign, backed by the threat of a sanction."[4]

. According to Thomas Aquinas, law he argued is "a rational ordering of things which concern the common good that is promulgated by whoever is charged with the care of the community"[5]

There are various views whether law exists by nature or is man-made. While the sophists opined that the essence of the law is nature and reason, Socrates, Plato as well as Aristotle admits that the essence of law is convention and will. The legal positivist holds the view that the essence of law is the command or will of the sovereign. Thomas Hobbes argued that an "unjust law is a contradiction as he was actually concerned with providing the greatest happiness for the greatest number.

H. l. A Hart, in his book, *The concept of Law*, natural law jurist hold that

> there are certain principles of human conduct awaiting by human reason with which man- made law must conform if it is to be valid, where as legal positivists contend that it is no sense a necessary truth that laws reproduce or satisfy

certain demands of morality though in fact they have often done so.[6]

Some other definition on laws includes the Stanford Encyclopedia of philosophy

> The rule of law comprises a number of principles of a formal and procedural character, addressing the way in which a community is governed. The formal principle concern the generality, clarity, publicity, stability and prospectively of the norms that govern a society.[7]

Therefore, looking at the above definitions of law, we can see that laws are necessary in any society especially when the government is applying the rule of law, equity, good governance, protection of life and property of the citizens is needed in order to promote peace and harmony among the people.

. Justification of the rule of law for peaceful co-existence

The rule of law is fundamental for any functioning democracy. Adherence to it implies that governments are accountable by law and that citizens are equal under the law. A broad conception of the rule of law incorporates such elements as a strong constitution with constitutional limits on power, human rights, an effective electoral system, a commitment to gender equality, laws to protect minorities and other vulnerable groups, and a strong civil society.

Civil society came into being by the universal consent of all individuals in the state of nature. They all agree to surrender their right of self-defense and form a civil society able to establish a common government. According to Locke:

> Whenever any number of men is so united into one society as to quit everyone his executive power of the law of nature and to resign it to the public; there and there only is a political or civil society. And this is done, where any number of men in the state of nature enters into society to make one people, one body politic under one supreme government.[8]

A civil society begins to exist when everyone in the state of nature has quit his natural right of self-preservation and also the power of judging and punishing offenders of the law of nature. This universal consent, that is, the submission of the natural rights, to live in an organized society is what John Locke calls

social contract. Hence, the onus of setting up an acceptable form of government falls on the civil society. In other words, it is the function of the civil society to establish a government and a rule that can stand out indifferently to judge offenders without compromise.

Governments should ensure the practice of the rule of law. This is primarily defended by an independent judiciary that safeguards human rights and the dignity of all citizens. According to social contract, leaders are to protect the lives and properties of their subjects and to make laws and policies in the same direction. They command the obedience of citizens in so far as they carry out this onerous responsibility. But as soon as they digress from it, they lose the followership of their subjects, as room is therefore created for the citizens to opt for change for such wrong laws or the entire leadership.

> For as Aristotle opines: "Whether a state produces good life. It depends upon how its rulers behave."[9]
> .

Laws are bodies of rules used to guide the actions of members of a civil society. Laws indicate actions that are permitted or accepted and also those that are prohibited, the performance of which attracts one form of punishment or the other. So, laws are necessary for peaceful co-existence of members of a civil society since they are instruments used for the reconciliation of naturally conflicting individual rights. In other words, laws are essential in any civil society. Laws demand obedience or compliance. It behooves on citizen legal responsibility, and it is expected that citizens should obey the laws of the state. Be it granted and accepted that obedience and grounding in legitimate authority are key features of the legal system.

John Locke tells us the essence of the political society and government:

> If man in the state of nature be so free as has been said, if he be absolute lord of his own person and possession, equal to the greatest and subject to nobody, why will he part with his freedom, this empire, and subject himself to the dominion and control of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain and constantly exposed to the invasion of others; ... to unite for the mutual preservation of their lives, liberties and estates, which I call by the general name-property.[10]

John Locke also declares that whatever law that leaders are making must be: "...conformable to the Law of Nature – i.e., to the will of God, of which that is a declaration and the fundamental law of nature being the preservation of mankind, no human sanction can be good or valid against it."[11]

The government should take the lead in upholding and strengthening the rule of law, subject to their respective mandates. In order to do this, they develop norms and implement initiatives that are meant to complement their commitment to democracy and affirm their respect for human rights.

