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Aim and Scope

Following the gradual departure from mono-disciplinary studies, especially given the fact that interdisciplinarity may be deployed to solve many social problems that a single discipline may find unsolvable, the journal intends to publish a variety of papers from diverse academic disciplines. It aims to explore how different academic foci could be brought together to address society-related issues.

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Table of Contents

Theoretically Speaking – An Autoethnographic Journey in Crossing Disciplines to Being-Becoming a Practical Scholar

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Abstract
Becoming a PhD scholar requires a change in identity and new ways of thinking. This is difficult for those from practical backgrounds who struggle to merge the theoretical/scholarly with the creative/practical. Moving towards the scholarly often calls for the unlearning of previously held truths. Starting autoethnographically, metaphorical drawings opened up space for critical reflection – crucial to researching oneself. Three metaphorical drawings were made for seminal points in my journey from a fashion design lecturer to a PhD scholar. Each drawing is accompanied by a short narrative and further analysed through conversations with my PhD supervisor. In writing the narratives and dialogue, deeper insights were gained in understanding the role of theory, allowing me to see how my identity was shifting into that of being a scholar. Simultaneously, using visuals as tangible objects allowed me to challenge the familiar while drawing on the resources of my practical background. The result was the inherent alignment of theory and practice, a deeper understanding of the changes within my identities and the alignment of my disparate selves. The use of visual methods has value for others wishing to find a way to bring the strengths of their current disciplines into a more scholarly realm whilst easing the transition.

Keywords: Discourse, arts-based research, metaphorical drawing, autoethnography

Introduction

Early-career academics often struggle to acclimatise to the demands of academia (Chitanand 2015; McMillan and Gordon 2017). Researching and writing from a scholarly stance requires a different way of thinking and many PhD students contend with developing this manner of thinking (Netolicky 2017). Becoming scholarly is made more difficult for those from practical disciplines (Ennals *et al*. 2015), such as fashion design, where scholarly research is not emphasised in undergraduate education (Harvey and Lucking 2017).

This is where I had found myself – I am currently grappling with my PhD in Education. I am a lecturer at a University of Technology, where I teach fashion design. I come from a practical background, trained in and now teaching a professional discipline which focuses on practical skills (Smal and Lavelle 2011). Becoming a PhD scholar required me to move into a scholarly and theoretical way of thinking. Yet, I found myself unprepared for the demands of a PhD in Education; unable to merge the theoretical nature of the PhD with the practical nature of my discipline.

In this paper, I explore my journey from fashion designer to academic scholar. My experience of moving from my practical everyday world to the theoretical world of scholarly research was difficult because it required renegotiating my identity. I questioned who I was as a lecturer and a scholar. How had I come to be within my own context? In crossing disciplines from fashion to education, I was evolving and changing.

Visual methods and multidisciplinarity provide a diverse toolkit which has allowed me to bridge these disciplines and draw on the strengths of my practical background to interrogate who I am and who I was becoming. Using a multidisciplined approach, which included metaphorical drawings, narratives and conversation helped me to find a way for my disparate identities to communicate, rather than waging war with each other. The result is

a deeper understanding of my own selves, embedded in the unique socio-cultural context which I occupy. As a lecturer at a University of Technology, teaching a professional discipline, moving into a theoretical world, my socio-cultural context shaped my becoming.

A multidisciplinary autoethnographic approach has value for others who may be crossing worlds from practitioner to scholar, or who are struggling to integrate the creative-practical into the scholarly-theoretical. I used autoethnography to give voice to my own experiences, hoping to bring to light ignored or unseen perspectives so that they might resonate with others.

Literature – Stepping Outside

Identity is an abstract but contextual construct. Our concepts of "self" are multiple, as we have different identities for each position that we take up in our day-to-day life. Stetsenko (2010: 7) argues that "social practices are viewed as producing not only knowledge but also *identities*" (emphasis added), and that these are contextual when understood in relation to our interactions. Identity is a resource which individuals use to navigate social relations, developing identities through and within social connections (Day *et al*. 2006). Thesen (2009) explains that identity is not separate from our actions, but instead, identities are *developed and performed* through actions within a socio-cultural context. We are who we are in the context of other people. We learn from others as we unconsciously adapt the socially negotiated ways of being (Dall'Alba 2009; Gee 2008; Stetsenko 2010).

These "ways of being" are Discourses with a capital "D" (Gee 2008), which refer to the collectively agreed ways for each social group to act, think, speak and be. Discourses – including subtle, unspoken and sometimes invisible aspects – are tied into how identity is constructed in different social positions. Being a member of a Discourse means not just saying the right words at the right time but *being* the right person. Membership shapes the way in which you think and who you are, moulding identities.

Fashion as a professional discipline is perceived as creative and practical and is frequently seen as not scholarly or academic (Bill 2012; Harvey and Lucking 2017). This resonates with my personal experience, where my own "articulation into further studies" (Harvey and Lucking 2017:134) was difficult and I felt unprepared for the academy.

When I started lecturing, I had no training in how to teach. This is common in professional discipline education (Chitanand 2015). Adapting to the academic environment is difficult for discipline professionals who take on teaching positions (Ennals *et al*. 2015). I attempted to address my shortfalls as a lecturer through my own research. However, I could see that my informal learning was not addressing my underlying lack of educational training. The next step was to pursue my PhD in Education, where I could learn to be a better lecturer for my students and further my own growth.

Although I had expected becoming a PhD scholar to be difficult, I was overwhelmed by what it actually entailed. Much like Dillow (2009: 1338), who found herself caught "between the need to be scholarly and the desire to be evocative", I struggled to understand the role of theory in my study.

During PhD cohort meetings, I felt like an outsider. The other students had studied education in their undergraduate and master's degrees. They dropped the names of long-dead theorists, spoke philosophically about the meaning of truth (socially constructed realities and positivist understandings of what it means to "know") and referred to theories like old friends (often by their nick names – what on earth was "SIT" (Social Identity Theory) anyway?). I attended these sessions mostly confused. I felt like I didn't belong.

I was an outsider to the School of Education, and the Discourse of educational research was another world entirely. How could I cross boundaries and step inside while still remaining true to my roots as a practitioner and fashion design lecturer?

Unlearning

As a fashion designer, I had been socialised into practical and visual ways of being. Trying to cross disciplines into education required me to not only develop a different, more scholarly identity but to learn how to think differently. In order to do this, I first needed to unlearn what I thought I knew. As a practitioner, I had "learned" that theory was something to fight with and that academics was a scary place where people "like me" didn't belong. To become a scholar, I needed to unlearn these "truths" and re-evaluate my understanding of research.

Through "the undoing of earlier learning" (Christie *et al*. 2007: 4), I could adapt to the very different ways of learning, thinking and knowing that being a PhD scholar required of me.

But how do we unlearn? Mannay (2015: 4) advocates using visuals "as a tool to fight familiarity and engender defamiliarization". Artmaking allows us to see in a new way, creating the space to "dialogue differently with one another" (Guyotte *et al*. 2018: 121). In doing so, we are able to shift away from the accepted and every day towards the unthought (St. Pierre 1997). This allows us to challenge and interrogate what we know or assume by bringing the hidden into sight. If using visuals in research can "literally help us see things differently" (Mitchell, Weber and Pithouse 2009), then my socialisation as a fashion designer could become a tool to help me gain new perspective in questioning my everyday experiences. Interrogating my assumptions and critically investigating the "familiar" would help me to unlearn and understand not only who I was, but who I am becoming on this journey.

The act of artmaking can carve out spaces for deep reflection, while capturing the "nuances" of one's lived experiences, where writing alone would not be enough (Guyotte *et al*. 2018). Integrated art allows us to "transcend language and cultural barriers" (Pratt and Peat 2014: 10), moving toward visual communication. Art has the power "to jar people into seeing things differently, to transcend differences, and to foster connections" (Leavy 2009: viii). As a fashion designer, I have seen the creative power of art to evoke strong reactions in viewers, disrupting the assumed. Using visuals allows scholars to approach research holistically and "merge their scholar-self with their artist-self" (Leavy 2009: 2).

I began my unlearning by drawing metaphors.

Methodology – Connecting Pen to Paper, Artist to Scholar

Intangible concepts like identity are subjective and difficult to quantify. Autoethnographic methods have forged a path to researching such matters gaining acceptance in mainstream research communities. Scholars like Bochner and Ellis (2016), Chang (2008) and Ellis (2016) have written extensively about the merits of autoethnography, explaining that the study of one's self can give voice to the unheard. In opening up these previously ignored experiences, we are able to create space for transformation, growth and healing (Ellingson and Ellis 2008).

Self-study methods allow the researcher to include their unique experiences and better understand the role of culture in practice (McDonnell 2017). It is especially important for educators to study themselves in order to interrogate the way things are (Barkhuizen 2008; Dall'Alba 2009), which echoes Mannay's (2015) call for defamiliarization. Autoethnography calls us to research the "intricately intertwined" relationship between culture and individuals

(Chang 2008 44), unpacking how we are connected to and constructed through our socio-cultural contexts.

Leavy writes about “a disjuncture between my researcher identity and artist identity” (2009: viii). She advocates for a holistic research approach which includes not only epistemology, ontology and theory, but aligns to the researcher’s own practice. Traditional research methods have not allowed me to link theory and methods with my practice. I have struggled as a creative/practitioner to see how the theory/scholarly fits into my research. Leavy shows that arts-based research resonates with who one is “within and beyond the academy” (2009: viii). Theory is not a relegated aspect, but integral to the research design. In keeping with this, I have chosen autoethnography and arts-based methods to create a holistic approach to my study.

Articulating complex constructs like identity development is difficult in words alone (Thomas and Beauchamp 2011). Creating metaphors is useful in abstract thinking and in understanding deeper, embedded meanings (Tidwell and Manke 2009). I use metaphor drawing to communicate visually, moving beyond words and language, to interrogate the meaning of words, and to disrupt the familiar (Mannay 2015). Metaphor drawings provide opportunities for “creating multiple layers of reflection” which assist in generating “deeper and deeper understandings of our practice” (Tidwell and Manke 2009: 150).

Although the visuals used are important, they are only a part of the narrative (Mannay 2015). The stories we tell to explain these visuals, the interviews, the written prose which accompanies; all these form part of an existing narrative. For instance, how autoethnography aims to situate the self in context (Chang 2008), the visual must be similarly contextualised. Narrative and visual imagery work together to describe a concept, but the images cannot stand on their own, and the narratives are more engaging and enhanced by the visuals (Mannay 2015). For this reason, I used metaphorical drawings to unlearn.

My data analysis had three layers: the metaphorical drawings; written narratives; and conversations with others. I have drawn three metaphors representing the seminal points in my journey of crossing disciplines. The first drawing, *Reflective Stance*, represents my struggle with being an outsider to a new Discourse. The second, *Opening Up*, explains how my ways of thinking began to change towards this new discipline. The third, *Repositioning of Self*, captures how I have come to theory, having found a way for my artistic and researcher selves to merge.

Each drawing is accompanied by a short narrative to explain what is represented. These narratives provide a second layer of analysis, as they are a reflection on what was drawn and why. Barkhuizen (2008) argues that narratives allow researchers to reflect critically while opening space for the contextual, maintaining that teaching cannot be separated from the context in which it takes place.

The third layer of analysis comes in the form of a conversation with my supervisor, where in describing the metaphors, new data came to light. In the retelling, I am able to become more reflexive through the responses of others (McDonnell 2017). The conversations allowed me to contextualise each metaphor within my journey of being/becoming. I transcribed these conversations verbatim, creating a further and deeper reflection.

These drawings act as snapshots of frozen moments in time, capturing not only what was then happening, but also thoughts, emotions and beliefs. Thus, metaphorical drawings capture “transgressive data”, which St Pierre (1997: 175) explains as “emotional data, dream data, sensual data, and response data”. This transgressive data was important in

understanding the fuller and deeper picture of my emerging identities. Using metaphorical drawings allowed me to capture the nuances of such data as tangible, tactile objects – physical drawings connecting my artistic self to my scholarly self. Bridging these selves allows me to bring my resources as a fashion designer into my new identity as a researcher, but it was only through the drawings that I began to understand this.

Although the methods used in this paper do not produce generalisable data, there is value in the personal data. Sharing these personal narratives can resonate with others, changing the way they view things, opening up new possibilities for ourselves and them. The retelling of our narratives on a public platform opens us up to dialogue and critique, which can deepen understanding and cause us to re-evaluate what we hold as being true.

Further, although positivist notions of rigor and validity cannot and should not be applied to qualitative studies (Dwyer and emerald 2017; Loh 2013), qualitative studies should aim for "trustworthiness" (Loh 2013). Each study needs be approached differently and there is no formula for trustworthiness, but overarching strategies can help ensure this – verisimilitude (whether narratives "ring true"); member checking (allowing others to read, comment and change what is written about them); utility (is the research useful and relevant to others?); and transparency (acknowledging biases, being overt about the processes which lead to the findings, as well as continual and evident reflection) (Dwyer and emerald, 2017; Ellis 2016; Loh 2013).

I have attempted to remain reflexive throughout this paper, and have quoted my narratives and verbatim transcriptions where relevant. Part of my data analysis comes from conversations with my supervisor, Prof. Daisy Pillay, and she has read and agreed to the publication of these quotations.

Findings - Theoretical war

Figure 1: Reflective stance

[Extract from *Reflective Stance* metaphor]
This metaphor depicts how I felt during the drafting of my PhD proposal.
The shimmering figures represent different theories and philosophies. They are unfinished, the lines stop and disappear in places. Their forms are unclear – half-seen and half-invisible. I couldn't clearly see or understand what these theories were meant to be. I felt like they were beating me down, using words as weapons, concepts I couldn't understand delivering blow after overwhelming blow. I kept questioning my choice to pursue a PhD in Education.

> Kaila: …when I started my PhD, I was struggling with it. Everyone was using these words I didn't know and speaking about these authors I had never heard of. Talking about these things that made complete sense to them, but because I was coming in as an outsider to the university and coming from a practical basis, I felt like I was fighting with all these theories. And I was trying to find a way in, but nothing made sense. And I felt really like… bruised…I was kind of like beaten down and just struggling…And these forms aren't clear, they aren't solid in my mind because they're so hard to pin down.

In explaining my metaphors to my supervisor, I was forced to reflect on the choices I had unconsciously made. She asked about aspects I had not considered. In explaining, I made new connections. In our conversations, I described the ethereal non-human figures as "different schools of thought". I felt lost in trying to understand which theories I should be using.

> Kaila: Whose shoulders are you going to stand on? In the beginning I didn't know any of this stuff. So, it was all just really overwhelming to be told you need to find a theory and then use it to ground you, when I had no idea at all.

During our conversations, she pointed out that I had drawn myself as "grounded". When I drew the metaphor, I had seen this as being beaten down, unable to stand up for myself. Her interpretation of my drawing opened up new meanings, allowing me to make new connections:

> Daisy: …You're still saying, "Okay, I am still very much grounded in my practice…" For me, you're still very grounded… "I'm stable. I'm not going to fall."
> (Pillay 2019)

I was drawing on my practice as a fashion designer and lecturer to keep myself from falling. It wasn't about standing up; it was about staying grounded in who I already was to find a new path to becoming. My artist self was *helping* my researcher self instinctively, even if I didn't realise it at first.

> Kaila: … I kind of thought about it always externally, maybe at surface level. But thinking about what you were saying about [the figures] being part of me and having an internal struggle. Maybe that's what it is a lot more. Because, when you are doing your PhD, yeah, it's really hard but no one sees you physically struggling. It's not like you go to war and come back and you've got wounds. It's all inside your head. But that…what's happening inside your head is basically a war [laughing].
> Daisy: Exactly, exactly…Every step of the way it's a war [laughing].
> (Pillay, 2019)

It was only through our conversation that I was able to see that I was waging an internal, but unnecessary, war with my own identities. Even though I felt like I was struggling, my artistic self had been trying to help me. The act of drawing allowed me to give my practitioner self a voice, but the process of explaining my drawing allowed my researcher-self to actually hear and understand the message.

Application – Theory inherent in practice

"You need to think through and *with* theory. *Theorise* what you are doing." The cohort leaders spoke with conviction.

Their words made sense on a rational level, but I kept thinking *how?!* How was I supposed to use theories to frame what I was going to do when I didn't know what I wanted to do?

Change is a process, and as I underwent shifts in my identities, my ways of acting, thinking and doing changed gradually. Catalysts for this change are hard to pinpoint. It was a series of smaller, seemingly insignificant experiences, interactions and thoughts. Perhaps it was a conversation with colleagues, chats with friends, maybe words said during a cohort meeting, something I read? But, as my ways of thinking changed, I started to understand what I was reading.

Pivotal was Davids and Waghid's (2017) argument that theory and practice are inextricably linked. In acting, we theorise even though it may not be conscious. We have not acted thoughtlessly.

In my practice, I knew that what I read changed how I thought about teaching and how I taught. But these thoughts were unconscious; that wasn't the same as theorising. Or was it? The theories I was reading about were not abstract concepts sitting behind walls of philosophical detachment, and not useful in my everyday life. Rather, theories were tools to understand my own context, to explain as well as guide my actions. Like Dillow (2009), I had come to understand the role of theory in my study.

Knowledge is rendered significant when introduced "as practical, valuable tools applicable, and therefore meaningful, in particular socio-cultural practices" (Stetsenko 2010: 12). As I began to see that theory was relevant and helpful, it became meaningful and easier to understand. Leavy (2009: ix) explains that there is a "natural affinity between research practice and artistic practice". Leavy's (2009) argument that a holistic research approach is often impossible in traditional methodologies opens space for emergent methodologies like arts-based research and autoethnography. The natural link between art (my practice) and research (my theorising) is enhanced through these methodologies. If theory is inherent in practice (Davids and Waghid, 2017), aligning my research to my practice allows me to integrate theories which resonate with my practice.

Understanding how theory is inherent to practice, I noticed the influence which Gee's (2008) Discourse Theory had on my teaching. I was making the ways of being, thinking and acting like a fashion designer more overt for students. I was moving away from teaching knowledge and skills to teaching understanding.

I now saw theories as allies. Reading about Social Identity Theory (Tajfel and Turner 1979), which my cohort peers affectionately call SIT, I saw how it applied to my own life. Although I considered myself to be a member of the fashion design Discourse, I was a complete outsider in the Education Discourse. I was not part of the "in-group".

SIT posits that identity is formed through an individual's relationship with others. Who we are is shaped by belonging or un-belonging to social groupings. I had chosen to cross disciplines and become a member of an entirely different group. This group of Doctors and becoming-Doctors had well established characteristics and ways of being that I did not. Trying to find a way "in" required me to change *how* I was and *who* I was. As theory became an ally, I understood this group more. On an unconscious level, I was changing how I saw the world. The cohort sessions and supervision meetings were only part of it. My conversations with others reflected this change in thinking. I was using theory to build a framework which helped me to understand how I perceived the world and what was shaping my identities within my own context.

Figure 2: Opening up

[Extract from *Opening Up* narrative] This metaphorical drawing crystallises how I felt as I was concluding my proposal defence. In contrast to the first metaphor, the figures in this drawing are solid, more definite. This represents how I have come to understand theory in a more explicit way.

Here, the figures are not entirely human, but have their own characteristics. The figure on the left is more feminine, in blues and silvers. The figure on the right is more masculine, in metallics, reds and greens. They are unique, but still alien.

> Kaila: …they're [the figures] very solid. They have a very definite presence because I've come to understand them, come to know them, come to form them through my own perspective.
> Daisy: So, they're not…coming to get you. Rather, they're extensions of you. To think. Because they're your heads. You've got three heads now (Pillay 2019).

It was only in conversation about the metaphorical drawing that I was able to see that there was a deeper meaning. I had thought that I was drawing anthropomorphic representations of theories. Daisy pointed out that possibly these were "extensions" of me. Reflecting now, I can see that these figures could have been my different personalities finally speaking to each other, to me. They are helping me think, not waging an internal war.

People occupy multiple Discourses simultaneously (Gee 2008). Each person was raised into a primary Discourse – how you are socialised into your socio-cultural context as a child. Once we have reached adulthood, this primary Discourse becomes cemented into our lifeworld Discourse, who we are as an "ordinary" everyday person. Our lifeworld Discourse is our overarching identity, in all of our many positions. Secondary Discourses denote who you are within different specific social groupings, such as a professional or religious.

The metaphor drawing could be interpreted as my lifeworld Discourse represented by the middle figure. The other two figures could represent the conflicting secondary Discourses of practitioner and scholar. Following Daisy's interpretation of the figures as extensions of myself, the first metaphorical drawing shows the fight between my many selves, my many secondary Discourses, still forming and changing. Here, my previously conflicting secondary Discourses were now working side by side, with my lifeworld Discourse.

This metaphor shows a frozen moment in my journey, when I was starting to understand that theory was inherent in my practice. Here I was learning that I did not need to fight with these Discourses, that they were not contradictory. Reaching this point had not been easy:

> Kaila: Because I was crossing disciplines, I was crossing…institutions, and the way of operating. A traditional university versus a practical university. Reading about people I'd never heard of, reading about theories that didn't make sense to me. Making things go on a different level. Opening up that scholarliness was really, really difficult. And in crossing it, I've come to find that theory is an ally. Not something to be grappled with.
> Daisy: Something that supports you, rather than works against you (Pillay 2019).

Now I was able to see that I was supported by my practitioner self, not in conflict with it.

Thinking with three heads

Figure 3: Repositioning of self

> “I have a feeling there’ll be a third one.” (Pillay 2019)

A third metaphor for this journey? At the time I felt that I had reached the end of my journey to theory. Daisy saw something I didn’t. As I transcribed our conversation, I started to see it too. Reflecting on our conversation, I began to see things differently.

The phrase stuck out:

> Daisy: …for me the opening up is bringing in these extensions almost that can help you. It’s almost like having three heads. Instead of one head.
> (Pillay 2019)

[Extract from *Repositioning of Self* narrative]
Cerberus, from the ancient Greek myth, is the three-headed hound, the gatekeeper between worlds.

I’ve depicted my experience of moving towards a scholarly position using the metaphor of Cerberus. In this drawing, Cerberus is seated, and I am on his back. I am beginning to feel comfortable with theory, and use theory to carry me forward, like having three heads to think with. Cerberus is my three heads, allowing me to cross between the worlds of the theoretical, the practical and everyday life.

Each head has its own personality. The heads can look in the same direction, but sometimes they oppose each other. Each head has its own colour highlights to show the difference, but these are subtle, and blend into each other across the body of the dog. The overall base colour of Cerberus is a muted grey. I’ve used metallic colours to highlight and convey a sense of the otherworldly. The theories I use are not fully rooted in the everyday, but they have become a vehicle for me to move into that world. Stepping out from my “everyday”, Cerberus carries me into the theoretical and philosophical worlds where the mythical PhD is found.

Often Cerberus is depicted as threatening, snarling and dangerous. In my drawing, he is playful and goofy. Now that I have come to understand the role of theory, I am not threatened by it. Cerberus is the conjoining of three identities into one body. This allows me to ride these theories and merge these Discourses in pursuit of my PhD. I have not tamed theory. Theory is my Cerberus, my friend and ally. Our relationship isn’t one of slave and master, but an alliance of mutual agreement. I cannot force the theories to take me where they do not want to go, and I can get off if I find them going where I do not wish.

Cerberus is mythical in size. Large enough for me to sit on his back. He allows me to stand on the shoulders of my predecessors and see further than I could alone. He changes my vantage point. As in the myth, my Cerberus is the gatekeeper between worlds. He carries me over the threshold, from my practical everyday world into the scholarly realm.

As I ride into the war in my head that is the pursuit of the mythical PhD, I can cross worlds confidently knowing I am supported by Cerberus. He will guide me on the long journey ahead. After all, three heads are better than one.

I can now see that in the same way as the figures in the other two metaphorical drawings were part of me, Cerberus is also an extension of myself.

Conclusion

Like many PhD scholars, I have found developing a scholarly stance difficult (Dillow 2009; McDonnell 2017; Netolicky 2017). This paper narrates my journey from a practitioner fighting against theory to a practical scholar understanding how to use theory as a tool. I am a product of the Discourses I have been socialised into; my identities are multiple and fluid. Davids and Waghid's (2017) assertion that theory and practice are inseparably linked has been a point of departure, allowing me to open myself to the possibility that I can be many people simultaneously. Using metaphorical drawings has allowed me to access resources from my fashion design discipline in pursuit of a more scholarly identity, not in spite of it. Arts-based methods have been a way to unlearn my assumptions, defamiliarizing my everyday life and opening up new possibilities.

Autoethnography focuses on understanding the "self within" context (Chang 2008). This paper explores how I have needed to understand the socio-cultural context of what it means to think, act and be a fashion design lecturer, and to unlearn "truths" which hold me back from becoming a scholar. Simultaneously, I use my contextual identities as resources to evaluate my experiences and understand who I am becoming. The use of visual metaphors allows me to see deeper; I gain a multifaceted understanding of my identities through a socio-cultural context.

This would be impossible to explore using a traditional methodology, and therein lies the value of these methods. The power of arts-based research is in its ability to jar us into seeing things afresh.

> Kaila: …seeing things differently…Because I can draw what I am thinking I can then view it outside of myself.

Thinking made tangible. The physical act of drawing.

> Kaila: But this is the marriage of the two…I don't have to choose between being scholarly and practical. I can be a practical scholar.

Internally, my three heads nod. Through this journey, I have finally found a way for my different identities to not only speak to each other, but to agree. Although my story is unique, my struggles are not. Using arts-based methods, metaphorical drawings and other emergent methodologies allows us to open up new spaces for growth and transformation. Transdisciplinary research becomes a powerful tool for any researcher to enhance their research – not just to see differently, but to see further.

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Parents' Occupational Background and Student Performance in Public Secondary Schools in Osogbo Metropolis, Osun State, Nigeria

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Abstract
This study examined the effects of the occupational background of parents on the academic performance of public secondary school students in the Osogbo, Osun State, Nigeria. The simple random technique was used to select 200 students from 18 high schools in the metropolis. The results of their state government conducted promotion examinations to the final grade were used to measure academic performance. The findings revealed a significant relationship between parents' occupational background and the academic performance of students in the Osogbo metropolis. Students with working parents who earn regular salaries and work in offices, especially within the school setting, perform better than those with parents who are not working or who earn an irregular income. Also, students whose parents work in offices and in school settings perform better than those who have parents working outside of office or school settings. Students whose parents' work closes late or are always away on long journeys showed lower performance than those whose parents are always available at home. Based on the findings, it was recommended that government schools ensure regular payment of salaries and emoluments to various categories of income earners so that they could complement government efforts by providing schools' student needs.

Keywords: Regular salaries, irregular salaries, working parents, non-working parents

Introduction

Parents serve as first teachers for children. Consciously and unconsciously, children learn from their parents and environments. Parents lay the foundation for the desired social, moral, emotional, spiritual and intellectual wellbeing of their children. The training a child receives from home is of greatest importance in their total personality formation and their academic performance. It is of note that the pattern of life in the home, the economic and social status of the family in the community and many other conditions which give the home a distinctive character can influence the academic performance of a student at school. The family is the child's first place of contact with the world, and as a result, children acquire initial education and socialisation skills from parents and other significant persons in the family (Ajila and Olutola 2000). The child's capacity to succeed in school depends on how successfully they are managed by their parents in the home environment (Vellymalay 2012).

In the last eight years, the Osun state government has paid great attention to public school development: building state of-the-art schools, engaging quality teachers and providing modern instructional facilities. However, this encouraging progress in physical school development has been dampened by an inability to pay state workers regularly during the past 36 months due to the economic recession experienced by Nigeria in 2015. Poor school facilities have been mostly isolated by stakeholders as reasons for poor student performance in schools when raised for discussion.

Judging from the government efforts at building over 150 schools across the state (State of Osun 2015) and the seemingly marginal progress in academic performance of students in public examinations (WAEC 2016), one is inclined to look beyond school facilities and teachers (quality and quantity) as causes for poor performance in public examinations. Parents of students in the state who are mostly state government employees have difficulties performing their roles at home to complement their school efforts. Government has been paying workers using a modulated salary system, where low salary earners are paid full salaries, with middle- and high-income earners being paid a proportion of their full salary every month since 2015.

The examining bodies in Nigeria, the West African Examination Council (WAEC) and the National Examination Council (NECO), release results from May/June Senior School Certificate Examinations annually. State-by-state ranking of performance has been a unique feature of this yearly exercise. Results from the State of Osun have not been encouraging, and the state has not improved by much on the performance rankings used by these institutions (WAEC 2016). This has therefore led to much argument regarding who is to blame: the teachers, the government or the students? Looking at the massive capital and human resources committed to the secondary education sector by the government over the last eight years, there is therefore a need to look elsewhere for solutions to the problem.

The study investigates the influence of parental occupational background on the academic performance of students in Osun state secondary schools, specifically in the Osogbo metropolis. The study sets out to identify the various parental occupational backgrounds of 11th Grade students in four government high schools within the city. It further looks at the level of students' performance in the government-conducted examination allowing admittance into the 12th Grade in preparation for these externally conducted certificate examinations.

Review of Related Literature

Aremu (2011) refers to a home as a place where every member of the family finds solace. He adds that a complete home constitutes a father, mother, children, and includes others living with them. A home can therefore be a conducive, convenient and supportive environment where family members interact with one another with love and affection. The home of a child prepares the ground for their social, moral, emotional and spiritual development. The home actively influences the life of a child through social engagements, care and protection as well as providing emotional and social support. The socio-economic status of a child's parents is best assessed through their parents' occupation. Parents with better paid jobs, such as lawyers, doctors, engineers, top civil servants and those with a high socio-economic status tend to be more forthcoming and efficient in providing the necessary school materials for their children than parents with a lower socio-economic status. This has a high probability of affecting the performance of students in school.

Ogunshola and Adewale (2012), in a study which examined the effects of parental socio-economic status on academic performance for students in Kwara State is of the view that parents from different occupational background often have different parenting styles, different ways of disciplining their children and different ways of reaching out to their children. In a four-factor study which considered the socio-economic and educational backgrounds of parents, the educational qualifications of parents and students' health status, they conclude that socio-economic status and parental educational background do not significantly influence student academic performance; whereas, the educational qualifications of parents and student health status have a significant influence on students' academic performance.

Julians (2002) submits that the nature of parent occupations can affect the performance of a student significantly. Financial resources availability to provide for children's needs has a great impact on young people's mind and their readiness to learn. A family which can scarcely afford food, shelter and clothing can hardly muster enough resources for their children's school needs and such students are generally forced out of school very early. Saifullahi (2011) finds a significant relationship between parental occupations and student achievement. He finds higher performance by students whose parents are government employees than those whose parents are private job holders. This could possibly be because government job holders have more job security and are more likely to be at peace than those working in private-sector employment.

Akinboye (2006) identifies the collective effects of other factors, such as parent interests, occupations, encouragement, home circumstances and quality of teaching, which can affect the academic performance of students in homes characterised by disturbance, stress, tension and insecurity, culminating in a persistent struggle between family and poverty which can cause failure in individual academic performance in Nigerian public secondary schools. Zhang (2012) measures income level as the total monetary earnings of parents available for spending on goods or services, rent or other investments. According to Zhang (2012), children of low-income parents exhibit lower levels of cognitive linguistic skills, lower verbal interaction and lower phonological awareness, and generally lower academic performance in both internal and external examinations, than their counterparts from middle- and high-income families.

Zhang (2012) adds that children from high-income families are more proficient in reading skills than those from low-income families. The reasons behind this are posited by Sean (2013), who maintains that parents with higher incomes enrol their children in schools earlier than their lower income counterparts. They can also afford to take their children through pre-school learning, buy uniforms, pay for fees/tuition and home lessons, as well as catering for their children's academic needs on time. These efforts have greater impact on children's later educational outcomes in both internal and external examinations (National Examination Council, West African Senior School Certificate Examination and their equivalents) since they provide them with the required cognitive and social development. Low income parents, who may not be able to afford pre-school learning for their children, however, prefer having their children commence learning from class one or its equivalent onwards.

Pamela and Kean (2010) observe a higher performance of students whose parents have a tertiary level of education in sciences, reading and mathematics than those where both parents have only basic schooling. Thus, across these three disciplines, the average grades achieved by students with well-educated parents ranged from seven percent higher than those achieved by students with poorly educated parents in developing countries to 45 percent higher in most developed countries. Odoh, Odoh and Odigbo (2017) studied the effects of levels of parental education and occupation on the academic performance of accounting students in Nigerian universities. The study revealed that parental occupational and educational levels significantly influence students' academic performance in accounting studies in Nigeria. Highly educated parents are more likely to show greater interest in their children's schoolwork progress and are always ready to go the extra mile to provide all that is required for their children to succeed in school.

Parents who work and are engaged in offices and office-related work environments, especially within schools, are more likely to be involved in educational development programmes in their wards. Such parents will monitor their children's school activities, check their work and monitor assignment completion rates. In a study by the Harvard Graduate School of Education (2018), the consistent parental educational assistance rendered to

children contributes greatly in aiding their academic success at school. Ogunsola and Adewale (2012) note that communicating with children regarding their academic performance, being present at children's schools, and attending parental occasions all have a positive influence on children's learning outcomes. It is the amount of participation a parent has when it comes to schooling and their child's life that is significant, and involves parent-teacher interaction, school visitations, home supervision of schoolwork, monitoring of academic progress, parent engagement and involvement in homework and assignments, and regular participation in school meetings, as well as the provision of a secure and stable environment.

Parents must also engage in activities which stimulate their children intellectually through good discussions, constructive model building as well as the delivery of constructive social and educational values and high aspirations relating to personal fulfilment, contact with schools to share information, participation in school events and schoolwork and school governance (Desforges and Abouchaar 2003). The academic performance of students relies heavily on parental involvement in their academic activities if they are to attain higher levels of academic success; this assists in the outcomes of examinations, both internal and external.

Parents' occupation and efforts enable children to become more productive in life. As such, occupations of parents, to an extent, also determine the level of resources which parents will be able to invest into their children's education (Ajayi, Lawani and Muraino 2011). The authors add that parental occupation is thus considered to guarantee or determine access to learning opportunities and resources. In the same study, it was discovered that students with high academic performance often come from families with high occupational status. Higher occupational levels of parents indicate better economic conditions, and this results in material support for the education of their children. It was observed that students who are higher achievers have parents who are engaged as professional administrators and in higher clerical occupations, unlike their counterparts who are lower achievers and whose parents are mostly traders, semi-skilled and unskilled workers.

Saifullahi (2011) finds a significant influence from parental occupations on student achievement in the Gujarat district of India. He notes a higher performance by children of government employees than private job holders because of the certainty and reliability of their jobs. Also, parents with different occupational classes tend to have different impacts on the levels of their children's educational achievements. Parents with different occupational classes tend to adopt different styles of child rearing. Parents' occupational classes are considered on three levels: the unemployed; self-employed; and civil/public servants (Amazu and Okoro 2014). Usaini and Abubakar (2015) find a strong relationship between parental occupation and students' academic performance in Terengganu, Kuala in a study which showed a strong positive influence; ($r^2 = 0.63$) which means parental occupation accounted for a 63 percent variance in academic performance. They concluded that respondents whose parents have better occupations score higher marks than those respondents whose parents have lesser occupations. Also, parents from formal occupational settings were in a better position to assure the helping of students at home than those from informal occupational settings. Usaini and Abubakar (2015) further conclude that since parents from formal occupational settings have regular income, which is relatively higher, they are able to spend more on their children's education in buying books and stationery.