Therefore if a government makes unjust laws, it loses the right of being obeyed by citizens. And when the citizens have tried in vain to change such bad laws through democratic channels, they are justified to take to civil disobedience. In fact, they will be unjustified to continue to obey. In the words of Martin Luther King, in his "Letter from Birmingham City jail",

One has not only a legal but moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with Saint Augustine that, an unjust law is no law at all.... An unjust law is a code that is out of harmony with the moral law. To put it in the terms of Saints Thomas Aquinas, "an unjust law is a human law that is not rooted in eternal and natural law."[12]

Therefore it behooves on the citizens of any nation to take to civil disobedience, after having exhausted all the provisions en-route democratic channels or when such political procedures of ensuring change in government laws and policies are closed. Civil disobedience is not disobedience per se. It is only disobedience to the extent that it bears the name "disobedience". It is quite distinct from criminal disobedience which is usually done secretly and with the hope of not being found out. But on the contrary, civil disobedience is usually a public, non-violent action meant to attract the attention of all, aimed at compelling government to change some perceived wrong or unjust laws.

Aristotle argues that "good laws, if they are not obeyed, do not constitute good government,"'[13] but he also clearly implies the reverse: "there are two parts of good government; one is the actual obedience of citizens to the laws, the other part is the goodness of the laws which they obey."[14]   Obeying the law does not in itself make for good government unless the laws themselves are good.

The value of the rule of law lies in the fact that it prevents arbitrary judgments, secures justice, and prevents tyranny and oppression. It limits the power of those who have authority. The government must control the people and then it must be obliged to control itself. The protection and promotion of human and peoples' rights is central to advancing respect for constitutionalism and the rule of law.

Constitutionalism denotes not only the rule of (and by) the law but also, importantly, respect for the fundamental freedom of individuals and groups.

Any political system built on self-interest is an invitation to chaos and anarchy. Any society that insists on the canon of self-interest as means of personal and collective self-realization is merely heading to ruin. Hence such a society is like "the proverbial kingdom that turns against itself."

This above assertion when juxtaposed with Plato's view of justice in the ideal state, it is a total contrast in his opinion. This emphasized the placing of the interest of the citizens before other things. The interest of the citizens in the state is prior to the leaders' interest. This means that egocentric tendency is totally erased from the political sphere of any democratic state. Therefore, governments are to fulfill their obligations towards the citizens in order to have a peaceful society according to Locke. The constitution in any civil society is the fundamental norm from which all other norms proceed. That is to say, it is the reference upon which the validity or legitimacy of acts or omissions are tested within the group. In its classical definition, constitution is rendered as "a collection of principles according to which the power of the government, the rights of the government and the reaction between the two is adjusted.

Emphasizing the functions as well as the need to ensure that any constitution produces the common good, Plato submits that:

> The aim of the legislators in making-laws should be to create all the wisdom possible and eradicate all the un-wisdom or folly from the community. For there can be no greater un-wisdom in a people to hate what they know to be good or noble which they love and enjoy what they judge to be vile and wicked.[15]

Again, the core of the rule of law is fundamentally the principle that people are

not the idea that law should be capable of guiding people‟s behavior but more entitled to be treated with respect that their equal dignity as citizens demands

To achieve this, law must show a generality where all are treated equally in accordance to a scheme of justice enacted by the legislature. Not the idea that law should be capa

CONCLUSION

Good leadership is the soul of every nation; nations that lack good and effective leaders are no better than a soulless body. Leadership is extremely vital and central to the control, motivation and direction of every human society towards development, progress and meaningful achievement in all its affairs. It involves the ability to use initiatives to control, direct and influence the actions of men to a fruitful end.

Plato's main concern in his political philosophy is how a state is to be properly governed so that there would be justice and good society. He strongly believes that the achievement of this rests on the rulers and their ability to handle the issues affecting the state competently. He believes that such rulers can be produced but only through proper education. These men to be produced he calls philosopher kings. A philosopher king for Plato as Stumpf observes:

> Should be the one who has been fully educated, one who has come to understand the difference between the visible world and the intelligible world, between the realm of opinion and the realm of knowledge, between appearance and reality.[16]

The rule of law has likewise constituted the yardstick to measure the level of

individual rights and freedoms that the state has to not only provide, but at all times maintain them by securing their respect, promotion, protection and realization using all resources at its disposal through the establishment of institutions including fundamentally an accessible dispute settlement institution.

In the end, the rule of law invariably must serve as method through which there is an appropriate separation of powers between all the arms of government in a democratic setting for a better governorance and peaceful co-existence.

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A Conceptual Analysis of the Rule of Law in Nigeria