Conceptual Framework of the Study: Parental Occupational Background

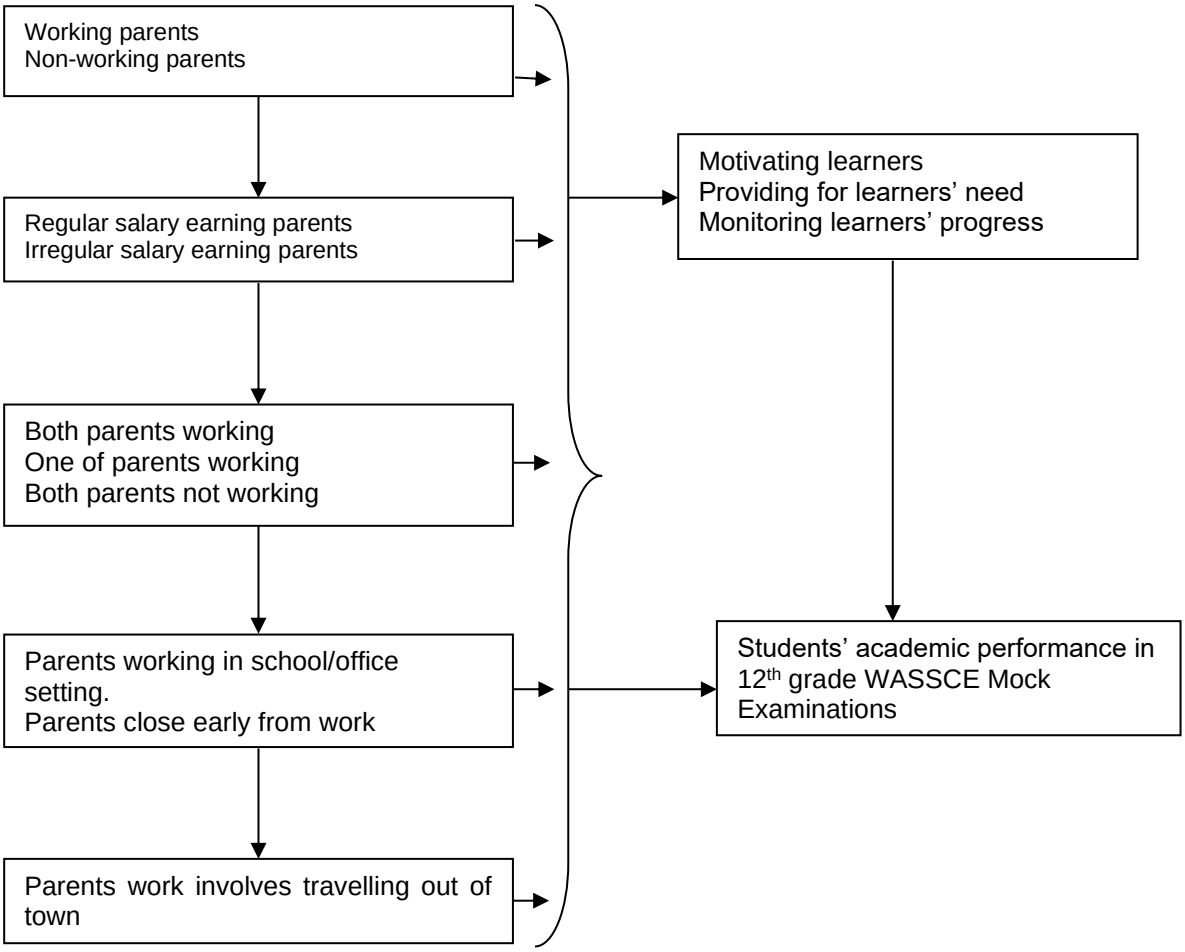

Figure:1 Conceptual Framework (Adapted from Murithi 2015: 47)

Academic performance is a function of many factors. Many of these factors are school based, environment based, home based, and student based. The home is an important factor in the overall behaviour of a child at school and the outcome of such behaviour hinges on how parents handle their children's schooling and school activities. Frequently, parents do not fully involve themselves in their children's school activities, citing many reasons for their failure to be active participants in their child's education. Amongst such reasons is the nature of their occupation, which determines the amount of time and resources parents can devote to child education.

Many parents have different occupational backgrounds which exhibit a level of influence on their thinking, readiness and management of time and resources regarding the educational needs of their children. Many working parents do not have enough time to go over their children's schoolwork and monitor their educational progress. Similarly, most parents who are salary earning workers have been experiencing difficulties in receiving regular salaries over the last twenty months, especially those in the Nigerian public service sector. The result is that most parents can no longer provide for the basic needs of their children in schools. Over the years, parents have been augmenting government provisions in terms of textbooks, uniforms, midday meals and transportation. The situation is made worse where both parents are public sector workers of the state who depend fully on monthly salaries which have not been paid regularly in the last twenty months.

Parents who are engaged in office and school settings employ the opportunity to be closer to their children's schools and school activities. Most of them act as home lesson teachers and do what they have hitherto employed teachers to do for them: monitoring their children's schoolwork, participating in homework and school assignments and being parental counsellors on school matters. When considering all of these occupational variables and how each affects the amount of time and resources parents devote to their children's schooling, it can be seen that they could significantly affect the learning achievements of their children as students. If these variables impinge positively on parents' time and resources, they are most likely to devote more of their time to monitor their children's progress in school, provide for their basic educational needs and have enough time to motivate and advise them towards higher school achievements.

Methodology

The study adopted a descriptive survey research method meant to gather information about occupational variables of the students' parents and the students' performances in their 11th Grade in the state-conducted examinations. The population of the study consisted of all 18 public secondary school students in Osogbo metropolis. The study is limited to the four (4) high schools in the city. A proportional sampling technique was used to select 200 of the 1 032 students in these four high schools. A researcher-designed instrument entitled "Parents Occupational Background and Student Learning Outcome Questionnaire" was used to collect data on parental occupational backgrounds from the sampled students.

The instrument was validated by experts from the University of Ilorin and Osun State University, Osogbo. It was also subjected to a reliability test using the split half method, and the result was subjected to Pearson's Product Moment Correlation Co-efficient Statistic tool, yielding a 65.0 reliability coefficient. The study used the results of students in the state government conducted promotion examinations in the final term of their 11th Grade classes. The examination prepares students for the 12th Grade which is the final class before the students write their external certificate examinations. The results of the 11th grade examination (also termed "mock examination") were used to assess students' performance because it availed the researchers the opportunity to link students' performance in the examination to their parents' occupational backgrounds which they had provided in the questionnaire administered to each of them.

In keeping with ethical considerations, each questionnaire was coded, and respondents were given code names which were matched with coded results from the examination, thereby protecting the identity of individual student respondents.

Research Questions

Table 1: Percentage distribution of answers to the research questions 1-5

S/N	Research Questions	Number	%
1.	What is the proportion of the students whose parents are working/non-working parents?	Working =155 Non-working = 45	77.5 32.5
2.	How many of the working parents work in offices and how many are self-employed?	Office worker = 134 Self-employed = 21	79.4 20.6
3.	How many of the students have both parents working?	Both parents working = 123	61.5

4.	How many have both parents not working?	Both parents not working = 28+ 45=73	35.6
5.	How many of the working parents close early and return home early?	Parents close early =97	62.6

The contents of Table 1 indicate that 77.5 percent of the sampled students have working parents while 32.5 percent have non-working parents. Of the working parents, 79.4 percent work in offices and the rest are self-employed. About 61.5 percent of the students have both parents working, although many of the working parents finish work and return home early (62.6 percent).

Research question 6: What is the academic performance of students in the State conducted promotion examinations to Grade 12 in the Osogbo metropolis?

Table 2: Academic performance of students in the state-conducted promotion examinations in Osogbo metropolis

Year	Number	5 Credits with (Eng & Maths)	5 Credits with one (of Eng or Maths)	5 Credits no (Eng or Maths)	4 Credits in (any subject)	Below 4 Credits
2017	200	37	41	32	44	46

To achieve success in the examination, the government has set a standard of 5 credits as a minimum requirement to be qualified for promotion to the 12th Grade. Table 2 shows that 78 students met the minimum requirement, while an additional 32 others are on probation. The implication is that 90 out of the 200 students have passed the exam and are qualified to be promoted to the final grade.

Research Question 7: What is the performance of students with various parental occupational attributes?

Table 3: Analysis of the result by parental occupation attributes

S/N	Research Questions	Number among the 90 with 5 credits and above	%
1.	What is the proportion of student parents who are working parents/non-working parents?	Working = 60 Non-Working = 30	66.7 33.3
2.	What is the proportion of the sampled students who have parents with regular/irregular salaries?	Regular salaries = 55 Irregular salaries = 35	61.1 38.9
3.	How many of the working parents work in offices and how many are self-employed?	Office worker = 79 Self-employed = 11	87.8 12.2
4.	How many of the students have both parents working?	Both parents working = 60	66.7

5.	How many have only one of their parents working?	One parent working = 30	33.3
6.	How many have both parents not working?	Both parents not working = 28	31.1
7.	How many of the working parents close early and return home early?	Parent close early = 57	63.3
8.	How many of the students have both parents closing work late?	Both close late = 20	22.2
9.	How many of the students have both or one of the parents working in a school setting?	60	66.7
10.	How many of the students have one or both parents' work schedules involving long travels which may take them out of town?	15	16.7

The data presented in Table 3 show that of the 90 students deemed to have passed the examination, 60 of them have parents working and 30 have non-working parents. Those whose parents earn regular salaries are 55 while the remaining 35 are students whose parents have irregular salaries or are not working. About 67 percent of the 90 students have both parents working, while 87.8 percent have their parents working in office environments, 31.1 percent of them have both parents not working and 33.3 percent have only one of their parents working.

Students whose parents close early and return home from office performed very well (63.3 percent) and those who have their parents working in and around school settings also performed very well (66.7 percent).

Hypotheses Testing

Hypothesis 1: There is no significant relationship between parental occupational background and academic performance in Osogbo metropolis, Osun State, Nigeria.

Table 4: Relationship between parental occupational background and academic performance in Osogbo metropolis, Osun State, Nigeria

Variable	N	Mean	SD	Df	Calc. r-value	Critical r-value	Decision
Academic performance	200	16.540	1.58	198	0.644*	0.116	Rejected
Parental Occupational Background	200	13.850	1.767				

Based on an analysis of the results, it is indicated that the calculated r-value of 0.644 is greater than the critical r-value of 0.116 at a 0.05 level of significance. The hypothesis is

thereby rejected, meaning that there is a significant relationship between parental occupational background and academic performance of students in Osogbo metropolis.

Hypothesis 2: There is no significant relationship between the nature of parental income and academic performance in Osogbo metropolis, Osun State.

Table 5: Relationship between nature of parental income and academic performance in Osogbo metropolis, Osun State, Nigeria

Variable	N	Mean	SD	Df	Calc. r-value	Critical r-value	Decision
Academic performance	200	16.600	1.61	198	0.280*	0.116	Rejected
Nature of Parental income	200	10.570	1.63				

The figures presented in Table 5 show the relationship between students' parental income nature and academic performance. The calculated r-value of 0.280 is greater than the critical r-value of 0.116 at a 0.05 level of significance. The hypothesis is therefore rejected, implying that there is a significant relationship between parent income levels, regularity of income and students' academic performance in Osogbo metropolis.

Families with a particular set of job characteristics, such as public job employees, salary earning jobs and jobs with the certainty of wages at the end of every month have a tendency to affect a commitment to their children's education. Families which are able to provide for their children are likely to impact positively on children's academic performance. This is in line with the submission of Murithi (2015), where she posits that parents of students living in a household with income above the poverty line are more likely to be involved in school activities than parents of children living in a household at or below the poverty line.

Discussion of Findings

The results given in Table 1 show the distribution of answers to research questions 1 to 10. Most parents of students in the study are working class, and work in offices; about 62 percent of students have both parents working and closing early from work. Amongst the sampled students, 81.9 percent of their parents work in school settings.

The data in Table 2 show that 45 percent of the students have 5 credits and above in their 11th Grade examinations, while 16 percent have five credits and above, with both English and mathematics, thereby securing the benchmark requirement for admission into university.

Table 3's information shows that of the 90 students with 5 credits, 60 of them had working parents, 79 of the 90 students are children of parents working in offices, while 60 of them are students with either one or both parents working in a school setting. The implication is that students whose parents work in offices and within school settings perform better than those whose parents are not working, self-employed or work outside of the school setting. Also, the information shows that students whose parents close late from work or have a job which takes them on journeys out of Osogbo perform lower than those whose parent close early and work within the metropolis.

The study results presented in Table 4 show a significant relationship between parental occupational background and academic performance. Parental occupational attributes significantly affect students' academic performance, in that parents who are working and

earn regular incomes and those whose jobs centre around offices and schools and who do not close late are more likely to devote enough time and financial resources to their children's learning needs. Working with children to assist with homework, buying school needs to complement what government provides, and monitoring students use of their time at home could significantly help in improving on students' academic performance.

This finding is in line with the works of Ogunshola and Adewale (2012), Aikhutaba (2013) and Usaini and Abubakar (2015), where they point out the effects of different occupational classes and parents' socio-economic factors on the emotional and socio-economic state of students. This is also in line with Ali Shah and Anwar's (2014) findings on the impact of parents' occupations and family income on children's school performance. The study found that mothers and parents who devote time to their children by helping them in their studies and monitoring their academic progress have a significant impact on their education.

Table 5's figures show that parental occupation determines the nature and level of income earned. Parents with formal jobs tends to have regular income in the form of salaries at the end of each month. Regularity of income implies that parents will be able to plan their expenses for child education. When parents' income is regularly absent, this may impact negatively on students' performance in school. This is in line with the findings of Usaini and Abubakar (2015), where they find that parents in formal occupations with regular, relatively higher income can spend more on child education by buying books, stationery and hiring home tutors.

Conclusion and Recommendations

The study found a significant influence of parental occupational attributes on students' academic performance. It can thus be concluded that students whose parents have regular jobs and income perform better academically than those with non-working parents. Also, students whose parents work in offices and within school settings perform better than those whose parents are engaged in non-office work. Students whose parents usually close early from work and return home to help them in schoolwork perform better than those whose parents close later from work. Students whose parents' work entails long journeys away from home perform more poorly than those whose parents have jobs which do not involve long journeys away from home.

Based on the findings of the study, the following are recommended:

- Government should ensure regular payment of salaries, pensions and all forms of emoluments to government employees so that they can successfully provide school needs for their children, since no government can completely provide for students' school needs.
- Parents whose jobs do not entail closing late and long travels away from home should cultivate the habit of returning home early to monitor their children's after-school time usage.
- Parents should be more involved and concerned with their children's academics. They should create time to work with them and know how they are performing academically.

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A Necessary Ethics: Bakhtin and Dialogic Identity Construction in Four Morrison Novels

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Abstract
Reading Morrison's *The Bluest Eye*, *Tar Baby*, *Paradise* and *A Mercy* through the lens of Bakhtin reveals identity construction as a dialogic endeavour. While this method may be necessary for character development, it serves the further purpose of making an ethical case for the self's responsibility to others. This paper considers key theoretical instruments, as enabled by Bakhtin, in relation to Morrison's treatment of naming and other character constructing elements. It is ultimately Morrison's construction of identity as dialogical which enables the argument that Morrison's fiction offers an ethics in the interest of the other. Writing about the marginalised, the abused and the voiceless reveals Morrison's oeuvre is unmistakably an ongoing engagement with the injustice of slavery and its political, economic, social and psychological aftermath. The relevance of this article lies in its analysis of Morrison's fiction as an antidote which challenges the self's "self-interest", which is at the heart of injustice. This study's primary contribution is in articulating Morrison's portrayal of the self's identity construction as an inescapable dialogism that forms the foundation to a philosophy that promotes greater humaneness, given the other is not separate from the self, but in fact, integral to the self.

Keywords: Morrison, Bakhtin, identity construction, ethics, justice, responsibility

Introduction

This article seeks to demonstrate the ethical value of Morrison's fictional identity constructions, which we have argued is built on an interdependent construction between the self and others in line with a Bakhtinian dialogism. My contention is that Morrison's novels build a case comparable to the philosophy of Bakhtin, which holds that human identity is constructed through a specific relationship of dependence on and also responsibility for others.

An overview of key aspects in Bakhtin's theory will be covered to set the stage for analysis of the role and function of naming in Morrison's *The Bluest Eye* (1970), *Tar Baby* (1981), *Paradise* (1997) and *A Mercy* (2008).

Writing about the marginalised, the abused and the voiceless reveals Morrison's oeuvre is unmistakably an ongoing engagement with the injustice of slavery and its political, economic, social and psychological aftermath. The relevance of this article lies in its analysis of Morrison's fiction as an antidote which challenges the self's other-rejecting self-interest, which is at the heart of injustice. The challenge to identity lies specifically in Morrison's portrayal of identity as interdependent and dialogic.

This study's primary contribution is in articulating Morrison's portrayal of the self's identity construction which forms the foundation for a philosophy that promotes greater humaneness.

Bakhtinian theory

Bakhtin argues that all speakers and listeners communicate dialogically and so form their identities dialogically or reflexively. His use of the concept of the "other" is therefore simple; he employs the denotative meaning which simply refers to any and all other people.

Bakhtin's dialogism

Holquist sums up what he uneasily refers to as "Bakhtin's philosophy" as "a pragmatically oriented theory of knowledge; more particularly, it is one of several modern epistemologies that seeks to grasp human behaviour through the use humans make of language" (Holquist 1990: 13). Bakhtin demonstrates the dialogic concept of language as fundamental to identity. Since we analyse the language in Morrison's novels to arrive at her unarticulated philosophy concerning the identity of the self, the value of Bakhtin's theory for this study is its provision of an explicit link between language and identity with his argument that "self" is fundamentally a relation. In fact, the very capacity to have consciousness is based on otherness (Holquist 1990: 18). Thus, dialogue as a clearly discernible relation between two different entities can help us understand the dialogic self.

Bakhtin highlights that our language is not our own when he considers everyday speech: "of all words uttered...no less than half belong to someone else" (Bakhtin 1981: 339). His observation is that we constantly use the speech of others through already established discourse that is connected to a past, which includes, for example, the religious, political and moral authoritative words of adults, teachers and others which invade our language at every turn (Bakhtin 1981: 342; Messent 1998: 232). Our expressions are therefore neither unique nor novel; they are always derived from others or in response to other interlocutors.

The following terms from Bakhtin assisted me to build the case for the self's identity as constructed dialogically with others. These terms are: "addressivity", "dialogism", "answerability", "polyphony" and "heteroglossia". In discussing Bakhtin's theory, the terms "reflexive" and "reciprocal" are also occasionally used to expand the discussion. These dynamics are found in the language used by characters in speech and thought, especially as portrayed by inner dialogue and motivations; changing concepts of the self and others were thus traced from a Bakhtinian perspective.

An utterance is marked by what Bakhtin (1986: 95) terms "addressivity" and "answerability". This means that utterance is always addressed to someone and anticipates a response and/or answer. Chains or strings of utterances are therefore fundamentally dialogic and historically contingent, i.e. positioned within, and inseparable from a community, a history and a place.

Any understanding of live speech, or live utterance, is inherently responsive in that the listener agrees or disagrees, adds to or responds to it in some or other form. Bakhtin further argues, "the listener becomes the speaker" (Bakhtin 1984: 68). Speakers are oriented precisely toward such an actively responsive understanding of agreement, sympathy, objection, execution, and so forth (Bakhtin 1984: 69).

It is Bakhtin's notions of dialogism and consciousness which provide the primary model for his approach. According to Bakhtin, each social group speaks in its own "social dialect" – possesses its own unique language – expressing shared values, perspectives, ideology and norms. These social dialects become the "languages" of heteroglossia "intersect[ing] with each other in many different ways…As such they all may be juxtaposed to one another, mutually supplement one another, contradict one another and be interrelated dialogically" (Bakhtin 1981: 291-292).

According to the Bakhtin Reader, "addressivity" refers to:

> …my unavoidable state as a human being; as such I have 'no alibi for my existence', I must engage in a constant dialogue with the world as it is given to me; only in this way can I give my own life meaning and value. In *Author and Hero*, Bakhtin suggests that only through such a dialogue can I hope to complete myself in what he calls the

> ‘absolute future of meaning’. As a consciousness addressed by the world beyond my borders I must answer, for I have the responsibility to do so. My answer, furthermore, will always have an ‘addressee’. (1994: 245)

Addressivity, as can be seen from this explanation, is moreover another form of unavoidable responsibility following from one’s ability to response. Speaking into a vacuum is thus not possible. The self’s choice of language is firstly influenced and enabled by others, given the historical nature of language, and secondly, in the present, others influence the choice of language which the self resorts to. Hence, one’s register differs depending on one’s interlocutor: is it a peer, someone in authority, a sports acquaintance, a political opponent, and so forth? In this sense, our language is not solely dependent on our choice of vocabulary and setting – for we are influenced pre-articulately by what we intend to communicate and, more importantly, by the feedback we expect to receive. Going beyond this immediate influence of addressivity is the “always-already” nature of language as belonging to a community of language users – as compared to it being simply novel creations by a speaker. A further important characteristic of language, according to Bakhtin, is “polyphony”.

The principle of “polyphony” literally means multiple voices. Bakhtin reads Dostoevsky’s work as containing many different voices, unmerged into a single perspective and not subordinated to the voice of the author. Each of these voices has their own perspective, own validity and own narrative weight within these novels. The author does not place his own narrative voice between the character and the reader, but rather allows characters to shock and subvert (Robinson 2011). It is thus as if the books were written by multiple characters, not from a single author’s standpoint (Bakhtin 1986: 112). Instead of a single objective world, held together by the author’s voice, there is a plurality of consciousnesses, each with its own world. The reader does not see a single reality presented by the author, but rather how reality appears to each character (Robinson 2011).

“…the unique speech experience of each individual is shaped and developed in continuous and constant interaction with others’ individual utterances. This experience can be characterised to some degree as the process of *assimilation* – more or less creative – of others’ words” (Bakhtin 1986: 89). Our speech is thus filled with the words of others, with varying degrees of otherness and varying degrees of “our-own-ness”. For Bakhtin “the immense, boundless world of others’ words constitutes a primary fact of human consciousness and human life” (Bakhtin 1986: 143).

The argument extracted from Bakhtin’s theory is captured in the following extract from the Introduction to *Problems of Dostoyevsky’s Poetics*:

> We come into consciousness speaking a language already permeated with many voices – a social, not a private language. From the beginning, we are ‘polyglot’, already in process of mastering a variety of social dialects derived from parents, clan, class, religion, country. We grow in consciousness by taking in more voices as ‘authoritatively persuasive’ and then by learning which to accept as ‘internally persuasive’. Finally, we achieve…a kind of individuality, but it is never a private or autonomous individuality in the Western sense; we always speak a chorus of languages…each of us is a ‘we’ not an ‘I’. Polyphony, the miracle of our ‘dialogical’ lives together, is thus both a fact of life and, in its higher reaches, a value to be pursued endlessly (Bakhtin 1984: xxi).

Since identity is constructed as a result of the aforementioned principles and via the influence of various social dialects, so the construction of characters is identified via the impact of various others. The concept of “others” will be unpacked in the analysis of

Morrison's novels. All four novels are studied in relation to Bakhtin's terms with a focus on specific characters in each novel, Morrison's employment of naming, and a number of random elements which invite dialogic analysis.

Naming is a reflection of both the named and the namer

In this paper "naming" functions to indicate a name or word used to identify a specific person who is distinct from others. A simple interrogation of the notions "to name", "the named" and "the namer" reveals how bound the identities of the self and others are.

Citing Bakhtin, Gerrig and Banaji demonstrate how simple pronouns and common nouns indicate the double nature of names in identity construction as a general function of language (Gerrig and Banaji 1991: 175). This relational aspect of language is evinced in pronouns such as "our", "yours", "theirs" and in nouns such as "daughter". These words automatically stand in relation to others; such as "mine" stands in relation to "your" or "their", and "daughter", "son" or "child" in relation to "mother", "father" or "parent". The one word exists because the other does and cannot not exist if the other does not. The meaning of these words automatically entails those words which they stand in direct or formative relationships with. While pronouns visibly exhibit this feature of naming, the principle is revealed even in other cases of naming. Ultimately, a name discloses information about both the namer and the named – whether directly or indirectly.

According to Gerrig and Banaji the notion of "self-identity" is problematised by the implications of what happens when one entity names another. They are of the opinion that "self-identities" are cognitive structures which involve more than a list of beliefs the self has about itself (Gerrig and Banaji 1991: 175). On the one hand this list of beliefs entails the roles one assumes with respect to other individuals, and it also serves to generate behavioural choices (Gerrig and Banaji 1991: 175).

This paper ultimately argues that Morrison uses identity construction – as can be demonstrated through the mechanism of naming, amongst others – to challenge injustice.

Let us now consider Morrison's employment of naming in *The Bluest Eye.*

Naming as dialogical identity construction in *The Bluest Eye*

Davis' (1982: 323) notion that naming functions as a two-sided identity construction supports the argument for dialogical construction of identity in Morrison's fiction.

Pauline Breedlove grows up thinking her family does not value her because they have not treated her with consideration for her little idiosyncrasies. More hurtful than the fact that nobody teases her, she, of all the children, has no nickname (Morrison 1999: 86). Harris (1994) notes that nicknames for African Americans function as markers of individuality. Through the nickname, the community recognises and makes a place for a person's distinctive nature (Eichelberger 1999: 72). It is with disbelief that Claudia hears the little white girl calling Mrs Breedlove "Polly", when even her own children and husband call her Mrs Breedlove. Pauline herself welcomes the nickname, because there she feels that special sense of recognition she had always craved for (Morrison 1999: 84). In response to this recognition, believed to be portrayed through a nickname for her, Pauline becomes kind and caring, "with honey in her voice" at the Fishers (Morrison 1999: 85).

Other forms of dialogic identity construction in *The Bluest Eye*

The Bluest Eye teems with examples of the subject's identity directly constructed in relation to the words or actions of others.

Fulton (1997: 32) argues that the crucial difference which enables Claudia to challenge white ideological values while Pecola is systematically destroyed by them is the degree of stability and self-love fostered within each of their home environments. Claudia experiences not only her mother's strength and love but also her father's love and her sister's companionship which enforce the worldview that Claudia is not alone and is part of a stronger group. The MacTeer parents physically attack Mr Henry for having inappropriately touched Claudia's sister, Frieda (Morrison 1999: 77). As an adult, Claudia remembers "love, thick and dark as Alaga syrup" and hands that would put the covers back over her when she kicked them off at night which makes her realise there was, "somebody with hands who [did] not want her to die" (Morrison 1999: 7). There is also Frieda's response to Claudia's fears, "So what? We're together. We'll run if he does anything at us" (Morrison 1999: 59). These are amongst many examples which inform the characters of the two MacTeer sisters. In contrast, there is no "us" to feed off and strengthen Pecola.

Pecola's parents have a strange symbiotic relationship where the one's sense of identity lies in the weakness or weakening of the other. Mrs Breedlove considers her life dim and unrecalled unless punctuated by quarrels and physical fights with her husband, Cholly. For her "they relieved the tiresomeness of poverty, gave grandeur to the dead rooms" and "to deprive her of these fights was to deprive her of all the zest and reasonableness of life" (Morrison 1999: 31). It is not only that Mrs Breedlove would never have forgiven Jesus if Cholly stopped drinking, the fact is she needs his sins desperately since her life has more purpose the lower he sinks (Morrison 1999: 31). Who she is and how she gives meaning to her existence depend on Cholly remaining a "no-account" man who she is called upon by God to punish (Morrison 1999: 31). Furthermore, for Pauline, their fights define her as virtuous (Eichelberger 1999: 83).

Cholly needs Pauline as much as she needs him, inasmuch as she defines herself in contrast to him. He displaces on to her what he cannot face in himself. She comes to represent "one of the few things abhorrent to him that he could touch and therefore hurt" and he violently displaces "the sum of his inarticulate fury and aborted desires" onto her (Morrison 1999: 31). While Cholly needs Pauline to objectify his failure (Furman 2014: 17), she needs him for a positive view of herself. Cholly's treatment of his wife reminds the reader of his choice to hate Darlene who witnessed his emasculation and inability to protect her against the flashlight of the white men since hating them would have destroyed his sense of self. Thus, by hating Pauline, he believes he can "leave himself intact" (Morrison 1999: 31).

Naming as dialogical identity construction in *Tar Baby*

Ryan (1997), Page (1995), and Gerrig and Banaji (1991) all identify the telling nature of the naming which takes place in *Tar Baby.* For Gerrig and Banaji (1991: 188-189), names function as concepts of cognition and are indicative of a speaker's internal thoughts. We have considered the dialogical relation between the person named and the person naming, since the point we wish to illustrate here is what naming the other tells us about the self's perception of both the other, and also itself – even though this consideration is hidden in the name used for the other.

Ondine, Jadine and Sydney reveal their sense of superiority to the island people through the generic names they bestow on them, calling all the female help "Mary", and thinking of them in terms of "a Mary", "another Mary" and "them Marys." They justify this position of calling these different women "Mary" because they believe they could never be wrong, since "all the black women who had been baptised on the island had Mary among her names" (Morrison 1997b: 38). In similar reductionist manner, "Yardman" is also not the name of the male help they use around the house; his name is Gideon (Morrison 1997b: 37, 39, 114).

When Son gives Valerian his birth name, Valerian responds with, “Well, good morning, Willie. Sleep well?” (Morrison 1997b: 146). Valerian, the wealthy white man immediately coins an uninvited diminutive, “Willie”, to refer to the black intruder (Gerrig and Banaji 1991: 174). As the book progresses, the name Willie is only used by the white characters (Morrison 1997b: 186). Once again, this name not only speaks to the one named, but also tells of those who give and use the name. The use of the diminutive automatically places Valerian and Margaret in a more authoritative and powerful position than William.

At times the use of the pronoun “our” invites or avoids conflict. When Ondine questions Sydney's efforts to patrol the house, he challenges her, “Whose side you on?” (Morrison 1997b: 100). Ondine reassures him: “Your side, naturally. Our side.” The shift from “your” to “our” quickly closes the potential gap between his side and hers. Page, however, points out that the use of “our” is problematic throughout the novel, as the question of racial unity conflicts with familial and personal loyalties, and the characters wrongly assume that others must be either on their side or against them (Page 1995: 121). When Jadine and Son discuss his “stealing”, Jadine says, “It depends on what you want from us” (Morrison 1997b:118), thereby placing herself on the side of the household. Son is disturbed by this allegiance, taking it as a racial betrayal by Jadine (Page 1995: 121). He asks her, “Us? You call yourself us?” But for Jadine, the reasoning is simple and she responds with, “Of course. I live here” (Morrison 1997b: 118). Son, on the other hand, sees Jadine as the niece of African American servants who should therefore not be identifying herself with the white, capitalist employer.

Other forms of dialogic constructions in *Tar Baby*

Tar Baby reaches its climax on Christmas Eve when the servant Ondine blurts out the secret she has kept for years, that her boss’s wife, Margaret, had abused their son as a child. Ondine blurts out, “You cut him up. You cut your baby up. Made him bleed for you. For fun you did it. Made him scream, you, you freak” (Morrison 1997b: 209). A week after this public disclosure, Margaret challenges Ondine’s view of herself in relation to the past. Margaret tells Ondine that she knew Ondine had known about what she had done to Michael; she adds that while Ondine may have told of it for the love she had for Michael, she also did it because she hated her – Margaret. Ondine denies this interpretation, but Margaret’s argument seems sound, “…and you felt good hating me, didn’t you? I could be the mean white lady and you could be the good coloured one” (Morrison 1997b: 242). Margaret’s argument demonstrates that Ondine’s self-image is informed by judging herself as being superior to Margaret.

The second person whose identity construction is closely tied to the facts surrounding Ondine’s revelation is Valerian, the great benefactor in the novel. Upon learning of Michael’s abuse, Valerian retrospectively recognises he has not been who he thought he was. He thought he was in control, that he had shaped and managed the world around him well, but this was clearly not so. Instead, he discovers he has never been in control and that through his self-absorption he has been lying to himself. Now, many years after the fact, that stance has consequences of unimaginable magnitude.

As Morrison explains, “[Valerian] had preoccupied himself with the construction of the world and its inhabitants according to (t)his imagined message. But he had chosen not to know the real message that his son had mailed to him from underneath the sink” (1997b: 236) as he sang la la la la, because he could not speak or cry about what was happening to him (Morrison 1997b: 245). Valerian recognises he never knew his wife or his son and that there is something so foul and revolting in this crime of his that it paralyses him. He acknowledges he “had not known because he had not taken that trouble to know. He was satisfied with what he did know. Knowing more was inconvenient and frightening” (Morrison 1997b: 244-245). When he finally discovers the reason for the song, it means his life has in fact been a

lie since it is not based on reality but on a selective vision, which meant a selective, narrow, convenient and ultimately selfish vision, which is a true reflection of his character.

Valerian's wilful blindness/ignorance thus eventually reveals himself to always have been what he could not have imaged himself to be. If his perceptions of Michael are so blind, then his views of everyone, including himself, are no longer reliable. The discovery of his son's pain, his wife's abuse and his own unwillingness to have noticed it cause Valerian to become a stuttering and defeated old man overnight.

Naming as dialogical identity construction in *Paradise*

Prior to the massacre in the novel *Paradise*, the men of Ruby call the doomed women of the Convent Jezebels and bodacious Eves. According to Christiansë (2013: 164), Morrison mines the history of naming women by such names and the interplay between them to great effect. Jezebel features in the Bible as a woman and symbol of corruption and destruction. Associations extending from the name Jezebel remind the informed reader of the Whore of Babylon in Revelation, the mother of harlots and abominations, who tempts men, who heeds other gods and offers forbidden food to men (Christiansë 2013: 167-168). Jezebel and her actions remind one of the crime committed by the first mother, the first temptress, namely Eve who not only consumed forbidden food, but tempted man to do the same, which led to their expulsion from paradise (Christiansë 2013: 168). Christiansë emphasises that calling the Convent women by these names is more than simply insulting. With reference to Judith Butler, Christiansë contends "the act of naming can be violently constitutive" (Christiansë 2013: 168). The women are no longer like Jezebel or Eve – they *are* Jezebel and they *are* Eve – and thus already guilty of what their namesakes are accused (Christiansë 2013: 168).

A second example of totalising others through naming can be found in Steward's reference to Ruby's youths, whom he not only sees as rebellious but calls ''little illegal niggers**''** who have **''**no home training**''** and who **''**need to be in jail**''** (Morrison 1997a: 206). When speaking to them regarding the words of the Oven, he threatens them with the words, **''**Listen here...if you, any one of you, ignore, change, take away, or add to the words in the mouth of that Oven, I will blow your head off just like you was a hoodeye snake**''** (Morrison 1997a: 87). Just as it is justified to protect yourself against a snake by blowing its head off, so too anyone called a "hoodeye snake" is told they deserve the treatment they will get if they continue with behaviour viewed as in line with such a snake.

Other forms of dialogic construction in *Paradise*

In the history of the United States of America, Reconstruction followed the end of the Civil War, but this did not last long. After the overthrow of the Reconstruction governments, numerous all-black towns were eventually established. The founding families in *Paradise* have responded to headlines inviting them to join such towns.

While they see themselves as not only smart, strong and more than prepared they are rejected by self-supporting negroes from Fairly. One of the men in the party says, "Us free like them; was slave like them. What for is this difference?" (Morrison 1997a: 14). While they would have expected opposition between rich and poor, slave and freeman, and sometimes black and white, they experience the shocking division between light- and dark-skinned blacks, which leaves them struck to the core and immediately hardened towards light-skinned blacks (Slaughter 2000: 294). Declared unworthy by these fair-skinned coloured men who have disallowed them, the dark-skinned founders of Haven, and later Ruby, establish "the blood rule" which holds their residents hostage to skin colour (Grewal 2013: 43) by permanently rejecting and expelling these others from their lives.

The Fairly rejection is significant for the identity consciousness of the 8-rock men. They ignore the fact that they are unable to meet the minimum requirement for payment. Deeper analysis reveals it is truly less the skin colour difference which causes their rejection as it is the financial difference; and the impact of the financial difference leads to their rejection and consequently the shame of seeing their pregnant wives, sisters and daughters refused shelter which has "rocked them, and changed them for all time. The humiliation did more than rankle; it threatened to crack open their bones" (Morrison 1997a: 95).

The symbolism of their lack of money directly reflects on themselves as being inadequate. It is this failed self which threatens to crack their bones (Morrison 1997a: 95). As a survival mechanism the 8-rocks choose to blame their rejection on the racism of Fairly and not on their own inability to live up to the image of themselves as able, hardworking providers. This experience is formative for them to forge their group identity by consolidating their own sense of racial superiority from that point forth (Brooks-Bouson 2000: 197). From there onwards they would distinguish themselves and in turn reject those not as dark skinned (and thus pure) as themselves; thus, simply reversing the (perceived) racism they had suffered.

While other examples of individual identity construction can be found in *Paradise*, one particular example portrays the dialogical impact succinctly. After many years in Detroit, Anna returns to the isolated community of Ruby wearing an Afro. Other than a popular hairstyle in the 1970s, Anna does not intend for it to be a statement, but it nonetheless solicits diverse and intense reactions. Her hair speaks of another world. The young people are eager to embrace this world and therefore admire her hair. Reverend Pulliam's displeasure with the ideas she is silently sowing in town finds expression in a whole sermon preached on the subject (Morrison 1997a: 119). The judgement of Anna's hair, in fact, says much less about her hair than it functions for Morrison to construct his characters' identities. The last novel to be considered is Morrison's 2008 novel, *A Mercy.*

Naming as dialogical identity construction in *A Mercy*

The reader never learns what Florens' mother is named. She is only referred to as "*a minha mãe"*, which means "my mother" in Portuguese. For ease of reference she will be referred to as "Mãe" here. This can be argued to be a stylistic move on Morrison's part where Mãe's namelessness is indicative of the stripping away of her identity since being sold into slavery. Just as Florens and her mother are never afforded an opportunity to communicate again, to indicate the reality of slave families torn apart never to have any contact with each other again, so too Morrison portrays the reality of people having become nameless or identity-less in this New World in relation to the white slave-holding population. Morrison's depiction of the slave population in calling them "soulless animals" further justifies their treatment as amoral and valueless creatures (Morrison 2009: 164).

A second reading, however, reveals that forasmuch as Florens and her mother are permanently separated with the unlikelihood of ever meeting again, the very fact that her character is only known as "mother" connects them permanently, since "my mother" is the only name Mãe is identified by. The reciprocity of this naming and the identity construction thereby brought about lies in the fact that the name "mother" is defined as a woman who has a child. Mother and child are two identities inextricably linked, and it is impossible to have the one without the other.

In essence, this otherwise nameless person functions to portray volumes about the nameless millions of Africans and later African Americans who were slaves in the United States of America. The juxtaposition of this mother as a character capable of virtues as complex as foresight and sacrifice contrasts with the slaveholder who deems and treats her

as a soulless animal and serve not only to disprove the slaveholder's assessment of the slave, but to reveal soullessness on the part of the slaveholder.

Other forms of dialogical constructions of identity in *A Mercy*

Recognising Morrison's treatment of the role of community in identity construction is important in understanding her overall agenda.

Morrison speaks through Lina about the necessary connections to a group. Babb (2011) points out that the Vaark farm is laid to waste because of a theme Morrison often addresses: an adherence to egocentric individualism, isolation and removal from community (158). Lina observes of the Vaarks: "Their drift away from others produced a selfish privacy and they had lost the refuge and consolation of the clan. Baptists, Presbyterians, tribe, army, family, some encircling outside thing was needed…Pride alone made them think that they needed only themselves, could shape life that way" (Morrison 2009: 56). Dealing with matters such as sickness and death quickly signify that it would be in the self's interest to be connected to a group. Connection to a group acknowledges the interdependence necessary for survival – especially in a world as socially and environmentally untamed as the early seventeenth century.

The case of Lina demonstrates the value of community best because Lina not only draws on community to help her survive but also to shape her own identity.

Lina's dialogic identity construction

In Lister's (2009: 118) view, Lina is one of the most self-defining characters in *A Mercy* because she has a strong sense of heritage. After the "death of the world" when her village is destroyed by pox and fire, Lina is able to endure the "solitude, regret and fury" by a self-invention which pieces together recollections from her past mixed with European medicine and other useful things (Morrison 2009: 46).

Another factor which fortifies Lina is her decision to become part of an alternative community by becoming "one more thing that moved in the natural world; she cawed with birds, chatted with plants, spoke to squirrels, sang to the cow and opened her mouth to rain" (Morrison 2009: 46-47). Lina thus relies on her social community and the community of the natural world to shape her new survivalist identity. It may be for this reason that she recognises the danger of the Vaark household's isolated existence.

Furthermore, comparing Lina's synthesised belief system to "the syncretism of what would become United States culture" Babb contends that "*A Mercy* casts hybridity not as a dangerous negative but as American fact" (Babb 2011: 158). One could similarly argue that identity is similarly always already a kind of hybridity. Another character whose strong sense of heritage allows her to survive is Florens' mother.

Mãe's dialogic construction

Despite suffering the traumas of captivity, the Middle Passage, enslavement and sexual exploitation, Mãe knows a time when she was a woman of her clan and remembers what it was like to belong to a nation of her own. This memory encompasses a complete world of experiences and relations which she can compare with her new existence as a chattel. On a slave block in Barbados, Mãe discovers that she "was not a person from her country, nor from her family". She learns she is, "…negrita. Everything. Language, dress, gods, dance, habits, decoration, song – all of it cooked together in the colour of [her] skin" (Morrison 2009: 163).

Mãe is, nonetheless, capacitated with sufficient resilience because of her heritage. Her broader range of experiences enables her to contextualise her situation and define her own worth in contrast to the role given her in the New World economy (Rice Bellamy 2013: 21).

Florens's dialogic construction

In contrast to Lina and Mãe, Florens never has the benefit of existing in a society or clan which values her as a person with a meaningful role and a place of belonging. Her life begins in enslavement and the defining moments of her childhood and youth are scenes of rejection and abandonment (Rice Bellamy 2013: 21). Conner (2013: 162) highlights that Florens cannot yet possess herself for she can only feel her own worth if she is possessed by another.

Sorrow's dialogic construction

Another character whose life is profoundly influenced by an "other" is that of Sorrow. Though the details of her life are unclear, it is certain that she has endured a life of trauma, especially one of being taken advantage of by men. As a coping mechanism she had invented Twin, her make-believe double, an identical self whose face matches hers exactly (Morrison 2009: 114, 124). Yet when Sorrow becomes a mother, the reader is told, "Twin was gone, traceless and unmissed by the only person who knew her" (Morrison 2009: 132). First it is Twin who stabilises her identity and enables her to cope with life. Thereafter it is her child who grounds her and informs her actions and rewritten identity (Morrison 2009: 132).

Jacob's dialogic construction

Jacob partially informs his good sense of himself by how he treats animals and orphans. His ability to see the plight of others is however only partial.

Jacob's view of himself as just and hardworking is grounded in what Christiansë calls an anthropocentrism which finds expression in his attitude toward animals. Drawing on theories by Derrida and Rousseau, Christiansë claims Jacob considers his treatment of animals as conduits through which he distinguishes himself as human (Christiansë 2013: 208).

Conclusion

We have investigated Morrison's construction of identities and found that her dialogical constructions are numerous. It will be noted that the dialogical relationship is not limited to a two-party structure. It is for this reason that Bakhtin's theory includes notions such as addressivity, polyphony and heteroglossia to demonstrate the multiplicity of influences of others on the self which inform the subject's identity.

Examples of these dialogic relationships include, amongst others, the relationship between Pecola and her community (*The Bluest Eye*); Ondine as good because of Margaret's failure as a mother and Jadine as unorphaned because of Son's love (*Tar Baby*); the Old Fathers and the New Fathers who determined their manhood by their capacity to protect their women and children (*Paradise*); and Florens identifying herself as wild in response to her mother and her lover's rejection (*A Mercy*).

Further examples of the dialogic include multiple narrative voices found in the novels. No one voice is privileged and therefore no one perspective functions to silence others. There are no sole protagonists since multiple threads and storylines inform the narratives. The surplus of perspectives further demonstrates Morrison's polyphonic writing extending beyond the limitedness of totalising language or totalising of the other. This element of her style enables Morrison to portray the relationships between self and the other as dynamic and therefore informed by the dialogic.

One finds an ethics of responsibility as central in Morrison's texts, by which her fiction systematically destabilises the various forms of difference which function to promote inhumanity towards not only African Americans but all others (Fultz 2003: 110). In concurring with Fultz, we can conclude that Morrison's fiction intends to "reshape our consciousness and excite our moral sensibilities" (Fultz 2003: 110). It is these portrayals of "response-ability" and answerability which are exposed in simple acts of naming and the examples of the other as discussed above.

Morrison's fiction does much more than portray identity as dialogically constructed. It does more than merely reveal the humanity of the other through the self-discovering its own reflection in and likeness to the other. By constructing identity dialogically, Morrison presents a philosophy of humanness in which the other is to be considered as not only like, but integral to the self – and recognising that however the other is treated, ultimately becomes a direct or indirect treatment of the self. Such acknowledgement should inform the self's behaviour towards the other and enable an ethics that gives rise to human well-being and the undoing of injustice.

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A Discourse Interpretation of Digitally Mediated Texts as Transformation Tools among Selected Whatsapp Users

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Abstract
The twenty-first century has witnessed social media discourse becoming part and parcel of our daily communication. Social media can therefore be described as a vibrant linguistic platform where various classes of people converge daily to communicate with one another on all issues bothering themselves personally and the macro societies in which they live. Apart from borderless chatting opportunities, WhatsApp users have the chance of posting their pictures in a photo-profile corner for their easy identity advertisement. In recent times, rather than posting personal pictures in their photo-profile corner, an inscription is displayed to create a relatively permanent message or impression, either confirming a principle or belief of the user or admonishing the individual's contacts. The concern of this paper is to examine the relevance of selected texts displayed as profile pictures on WhatsApp in the quest for transformation of Africa as a society. Using critical theory framework, our paper shows that WhatsApp users deliberately make use of certain texts on their profile spaces to convey their ideologies. The paper concludes that WhatsApp is indeed a channel for free expression, and an opportunity for the spread of principles and ideologies which are capable of developing individuals as well as our society.

Keywords: Transformation, WhatsApp, language, texts, critical theory, social media

Introduction

With great improvement in the means of human communication brought about by the Western world, especially through the expansion of technology and digital media, the boundaries between online and offline discourses are becoming increasingly blurred and smooth, thereby aiding in the transfer of information. This situation has allowed new forms and uses of language to emerge for successful message delivery to all groups of people.

Our society and Africa in particular require comprehensive transformation and reliable development in all spheres of its existence, including economic, religious and political activities to be at par with those of developed continents. As part of efforts to transform and develop the continent, many WhatsApp users have adopted a strategy of calling on all categories of people (their contacts) to make the transformation of Africa, even from their homesteads, a priority. The picture below sums up this call:

From the PP above, two aspects of our human life are reiterated as very important for both the development and transformation of our society. These two aspects are "action" and

“attitude”. While moving things into their rightful or necessary positions requires an action or a set of activities, the intention to do so is actually a product of the attitude and mindset of mankind. In other words, whatever change or transformation any society requires is obviously anchored in the attitude of the people, which propels right or wrong action or inaction. It is important to note that the PP above is strongly pivotal for all others used in this study.

The concern of this paper is therefore to examine the linguistic (and discourse) approaches adopted by the selected WhatsApp users to bring about transformation as well as development in African society. Moreover, the use of mobile telephones and their communicative aspects are part and parcel of the Digital Mediated Discourse (DMD).

Digital Mediated Discourse

DMD or alternatively Digital Discourse (DD) refers to the popular domain of human interaction using computers known as Computer Mediated Communication (CMC). CMC describes specifically any form of communication involving two or more people interacting with each other on separate computers (or other computer-like devices, such as smartphones) using the Internet or a network connection. Metz’s (1992:3) opinion that CMC generally denotes “any communication patterns mediated through the computer” is confirmation of the seamless boundary between the terms employed here. As Walther and Burgoon (1992: 51) argue “…CMC is no longer a novelty but a communication channel through which much of our business and social interaction takes place, and this transformation is expected to continue”. It has been observed that in the last twenty years, the branch of linguistics dedicated to CMC has centred on many perspectives, focusing mainly on the characteristics of emails, which can be extended to other CMC formats (Pérez-Sabater 2011), as it is noted in works such as those by Baron (2000) and Yates (2000).

According to Thurlow and Mroczek (2011), DD offers a distinctly sociolinguistic perspective on the nature of language in digital technologies by simply bringing sociolinguistics up to date with the new media in communicative situations such as with instant messaging, text messaging, blogging, photo-sharing, gaming, social network sites, audio and video calling, streaming and video sharing via mobile smartphones. All these are subsumed into Social Media Discourse (SMD) (Jones *et al*. 2015; Georgalou, 2016). Thurlow and Mroczek (2011) further argue that all these interactive strategies take place in a range of communicative contexts, including journalism, gaming, tourism, leisure, performance, public debate, and among different communicators like the professional and lay, young people and adults, and intimates and groups using any of the world languages.

Meanwhile, the appearance of the Internet as a technological advancement has further enhanced and popularised DMD, DD and Computer Mediated Discourse (CMD) or CMC. Thus, the intention to share messages and the success of such sharing amongst people have become stronger both inside and outside of offices. To many discourse analysts, the Internet is a recent media phenomenon (Kennedy 2001: 479). However, when considered as a concept, it is older than virtually all of its users across the globe. Hence, Kennedy (2001) further notes that the Internet deserves all attention and applause for having brought about a quantum leap in global communications.

This domain of communication has a number of items characterising it. Some of its prominent characteristics include:

a) **Geographical barrierlessness:** Users and communicators in DMD are enabled to collaborate by interacting over any distance. People in war zones enjoy this opportunity, especially because attacks can be either launched or averted successfully by the use

of the Internet. Business transactions and international relations activities have also been on the increase with the advent of DMD/CMC. There is no intimidation of individuals arising from long distance or inaccessibility; thus, the emphasis on the world becoming a global village.

b) **Dynamism of the message text:** Exchange of information is the main reason for online interaction. These messages are turned out in any form, such as written in text messaging, audio or voice transfer, video-calling and picture transfer. Any of these messages can be conveniently stored, edited, broadcast and copied. Importantly too, messages can be sent to individuals or groups of people. This is emphasised by Hiltz (1978) and Williams (1977) who point out that two or more people can thus look at a document and revise it together.

c) **No personal intimidation:** Electronic communication is blind with respect to the vertical hierarchy in social relationships and organisations. Once people have electronic access, their status, power and prestige are not communicated as in face-to-face situations. Edinger and Patterson (1983) observe that people involved in DMD may participate more equally because social influence usually experienced amongst communicators becomes more equal, since much of their hierarchical dominance and power is drastically reduced if not totally eliminated. In other words, providing a certain amount of anonymity, or lack of true human contact (1994), by eliminating stereotypical classifications makes people feel free and confident about communicating their ideas, opinions and feelings about certain issues online. However, Schreiber (2017) supports the position of Jones *et al*. (2015) that online discourse exposes how power and identity are created and maintained, which can be productively explored through traditional tools, specifically Foucaultian analyses.

Digital practices like DMD are deemed fundamentally social in nature, containing actions which are aimed at social goals and enacting the identities of participants (Jones *et al*. 2015; Schreiber 2017). Therefore, both actors' perceptions of their own activities and the understanding of observers and participants are very important. As Schreiber (2017) notes, the effects of digital media are manifested in all facets of our lives and are rapidly changing how we use and realise language, in addition to contemporary literacy practices. The situation with DMD therefore demonstrates how the observed shifts necessitate novel and creative approaches to discourse analysis. The work of Jones *et al*. (2015) is particularly geared to shine more light on such digital discourses as DMD in which we exist in our increasingly intertwined online and offline lives.

WhatsApp as a Part of Social Media

WhatsApp is described as a messenger application intended for smartphones. It uses the Internet to send text messages, images, audio or video, thus fulfilling the social aspects of exchanging information and ideas, and thereby operating as one of many text messaging services available. WhatsApp, as a messaging platform is very popular with teenagers and youths, generally because of features like group chatting, voice messages, audio and video calling and location sharing (whatsapp.com 2017). An additional reason for its popularity can be associated with the use of the Internet to send messages at a significantly lower cost than using SMS texting. With all its features, especially the ability to connect many people at once via group chatting for any particular reason, WhatsApp ably qualifies as being a social medium.

Ever since it was founded in 2009, WhatsApp in its messaging functions has maintained a steady expansion and increase in acceptability. At present, it is described as the biggest online messenger application, with more than 700 million subscribers and active users in January 2015, placing it in stiff competition with Facebook. This can be linked to its attraction

for teenagers, youths and Internet-addicted adults because of just such features as group chatting, voice messages and location sharing.

Besides the real time chatting opportunity available on WhatsApp, where a "speaker" engages a co-interactant or group members in message sharing, another crucial message communication avenue is through the "profile picture" corner, otherwise known as the PP or display picture (DP). While some subscribers upload their real image (photograph) into the provided box, others display pictorial inscriptions of various length and forms which are periodically replaced. This may be the reason why Scott *et al*. (2004) (in Taiwo 2012: 13) claim that mobile telephones have become increasingly important on the African continent. They are believed to be "a booster of economic empowerment" (Taiwo 2012: 11), and a developmental and socio-relational tool. Thus, WhatsApp users of PPs feel they occupy some kind of superior position from which to counsel, encourage or sensitise their message recipients on certain aspects of life, which confirms Schreiber's (2017) opinion and the position of Jones *et al*. (2015) that online discourse exposes how power and identity are created and maintained.

Methodological Issues

Schreiber (2017) describes the ethnographic method in research as that which often makes use of actors' perceptions of their own activities, and the understandings of observers and participants. Using this methodology, the data involved could range from that which is intimate to that which is more anonymous, and in which the identities of the participants do not have a serious negative effect on the integrity of the work. The researchers' use of these and other ethnographic methods, such as video and photographic records, is to complement a more quantitative investigation of texts in DMD which illustrates the importance of interpreting textual data within "the context of its use" (Jones *et al*. 2015: 15).

In contrast to the use of surveys and interviews as methods concerned with domains such as Flickr users, for the purpose of understanding how tags are used creatively for both communal and personal purposes (Schreiber 2017), this study employed the intimate aspect of ethnographic methodology in collecting data for analysis. Thus, the DP inscriptions collected as data were saved from our personal mobile telephones' contacts. Many of these contacts (friends, office colleagues and relations) replace their pictorial messages (DPs or PPs) on average twice a week. Although the methodology here is not intended for quantitative data collection, DPs (or PPs) which focus on societal development and social transformation were purposively collected and collated. These were analysed and discussed using the descriptive method in relation to critical theory employed as a guide. The collected DPs are henceforth referred to as 'plates' for the purpose of analysis.

Theoretical Perspective

The theoretical framework guiding this study is critical theory. According to Abrahams (2004), critical theory can be traced to a group of German social theorists popularly called the "inner circle" at the Institute for Social Research, Frankfurt, Germany in 1923. With members including Max Horkheimer, Theodor Adorno, Herbert Marcuse, Leo Lowenthal and Frederick Pollack (Rose 1990), the theorists' expertise covered various disciplines, including economics, psychology, history and philosophy. Today, the ideology they represent (in close association with Freudian and Marxist philosophy) is described as "the Frankfurt School". They framed critical theory, which integrates diverse philosophical approaches to educational and societal issues. It is of interest to note, for example, that their interests in the nature of reason, truth and beauty were inspired by German idealistic thought, while their concern with social transformation and exchange processes was inspired by Marxism.

Critical theory envisions a process of critique which is self-conscious, leading participants to develop a discourse for social transformation and emancipation. On this note, critical theory raises our consciousness beyond the walls of the classroom and the boundaries of the school to broader social and cultural concerns. These concerns connect well with education in general and the needs of African societies in particular. While most African countries have really advanced with time, having gained their independence some decades ago, the issue of development in terms of infrastructure, politics, education and technology remains largely unresolved. As a result, the masses of various states on the African continent consider themselves as the most important stakeholders to debate seriously on how best to develop or transform the continent from each country. The WhatsApp DPs selected from Nigerian users of the medium revealed a great deal. National and continental transformation concerns them, as patently expressed in the texts.

WhatsApp Reformative Relevance

The understanding of the reformative relevance of WhatsApp as a message application within social media is not unconnected to its features as an aspect of discourse analysis in having such elements as texts, contexts, actions and interactions, and power and ideology (Jones *et al*. 2015). The first element "texts" covers written texts, conversations (written, spoken), videos, photos, drawings, paintings and street signs, amongst other such semiotic elements, which can function as tools for people to take social action. The PPs selected for this study are parts of these texts. Secondly, "contexts" refers to the social and material situations in which texts are constructed, consumed, exchanged and appropriated for certain effects. Telephoning, or the use of mobile telephones at the level of WhatsApp, constitutes the context for this study. Thirdly, the "actions and interactions" element encapsulates what people do with texts and what they do with and to each other. This manifests in a need for African social development or transformation. Finally, the "power and ideology" element shows how people use texts to dominate and control others. Through this element, they are able to create certain "versions of reality" which they believe in, as reflected in the tone of the text writers in this study.

In a nutshell, Taiwo's (2012: 15) description of trends in text messaging across the world, and particularly in Africa, shows that WhatsApp PPs should be seen as advanced texting efforts (or SMSs) which are traditionally known from Yahoo mails and GSM (mobile telephone) text messages. As Drotner (2005) observes, the combined development of mobile telephony together with ubiquitous media technologies signals a reorientation of people's appropriation of mediated time and space as they develop more personalised and interactive forms of communication, including the popular SMS, MMS and chats. The relevance of PPs is captured amongst the various services offered by mobile phones, which centres largely on what Ling (2008 in Taiwo 2012: 16) calls "social grooming", focusing on messages such as "greetings, jokes, new day/week/month/year messages; some of which are sent to tell receivers or to remind them that the sender is thinking about them". It should be noted that these services have encouraged several innovations in the way the technology is used across different groups of people (Taiwo 2012). Beyond personal or interpersonal social relations, mobile telephone advancements can be used for many other innovative activities, including for economic, educational, political, agricultural and health purposes.

From all indications, this mobile technological advancement can address a number of Africa's social challenges and developmental issues (Ekine 2008). In keeping with the point above, all the PPs having inscriptions focusing on transformation or development and addressing society at three levels of personal, interpersonal and general are shown below.

(A). Personal Profile Pictures (Texts)
Personal PPs (texts) encourage individuals to embark on a kind of self-development which can promote social development. The texts below illustrate further:

Plate 1

Plate 2

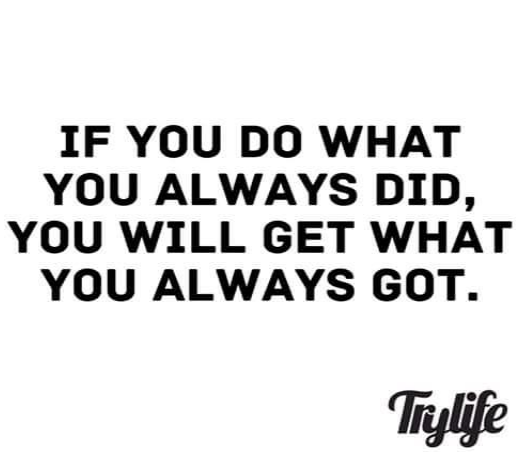

Plate 3

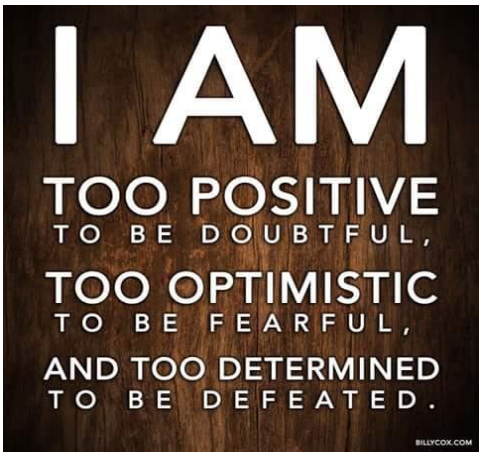

Plate 4

Gloss
Plate 1 reiterates the need for immediacy in a matter concerning change for improvement in personal lifestyle. When the urge or need to improve on one's way of life arises, any attempt to procrastinate may obstruct the expected improvement or transformation indefinitely. Meanwhile, the perspective of the text in this plate emphasises the notion that social development or transformation is the product of an individuals' development or transformation with the required urgency and not lackadaisically. Plate 3 seems to be shedding more light as a kind of warning for the text in Plate 1. The writer warns that people should avoid a lifestyle of status quo if development and transformation are truly desired. In the same vein, Plate 4 echoes the message in Plate 2 by highlighting the three developmental principles of positivism: "optimism" and "determinism", as against "doubtfulness", "fearfulness" and any "defeatist tendency" which could be practised by people. With all these elements in place, distraction as a major discouragement in the developmental process, such as is needed in Nigeria and Africa in general, should be jettisoned (Plate 2).

Writers' opinions on social transformation or development as far as Nigeria or Africa is concerned are presented in Plates 5 to 8, illustrated in Table (A) below.

Table (A): Personal Profile Pictures (Texts)

S/n	PPs/Texts	Focus/Message
5.	The 3C's of life: Choices, Chances, Changes. You must make a choice to take a chance or your life will never change.	Personal action relating to preferences and opportunities determines the change experienced in life. Inactions will definitely result in failure, stagnancy or backwardness.
6.	If you want to change the world, go home and love your family.	Family development is central to, or the beginning of, social development and transformation. The same love shown at this level can easily be replicated at every gathering (secondary family).
7.	If you want it, you work for it. It's that simple.	Everyone has a role to play in developing or transforming society. All it takes is being responsible towards others.
8.	Your beliefs don't make you a better person, your behaviour does.	While thinking (belief) is natural and constant, it is considered passive until it is put into action (behaviour), which is very significant in development/transformation.

Gloss

The concerns of the text writers in Plates 1 to 4 are recapitulated in Plates 5 to 8 as presented in the table above. Plate 6 has a text particularly focusing on the need for people to personalise development or transformation of our society in the simplest possible way. The idea portrayed in the text is that family development or transformation, when replicated across the land, should necessarily translate to general social improvement. Similarly, Plate 7 concurs with the content of Plate 4 on the need for determination and focus to achieve either personal or social development or transformation, while the text in Plate 8 shows that actions or attitudes as products of the human mind are highly germane to social development or transformation.

(B). Interpersonal Profile Pictures (Texts)

The texts in Plates 9 to12 can be considered dialogic (or conversational) because addressees are indicated with prominent pronominals, such as "you" (Plate 9) and "yourself" (Plate 10). The same items of speech are implied in Plates 11 and 12.

Plate 9

Plate 10

Plate 11

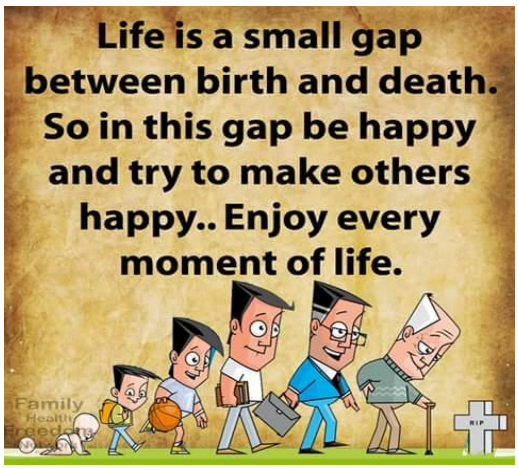

Plate 12

Gloss

The texts below further illustrate the interpersonal approach to social development. The overall impression given in this section is that development or transformation of any given society requires somebody taking the lead in mobilising others in doing the right things. In other words, despite the fact that individuals can do much in this regard, discouragement and frustration can set in as serious obstructions to the wheel of progress. At such times, it takes one enlightened mind to keep others standing and committed to the principles of development or transformation, otherwise status quo, stagnancy or backwardness may be the experience.

In Plates 13 to16, the writers of the texts sustain the interpersonal perspective required for social development or transformation as discussed in the previous texts. In the Table (B) below, the contents of Plates 13 to 16 are presented.

Table (B): Interpersonal Profile Pictures (Texts)

S/n	PPs/Texts	Focus/Message
13.	Beautiful line: Tell my mistake to me not to others, because these are to be corrected by me not by them.	Everyone needs positive feedback; no tale bearing; correcting the wrongs (faults) of others positively is a motivation to do well.
14.	My greatest treasure is my family. We may not be perfect, but I love them with all my heart.	As seen inPlate 6 above, if homes and families are developedthe society will automatically be developed and transformed.
15.	The worst distance between two people is misunderstanding.	Crisis, misunderstanding or disagreements resulting in a feud of any kind bring enmity. This is an impediment to peace and progress, the requirements for social development and transformation.
16.	When you see something beautiful in someone, tell them. It may take a second to say, but for them it could last a lifetime.	As inPlate 13 above, motivation in the form of compliments or commendations go a long way in making people committed to a task. Where this is achieved, development or transformation becomes possible.

Gloss
A sense of addressivity runs through Plates 13 to 16 with the implied pronominals ("you" or "yourself") in all the texts. While the message in Plate 13 appears like an admonition or appeal to listeners, that of Plate 16 can better be seen as an injunction from a superior personality in authority. A message such as this has to be obeyed to avoid being sanctioned. Meanwhile, what is displayed in Plate 14 is a subtle admittance of the need to engage or partner with others for development or transformation from the family level to a societal level. This, however, may not be achieved where there is rancour or disharmony (Plate 15) amongst people.Synergy in development is a key factor emphasised by this section of interpersonal PPs (texts); its indispensability in acquiring transformation is too patent to be ignored.

(C). General Profile Pictures (Texts)
The general PPs (texts) in this section make topical elements of development or transformation their focus. Thus, the section comes as a summary of all the previous PPs and their messages regarding the requirements for development in African states, or in Africa as a continent. The two texts dwell deliberately on synonymous factors: love and unity, as presented below.

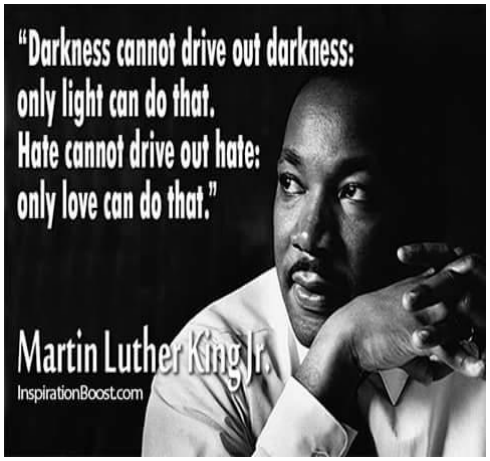

Plate 17

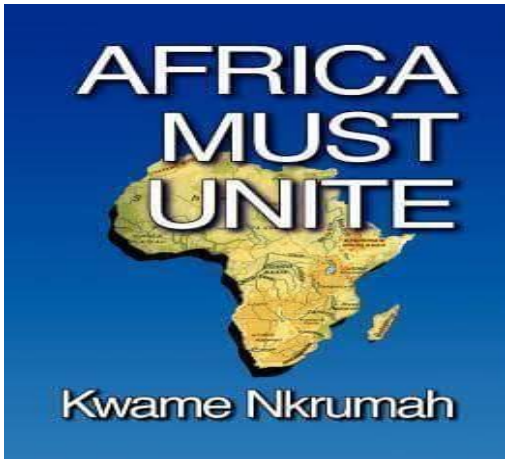

Plate 18

Gloss
Plate 17 presents "love" as a potent counteragent for "hate". Where and when people hate one another, no progress can be achieved until they choose to "love" one another to bring about unity, as stated in Plate 18.

Table (C): General Profile Pictures (Texts)

S/n	Display picture/text	Focus/message
19.	The happiest people don't have the best of everything, they make the best of everything.	Being happy (and united) is sacrosanct for development and transformation to take place.
20.	Every accomplishment starts with the decision to try.	A small attempt at a plan is better than just thinking or wishing away the time. No matter how complex or difficult development and transformation are, people must make an attempt.
21.	The distance between dreams and reality is called action.	Attempts, actions and efforts, as explained above, will develop and transform us, not mere wishful thinking or complaints.

22.	A positive mind finds opportunity in everything while a negative mind finds fault with everything.	We must desire and work towards transformation and development. No room for complaints.

Summary

From the samples of PPs above, we notice how the text writers have set out to address the issues of transformation and development in society. Plates 1 to 8 focus on individuals' required efforts or activities. They emphasise the notion that any kind of transformation or development starts with individuals at various levels. These personal PPs prescribe to individuals what could be done for transformation to be achieved. This hinges on the notion that societal transformation begins with individuals. Whatever goes wrong or right with society can be traced to individuals who make up the society based on their action or inaction; decision and indecision; and positive or negative mindsets. In other words, there must be a good measure of determination, positive disposition, correct decision-making, appropriate action and love from all persons before the required societal transformation can take place.

Plates 9 to 16 discuss the interpersonal requirements for societal transformation and development. The emphasis in this section was on the need to care for others in the form of assistance, encouragement and making them happy. All of these things amount to having a positive attitude towards others, which will enhance positive interpersonal relationships which could engender the required transformation and development across social strata. In Plate 9, the popular "buck-passing" attitude is frowned upon. Achieving transformation and development is a sensitive task. Thus, Plate 10 (as reflected in 6 to 8 of the personal PPs) in particular echoes the need for everybody to take up the challenges and responsibility involved in transforming and developing society rather than expecting other people, a superhuman or genius to initiate the action required. Plate 12 reiterate the need to care for (be responsible towards) other people around us starting from the family level (Plates 13, 14 and 16) to non-family members of the community.

Having considered the various transformative and developmental factors necessary, especially in Africa (at personal and interpersonal levels), Plates 17 to 22 attempt a collection of the prerequisites by being more prescriptive and forceful. Plates 17 and 18 of the general PPs recommend love and unity (also Plates 11, 12, 14 and 15). The continent of Africa is multilingual and multicultural in nature. However, its many ethnic groups should work together, even though its growth may be difficult. Having the right attitude, as well as taking action at the right time and in the right direction, are of concern in Plates 20 to 22 and in Plates 5 to 8 as well. If Africa is to transform, all the recommended virtues and good habits should be expedited, and love and unity considered sacrosanct.

Conclusion

Every society aspires to transform, and people in different communities desire development. The challenge always lies in people knowing what the right actions and attitudes should be, and who should be held responsible. As seen in Plates 17 and 18 above, words of admonition for transformation and development in PPs are sometimes adapted from very important personalities (e.g. Martin Luther King, Kwame Nkrumah) or organisations within society to make such utterances appear original and more acceptably convincing to their readers (addressees). This paper has shown that WhatsApp users are conscious of the need for transformation and development within African society. In order to make this happen, people admonish others through their PPs/inscriptions to act more responsibly as individuals.

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The Influence of Job Satisfaction on Organisational Citizenship Behaviour in Osun State-Owned Tertiary Institutions

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Abstract
This study was undertaken to examine the importance of job satisfaction and its influence on Organisational Citizenship Behaviour (OCB) in Osun State-owned tertiary institutions with a view to examining the relationship between OCB and improved organisational performance and also the relationship between job satisfaction and organisational effectiveness. A survey method of a correlative type was employed to achieve the research objectives. The researchers designed a questionnaire named Organisational Citizen Behaviour and Employees' Job Satisfaction (OCBEJS) which was used to measure job satisfaction and staff commitment in relation to OCB and this was administered to 200 staff members selected from the Osun State Colleges of Education in Ila-Orangun and Ilesa, as well as Osun State Polytechnic, Iree and Osun State College of Technology, Esa-Oke using a simple random sampling technique. Data were analysed using descriptive statistics. Research questions were answered using frequency counts and tables, while the hypotheses were tested using the Pearson Product Moment Correlation Coefficient at a .05 level of significance. Findings revealed that job satisfaction is very important in determining citizenship behaviours at the selected institutions. It was therefore recommended that participation in OCB could be encouraged by giving priority to all factors influencing employee job satisfaction at the selected institutions.

Keywords: Organisation, citizenship, job satisfaction, behaviour, employee

Introduction

Employee satisfaction, commitment and citizenship behavioural levels within any organisation determine their different levels of performance. It is not surprising then why Becker (2004) remarks that job satisfaction is an important concept which can impact on the labour market's behaviour, as it has a significant influence on job-related behaviours, such as productivity, work effort, absenteeism and turnover rates, and also employee relations. In a similar vein, according to Aronson *et al*. (2005), the physical and mental wellbeing of employees are significantly affected by job satisfaction bearing in mind that such is vital in the improvement of the financial standing of an organisation. It should be noted that an understanding of the job satisfaction of employees is crucial in achieving organisational goals. Hence, Arif and Chohan (2012) opine that when employees do quality work, they are always contented and they have high retention rates, are more committed to the establishment which in turn increased productivity to the benefit of the organization.

Oparinde and Oparinde (2014) opine that managers become knowledgeable about employee behaviour through an understanding of organisational behaviour, and that this is important for the purposes of ensuring cooperation from employees so as to achieve an organisation's objectives. OCB has, therefore, been considered as contributing behaviours

which is somewhat voluntary, but capable of increasing organisational performance. OCB refers to the various forms of cooperation and assistance to others which exist that support an organisation's social and psychological contexts.

OCBs are voluntary workplace behaviours which go above one's basic job stipulations and are considered as behaviours that surpass the call of duty, and which have significant effects on the effectiveness, efficiency and profitability of an organisation. Ertürk, Yılmaz, and Ceylan (2004) therefore observe that this can help the survival of an organisation by improving co-worker and managerial productivity, providing superior efficiency in the use of resources and allocation as well as reducing managerial expenses by providing efficient community of organisational activities across individuals. Employee satisfaction has been found to have an impact on and affect citizenship behaviour within an organisation; hence, there is an assumption that employees who are satisfied with their jobs engage in good citizenship behaviour, therefore resulting in increased productivity, and consequently higher profitability.

According to Begum (2005), people are employees and they are important facilitators in the execution of an organisational relationship strategy. OCB is therefore considered to be a behaviour which is discretionary on the part of the employee, and as such is not directly or explicitly recognised within a formal reward system, but in the aggregate promotes the effective functioning of an organisation. OCB is thus behaviour which is optional, not part of formal job stipulations and is not obviously recognised by a formal reward system. According to Ikonne (2015:3287), "employees in different organisations produce different levels of performance under various circumstances according to their satisfaction, commitment and citizenship behaviour level".

OCB has been perceived as enhancing organisational efficiency, effectiveness and general improvement by greasing the social machinery of an organisation, with a view to reducing interpersonal discordance and increasing efficiency. Organ, Podsakoff and MacKenzie (2006:46) submit that "the dimensions of OCB include altruism, courtesy, sportsmanship, civic virtue and generalised compliance. Altruism refers to voluntary actions which help another person with a problem". Todd (2004) opines that altruism is usually interpreted as reflecting the enthusiasm of an employee to assist a fellow worker; also, it is referred to and explained as the unselfishness of an employee towards an organisation. Courtesy involves preventing problems with others as well as avoiding abusing their rights. Sportsmanship means behaviours showing endurance and forbearance without complaining, while civic virtue involves positive behaviours indicating the desire to participate responsibly in the life of an organisation. While explaining civic virtue, Baker (2005) perceives it as responsible and useful participation in the political processes of an organisation. Finally, conscientiousness, or generalised compliance involves voluntary actions above the expected minimum requirements of an organisation in areas of attendance, compliance with work rules and job performance (Redman and Snape 2005). In other words, conscientiousness means a total obedience to organisational rules and procedures, and an awareness of the fact that a person never forgets that they are part of the system (organisation) to which they belong.

Job satisfaction is a major factor in determining employee behaviour towards their organisation; hence, this study examines how job satisfaction can impact on OCB amongst workers of Osun State-owned tertiary institutions and the general performance of these institutions in terms of service delivery.

Statement of Problem

Various researches have been conducted on job satisfaction and OCB, essentially to find out the correlation between the two concepts with findings suggesting a significant impact

of job satisfaction on OCB. According to Ehrhart and Naumann (2004), there have been several studies conducted on OCB in various organisational settings. Oshagbemi (2003) posits that many social scientists are in agreement that job satisfaction has to do with the positive emotional reaction of an employee towards a particular job. In the study of Peng, Hwang and Wong (2010) in Taiwan, they observe that discretionary behaviours are not necessarily common or positively viewed by some organisations due to a lack of conducive environments which embrace extra-role initiative. In a similar vein, the participation of members of staff in Osun State-owned tertiary institutions in OCB is not encouraging as these staff members barely tolerate extra-role initiative and independent task accomplishment due to a lack of job satisfaction. Vroom (2000) opines that positive discretionary behaviours at work are technically equivalent to job satisfaction, which is the main thrust of this study.

To therefore give direction to this study, it raised research issues and questions bordering on some factors of job satisfaction and OCB, such as workers having a clear understanding of the goals of an organisation, whether or not workers are given praise and credit for any job well done, and whether there is any limitation on opportunities for personal advancement. Furthermore, it determined a sense of accomplishment between workers; fairness with promotion policies in the workplace; levels of cooperation received from co-workers in the accomplishment of tasks; satisfactory salaries; benefits and other allowances; a conducive organisational climate; fair work conditions; an ability and willingness to help others who have work-related problems or heavy workloads; obedience to rules and regulations of the establishment; and attendance at meetings which are neither mandatory nor statutory but considered very important for the betterment of an organisation.

To further guide this study, provisional and tentative proposals were made in terms of null hypotheses based on the researchers' assumption of better explanations for phenomena involved in the study. Hence, the study examined if there was a significant relationship between job satisfaction and OCB in Osun State-owned tertiary institutions. It also examined if there was a significant relationship between OCB and improved institutional performance in Osun State-owned tertiary institutions.

In this study, therefore, job satisfaction was the independent variable, while OCB was the dependent variable because, according to Ikonne (2015), job satisfaction impacts on OCB, bearing in mind that when people experience positive states of mind, they tend to participate in discretionary citizenship behaviours which can lead to an organisation benefitting from the goodwill of its employees.

Purpose of the Study

Job satisfaction is a significant factor in determining employee behaviour towards their organisations; therefore, the main purpose of this study was to examine the importance of job satisfaction and its influence on OCB in Osun State-owned tertiary institutions and the general performance of these institutions in terms of service delivery.

OCB has great significance in enhancing an individual's job performance within an organisation and hence also overall organisational performance; hence, the study also examined the relationship between OCB and improved organisational performance in Osun State-owned tertiary institutions.

Review of Related Literature

Organizational Citizenship Behaviour (OCB) typically refers to behaviours which positively impact on an organisation or its members. OCB is a way of defending an organisation when it is criticised, as well as enjoining peers to invest in the organisation. It is behaviour which goes beyond routine expectations. This can be achieved by instilling in employees a

perception of expertise in their job descriptions with a view to yielding higher outcomes in the long term rather than in the short term for the organisation. Although **OCB** deals with actions and behaviours not required of workers and not very critical to their jobs, such behaviours are beneficial to the team and encourage even greater organisational functioning and efficiency.

OCB has to do with how and why people contribute positively to their organisations far beyond their expected job descriptions. According to LePine, Erez and Johnson (2002), organisational citizenship emerged in the early 1980s to describe employee behaviour within different organisations' social systems, and because of its growing importance, it has developed into a significant field of study of autonomous and team-based work in place of strict, traditional hierarchies. Hence, understanding OCB is increasingly necessary for the maintenance of organisational social systems and employee roles within them.

Somech and Drach-Zahavy (2004) opine that if someone is following a prescribed role or fulfilling formal job duties, such could not be considered as a demonstration of OCB. OCB behaviours should be activities not formally rewarded by the organization and should be outside the individual's normal work schedules, examples of which include offering a colleague a free ride from work or offering voluntary suggestions on ways to improve a colleague's work. OCBs could be directed towards the organisation and these involve assisting in hiring appropriate personnel to specific duties, suggesting ways of improving workplace facilities, or working overtime without expecting additional pay. Though difficult to cultivate within typical organisational structures, but they are desirable behaviours capable of moving the organization forward.

While examining individuals' OCB, Halbesleben and Bellairs (2015:1) observe that "this can be affected by their predispositions as well as their adaptation to the perceived benefits from this type of behaviour". They point out that because two people exhibit the same form of OCB does not suggest that it stems from the same motivation. Therefore, if two people exhibit courtesy, it could be that one was motivated by image management and the other person by concern for the quality of the work climate. In the same vein, one OCB may serve numerous motives, because the reason why one person may work extra hours may arise from a desire both to contribute to an excellent result and gain attention in anticipation of promotion, with the extra hours scoring benefits both for the individual's status and the quality of the organisation's work, and another person may do so because of satisfactory conduct by management. Thus, Halbesleben and Bellairs suggest that OCBs are selected by individuals in alignment with personal goals, and with how they see their future work selves as "people are motivated to select behaviours that give them the best opportunity to achieve their future goals with respect to work, which often manifests as OCBs" (2015: 1).

While stressing the importance of OCB, Koys (2001) opines that OCB has an impact on profitability of the organization, but not on customer satisfaction. Also, the way an organization treats her employees determine individuals' engagement as a form of reciprocity. "The "best" performing workers produce the strongest link between performance and functional participation, which is a helping type (altruism) of OCB", as found by Turnipseed and Rassuli (2005:231). How an employee perceives an organisation will likely predispose them to either perform or withhold particular discretionary behaviours.

Ehrhart and Naumann (2004) and Organ, Podsakoff and MacKenzie (2006) in their studies of OCB focus on behaviours which go beyond normal and formal job expectations and consider OCB as being individual behaviour which is voluntary, not directly recognised by a formal reward system, but capable of promoting the efficient and effective functioning of an organisation.

Ikonne (2015:3287) in a study on job satisfaction and OCB of library personnel in selected Nigerian universities submits that “discretionary behaviours are not necessarily common or positively viewed in all organisational settings. Hence, administrators must create an environment which tolerates and embraces extra-role initiatives and independent task design”. According to Peng, Hwang and Wong (2010), those in leadership positions should provide increased job autonomy, facilitate employee autonomy, and increase intrinsic and extrinsic job satisfaction, all of which have a positive impact on employee OCB. As such, service-oriented organisations, such as tertiary institutions, may be prime environments for studying citizenship behaviours because the voluntary behaviour of employees there is important.

Aziri (2011) observes that there may not be general agreement on what connotes job satisfaction bearing in mind that several authors have defined it in different ways, given the fact that the concept is complex and multifaceted capable of meaning different things to different people. However, job satisfaction is usually connected with motivation, though satisfaction is not the same as motivation because job satisfaction deals more with attitude, which is an internal state, hence, it cannot be associated with a personal feeling of either quantitative or qualitative achievement (Mullins 2005).

Aziri (2011) further observes that when a job enables an employee’s material and psychological needs, such could be as a result of individual’s perception of job satisfaction and this is capable of determining efficiency and effectiveness in any organisation. This means that the wants, needs and desires of employees should be given appropriate and adequate recognition within the organization bearing in mind that a satisfied employee will be a happy and a successful worker, capable of contributing significantly to the success of an organisation.

When one considers the many negative consequences of job dissatisfaction, such as disloyalty, increased absenteeism, increased number of accidents, and many others, one will better appreciate the importance of job satisfaction. Bathena (2018) therefore notes that a satisfied employee is not just a retained employee but also a good representative of the organisation, both within and outside, because such an employee can help dispel the apprehensions of others and can defend the organisation in various forums. A satisfied and happy employee becomes loyal and more committed to the organisation and its goals and will go the extra mile to achieve the stated objectives of the organization as well as take pride in their jobs, their teams and their achievements.

Any organisation which treats its workers fairly and with respect can guarantee employee effectiveness, as high levels of job satisfaction can be a sign of positive emotional and mental states in employees. Obviously, how a worker behaves depends on his levels of job satisfaction, this will affect the functioning and activities of an organisation's business, considering the fact that job satisfaction will result in positive behaviour from employees, while dissatisfaction will result in negative behaviour. A dissatisfied employee expresses their negative perceptions more in external forums than internal ones for fear of being reprimanded, and when a serving employee speaks ill of an organisation, it discourages people from joining the organisation and the reputation of the organisation is negatively impacted (Bathena 2018). Job satisfaction remains a very significant part of an employee’s lifecycle and motivation to remain loyal to and employed by an organisation.

Among so many factors that can influence job satisfaction are the nature of work; salary; advancement opportunities; management; work groups and work conditions. According to Bathena (2018), certain factors matter most to employees when it comes to job satisfaction and these include the way an organisation respects its employees, whether people can trust senior management, how secure and clear their career paths are, and of course how fairly

they are paid. Organisations which “invest” in these factors become more prosperous and witness long-term gains.

Rue and Byars (2006:259), however, have a different approach regarding the factors of job satisfaction as represented in the figure below:

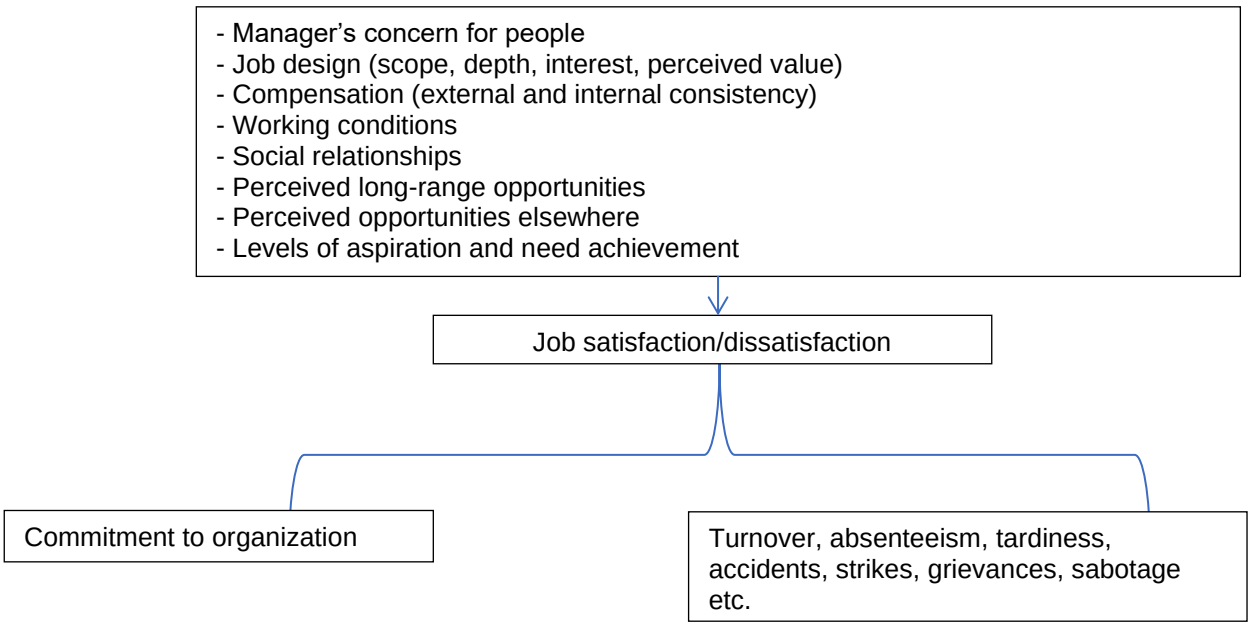

Figure 1: Determinants of satisfaction and dissatisfaction (Adapted from Rue and Byars 2006: 259)

According to the Human Resource Dictionary (2008), job satisfaction has to do with the psychology of an employee, bearing in mind that a happy and contented employee is always motivated to contribute more, while a dissatisfied employee is lethargic, makes mistakes and becomes a burden to an organisation. Hence, compensation and working conditions, work-life balance, respect and recognition, job security, challenges and career growth are factors considered to have a bearing on job satisfaction.

OCB is the willingness to give time to assisting others with work-related problems, evolving means to prevent problems with other employees, and obeying an organisation’s rules, regulations, and procedures. These behaviours are perceived to be derived from an employee’s positive work attitude, such as that created by job satisfaction.

Oshagbemi (2003) asserts that job satisfaction has to do with a positive emotional reaction of an employee towards a particular job. In keeping with this, Robbins and Judge (2013) perceive job satisfaction as a positive feeling about a job emanating from an evaluation of its characteristics.

Robbins (2000) submits that employees may just want an interesting and important job where they will progress, succeed, and grow, and also have freedom, role clarity, feedback and managers without role conflicts. Employees also wish to have colleagues with similar values who can help in their work achievement. Robbins further maintains that employees enjoy considerate, honest, fair and competent supervisors and wish to have their values

respected. Finally, employees wish to be recognised and rewarded for good performance, participate in decision-making and have friendly and supportive co-workers. All of these factors lead to the achievement of increased job satisfaction.

Job satisfaction is assumed to have a positive influence on OCB because satisfied employees are logically perceived to devote their abilities and powers to performing activities which go beyond their formal job descriptions and perform voluntary behaviour within the workplace.

Methodology

The study adopted a descriptive survey research method of a correlational type to achieve the research objective. This enabled the researchers to establish the type of relationship which exists between job satisfaction and OCB.

The population for this study consisted of all six tertiary educational institutions in Osun State. The study is however, limited to four tertiary institutions consisting of two Colleges of Education in Ila-Orangun and Ilesa as well as Osun State Polytechnic, Iree and Osun State College of Technology, Esa-Oke. Simple random sampling technique was used to select 200 out of 1 110 members of staff at the selected institutions. The researchers designed a questionnaire named Organisational Citizen Behaviour and Employees' Job Satisfaction (OCBEJS) which was used to collect data on job satisfaction and OCB. Job satisfaction is the independent variable while OCB is the dependent variable.

The instrument was validated by experts from Obafemi Awolowo University, Ile-Ife and Ekiti State University, Ado-Ekiti, after which it was subjected to a reliability test using the split half method. Pearson's Product-Moment Correlation Coefficient Statistic was used to determine the instrument's reliability, with a coefficient of 67.5.

Data were analysed using descriptive statistics whereby respondents' responses were summarised in relation to the features of the issues raised. Research issues were addressed using frequency counts and percentages, while the hypotheses were tested using Pearson's Product-Moment Correlation Coefficient at a .05 level of significance.

Presentation of Findings

Some of the research issues raised on job satisfaction and OCB are presented in tabular form below:

Table 1: Research issues

S/N	ITEMS/ISSUES	SA	A	SD	D	U	Total
1.	Relationship exists between job satisfaction and OCB	55	122	-	13	10	200
2.	OCB contributes significantly to institutional performance	115	072	-	002	11	200
3.	There is clear understanding of institutional strategic roles	120	003	041	26	10	200
4.	There is opportunity for individual career growth and development	15	61	21	99	4	200
5.	Praises and credits given for a job well done	10	88	30	72	-	200
6.	Satisfactory salaries, benefits and allowances	-	-	187	13	-	200
7.	Conducive institutional climate	31	80	41	48	-	200
8.	Obedience to rules and regulations of the institutions	121	55	05	17	02	200
9.	Fairness in promotion policy within the institution	18	79	4	96	03	200

10.	Increased ability and willingness to help others within the institution	-	24	7	169	-	200
11.	Workers engage in other discretionary activities to move the institution forward	69	08	40	83	-	200

Source: Field Work

Key: SA – Strongly Agreed; A – Agreed; SD – Strongly Disagreed; D – Disagreed; U – Undecided

As found in Table 1 above, respondents agreed that a relationship exists between job satisfaction and OCB. Issues relevant to job satisfaction, as well as OCB were captured, and respondents' reactions analysed as appropriate. Going by the facets of job satisfaction and OCB as shown above (Table 1), a significant number of the respondents expressed dissatisfaction especially on their take-home pay, benefits, allowances, and working conditions which did not allow room for opportunities for individual career growth and development. Dissatisfaction was equally expressed on promotion policies within the institutions, and also the inability of institutions to commend workers for excellent job performance.

While agreeing to have clearly understood the goals of the institutions, respondents' responses in respect to ability and willingness to help others within the institution were negative. With respect to conscientious behaviour, the respondents indicated a high level of citizenship behaviour, which is an indication of obeying the rules and regulations of their establishments but declining to engage in discretionary activities outside their official schedules. In summation, due to the dissatisfaction of respondents regarding their jobs, their OCB suffered considerably.

Hypotheses Testing

Hypothesis 1: There is no significant relationship between job satisfaction and OCB at Osun State-owned tertiary institutions.

Table 2: Relationship between Job Satisfaction and OCB at Osun State-owned tertiary institutions

Variable	N	Mean	SD	Df	Calc. r-value	Critical r-value	Decision
Job Satisfaction	200	15.820	1.54				
				198	0.532*	0.116	Rejected
OCB	200	11.760	1.86				

From Table 2 above, the calculated r of 0.532 is greater than the critical r of 0.116 at a 0.05 level of significance and for 198 degrees of freedom. Hence, the hypothesis which states that there is no significant relationship between job satisfaction and OCB in Osun State-owned tertiary institutions is hereby rejected. This indicates that there is significant relationship between job satisfaction and OCB in Osun State-owned tertiary institutions.

Hypothesis 2: There is no significant relationship between OCB and organisational improved performance at Osun State-owned tertiary institutions

Table 3: Relationship between OCB and organisational improved performance at Osun State-owned tertiary institutions

Variable	N	Mean	SD	Df	Calc. r-value	Critical r-value	Decision
OCB	200	15.580	1.53				

				198	0.328*	0.116	Rejected
Organisational Improved Performance	200	12.460	1.72				

Based on analysis on Table 3 above, the calculated r of 0.328 is greater than the critical r of 0.116 at a 0.05 level of significance and for 198 degrees of freedom. Thus, the hypothesis is hereby rejected. The implication of this is that there is a significant relationship between OCB and improved organisational performance in Osun state-owned tertiary institutions.

Discussion of Findings

This study examined the importance of job satisfaction and its influence on OCB in Osun State-owned tertiary institutions with a view to examining how OCBs can contribute to increased job performance and the realisation of institutional objectives.

The study results in Table 1 show the distribution of answers to the research issues raised. From the study, it was discovered that respondents are generally not satisfied with the constituents of job satisfaction in their institutions, since a significant number of them expressed dissatisfaction with variables covered under job satisfaction, such as satisfactory salaries and benefits, conducive institutional climate, fairness in promotion policies and working conditions which do not allow room for opportunities in individual career growth and development, amongst others factors. This finding is in keeping with the submission of Oshagbemi (2003) who opines that job satisfaction has to do with a positive emotional reaction of an employee towards a particular job.

With regard of OCB, the respondents indicated a high level of citizenship behaviour by obeying the rules and regulations of their institutions but declined to engage in discretionary activities outside their official schedules. The explanation for this is that due to the dissatisfaction of respondents regarding their jobs, their OCB suffered considerably. This finding supports the positions of Vroom (2000), who notes that positive behaviours towards one's job are technically equivalent to job satisfaction, and also Ikonne (2015) who opines that employees at different organisations produce different levels of performance under various circumstances according to their satisfaction, commitment and citizenship behaviour levels.

Table 2 shows a significant relationship between job satisfaction and OCB in Osun State-owned tertiary institutions as the calculated r of 0.532 is greater than the critical r of 0.116 at a 0.05 level of significance for 198 degrees of freedom. This supported the position of Robbins and Judge (2013) that job satisfaction is a positive feeling about a job and is capable of increasing OCB. Similarly, Bathena (2018) believes that a satisfied and happy employee will be more loyal to an organisation and its objectives and go the extra mile to engage in discretionary behaviours to move the organisation forward.

Based on analysis of the data in Table 3, the calculated r of 0.328 is greater than the critical r of 0.116 at a 0.05 level of significance and for 198 degrees of freedom. The hypothesis was therefore rejected, showing a significant relationship between OCB and improved organisational performance in Osun State-owned tertiary institutions. This is in line with the submission of Hannam and Jimmieson (2000) who posit that OCBs are voluntary workplace behaviours which go beyond one's basic job stipulations and are described as behaviours which are above and beyond the call of duty, and which have important effects on the effectiveness, efficiency and profitability of an organisation. The finding also aligns with the position of Begum (2005) that OCB is an employee's willingness to go above and beyond the prescribed roles which they have been assigned, although this is not directly recognised

by a formal reward system, but generally promotes the effective functioning of an organisation and enhanced increased productivity.

Conclusion and Recommendations

The study revealed that there is a positive relationship between job satisfaction and OCB. This makes it imperative that job satisfaction is considered important as it could determine the OCB of members of staff in Osun State-owned tertiary institutions. It is capable of enhancing and increasing organisational effectiveness and efficiency, because employees who are satisfied in their jobs engage more in discretionary behaviours. OCB could be a useful and efficient tool for assisting these institutions in gaining prominent benefits and privileges.

Arising from the findings of the study, therefore, some discretionary behaviours (OCBs) could be encouraged if priority were given to all factors of employee job satisfaction so as to encourage staff to be more proactive and willing to achieve organisational goals without minding if their formal duties and responsibilities are exceeded. If employees are fairly treated through satisfactory salaries, benefits and allowances, a conducive organisational climate, opportunities for individual career growth and development, as well as fairness in promotion policy within an institution, they will be motivated to reciprocate positively and satisfactorily by performing extra roles/behaviours capable of moving the institution towards achieving its overall objectives.

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Effect of Computer Assisted Instruction on Teaching of Self Reliance Skills for Sustainable Entrepreneurship Development among Undergraduate Social Studies Students in Kaduna State

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Abstract
This study explored the effect of Computer Assisted Instruction (CAI) on the teaching of self-reliance skills for sustainable entrepreneurship development amongst undergraduate Social Studies students in Kaduna State, Nigeria. Three (3) research objectives, questions and null hypotheses guided the study. A quasi-experimental research design was employed. The Self Reliance Skills Performance Test (SERSIT) was used for data collection. Mean, standard deviation, t-test and two-way ANOVA statistics were used. The findings revealed that a significant difference exists between the mean academic performance and retention scores of undergraduate students taught self-reliance skills using CAI and those taught using conventional methods. No significant difference was found between the mean academic performance scores of undergraduate students taught self-reliance skills using CAI in relation to gender and ownership. Based on the findings, it was recommended, amongst others thing, that subsequent curriculum review in Social Studies should accommodate the dynamism of CAI atall levels. This will promote a student-centred instructional approach, autonomy in knowledge acquisition and self-discovery learning to ensure sustainable entrepreneurship development in Kaduna state.

Keywords: Computer-Assisted Instruction, self-reliance skills, retention, academic performance and sustainable entrepreneurship

Introduction

Nigeria's national policy on education makes it clear that the three main purposes of university education are (i) to train the minds of young people; (ii) for research activities; and (iii) to recognise achievement (Federal Republic of Nigeria (FRN, 2014). This implies that there need for paradigm in teaching and learning process by using modern technology such as CAI for inculcating the skills and attitudes for sustainable entrepreneurship development (Ezeugbor and Nwachukwu 2009). However, the possibility for tertiary institutions in Nigeria to achieve these objectives is hinder by the problems of finance, quality teaching and learning environment.

It is imperative to state at this point that, lack of self –reliance skills among majority of the university graduates has accelerated the level of crimes in the form of terror attacks, murders, political assassinations, prostitution, Yahoo fraud, armed robberies, rape, kidnappings, and all facets of violence in the society today (Nwangwu 2006). The problem is heightened by the fact that many job seekers lack practical skills to become self-employed. That is why rather than providing job for others, these people remain dependant on the government and an otherwise unpredictable private sector for job offers (Bello in Daud, 2017). Regrettably, Nigeria's educational system fails to take cognisance of the dynamics of the labour market, and as such produces a large army of graduates who are confronted with unemployment and lack of skills for self-reliance amongst most undergraduate Social Studies students in Nigeria, and in Kaduna state in particular (Nwangwu 2006).

However, the need to appropriately address this unfortunate development led the Nigerian government, under the leadership of former President Olusegun Obasanjo, to approach UNESCO for assistance in reforming Nigerian science and technology innovation systems. The prime achievement of this reform by the former president is the introduction of entrepreneurship in the Nigerian higher education system (Nwangwu 2006; Ogunleye *et al*. 2008). Further to this, the Nigerian government made this a policy issue when it stated that "the national educational goals should include the acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for individuals to live and contribute to the development of the society" (FRN 2014). Entrepreneurship education informs the most current need for undergraduate Social Studies students to become knowledgeable citizens who can use their initiatives and critical thinking skills to find solutions to contemporary human problems. Presently, the emphasis is on producing Social Studies students who will not only be able to stand on their own, but also create jobs for others.

To realise this goal, the instructional/learning process should be one that meet the global education best practices, such as the use of CAI (Ngwu 2015). Unlike traditional education, in which a philosophy of learning which is far from questioning is dominant, CAI in the simplest terms is the process by which learners "learn to fish". CAI enables learners with opportunities such as researching, planning, discovering, interpreting and inculcating skills, which are indications of active participation that can help to increase undergraduate Social Studies students' retention levels of self-reliance skills for sustainable entrepreneurship development.

Thus, Karatzoglou (2013) and Sterling (2014) point out that, achieving sustainable development does not only require technological advancement, political regulations or financial instruments. Rather, a holistic approach which employs education at all levels to develop self-reliance skills and entrepreneurial attitudes among citizens. In addition, education should seek to promote students critical thinking ability for creating a sustainable future and development (Leo and Wickenberg, 2013 and UNESCO, 2015). This can be achieved through improving access to quality higher education, use of innovative methods of teaching such as CAI and developing the self-reliance skills and entrepreneurial attitudes needed to sustain development in the country. Supporting this submission, Kopnina (2012) argues that the emphasis on achieving sustainable entrepreneurship development through education requires the use of CAI which engages the students in learning situations that result in discovering and synthesizing of new facts, ideas, knowledge, theories and models for self-realization, career advancement and societal betterment.

CAI is a teaching method which uses computer and other interactive media to communicate learning materials, new knowledge and as well assess learning outcomes in a systematic way to aid students' academic performance and retention. CAI uses a blend of graphs, texts, sounds and videos for the learning process (Onasanya, Daramola and Asuquo 2006; Suleman *et al*. 2017). CAI refers to all types of computer applications in instructional setting comprising drill and practice, simulations, instructional and supplementary exercises, database development, programming and composing using word processors for advancement and retention of knowledge amongst students (Cotton 2001; Gana 2013). These types of learning activities are often associated with quality learning experiences, retention levels and academic performance (Koksal, Yagisan and Aksoy 2013). Studies have it that CAI is an instructional approach for bolstering students' interest, skills, academic performance and retention capacity (Osemwinyen, 2009; Suleman *et al*. 2017).

Retention refers to positive transfer of learning which the primary essence of education is. Retention means storage of information over some period; this time period is called the retention interval (Bichi 2002). Thus, the ability to retain what one has learned is imperative

in education for positive transfer of skills and knowledge (Ezeh 2009). According to Baker in Bhalla (2013), CAI enhances students' retention and academic performance. He notes that students retain 30 percent of what they read in textbooks, 40 percent of teachers' lectures and 80-90 percent of computer learning. Also, the Digital Equipment Cooperation in Ezeh (2009) contends that people remember 25 percent of what they hear, 45 percent of what they hear and see and 70 percent of what they hear, see and do. What CAI does is an integration of hearing, seeing and doing for better understanding, retention and academic performance.

Academic performance refers to how well a student is accomplishing their tasks and studies over a given period of time (Steinberger 2005). In this study, academic performance refers to all learning outcomes obtained through the course of study whether planned or unplanned, within us outside the classroom which can enhance Social Studies students' self-reliance skills and retention level. The objectives of Social Studies education in Nigeria are to assist learners to develop a capacity to learn and acquire skills essentials to the formation of self-reliance skills and attitudes for a satisfactory professional life (that is, pride in the job and sound judgement) (Lawal and Muhammad 2014). This forms part of the teaching of Social Studies at all level of the educational system in Nigeria. Utulu (2007); Lawal and Muhammad (2014) submit that education is the key for every country of the world to unlock the padlock to economic freedom and prosperity, self-reliance, social integration, technological advancement, new innovations and inventions, political independence and sovereign. Social Studies education becomes highly relevant here because its curriculum is well-planned to equip learners with opportunities which can give them self-reliance skills.

The concept of self-reliance hinges on collective and individual feelings, or the urge for self-preservation through the skilled use of available human and material resources to meet individual and group needs (Ogundowole in Nwangwu 2006). Self-reliance refers to the ability of an individual to be self-employed and productive, and for a country to be productive and not consumeristically-dependent on other countries (Muhammad 2014). Also, Lawal and Muhammad (2014) see self-reliance in its general sense to mean the "right and ability to set one's own goal realising as much as possible through one's own effort using one's own factors". The National Policy on Education (FRN 2014) buttresses this by referring to self-reliance as "the shaping of her destiny with her own hands". This necessitates one of the reasons for the introduction of entrepreneurship education at undergraduate level in Nigeria.

The Consortium for Entrepreneurship Education (2008) defines entrepreneurship education as one which seeks to prepare people, especially the youth, to be responsible, enterprising individuals who become entrepreneurs or entrepreneurial thinkers and who contribute to economic development and sustainable communities. Such education is not just based on text-book courses; instead students are immersed in real-life learning experiences where they have an opportunity to take risks, manage the results and learn from the outcomes. By implication, entrepreneurship education at undergraduate level is expected to inspire and motivate students to develop knowledge and skills of self-reliance, fashion for venture creation and innovative skills for sustainable development. Students, irrespective of their gender and the location of their institutions, who have acquired all these skills through entrepreneurship education are likely to be positioned not only for self-reliance but also to create jobs for others.

Previous studies have established that CAI has a significant positive effect on teaching of self-reliance skills, academic performance and the retention abilities of students at different levels of educational systems across the globe. For instance, Zarie-Zavaraki and Rezaei (2011), Tegegne (2014), Zare*et al*. (2015), Wong and Ng (2016), and Zare, Sarikhani, Salari and Mansouri (2016) studies reveal that CAI had significant effects on students' academic

performance and retention than convention method of teaching. Thus, CAI becomes a viable alternative to traditional classroom teaching and learning processes. However, the studies of Sibanda and Donnelly (2014) and Tegegne (2014) show no difference between conventional and ICT-supported learning on student performance, with all pros and cons considered during these studies.

Furthermore, Chen, Lambert and Guidry (2010), Alokan and Arijesuyo (2013) and Naqvi and Naqvi (2017) reveal no significant difference in the academic performance of students in relation to gender and the ownership of schools. On the contrary, the study disconfirms the results of Ngwu (2015), Opoku-Asare and Siaw (2015) and Akinwumi (2017) which indicate that students at boys-only schools have higher mean performances than those at girls-only schools.

In studies conducted by Samuel and Peter (2013), Al-Qahtani and Higgins (2013), Giannousi*et al*. (2014), Giovengo (2014), Sisco, Woodcock and Eady (2015), Banditvilai (2016) and Gambari, Shittu, Ogunlade and Osunlade (2017), a significant difference in the retention scores of students taught using CAI and those taught using conventional methods is found. Contrarily, the findings of Mooneyhan (2012) and Elmer*et al*. (2016) revealed no significant difference in the retention levels of students taught using CAI and those taught using traditional methods.

Going by the empirical studies reviewed on CAI, it is apparent that as a technological approach to teaching, it enhances the retention and academic performance of students. However, no empirical studies have proven its effect on teaching of self-reliance skills for sustainable entrepreneurship education amongst undergraduate Social Studies students in Kaduna state, Nigeria. This study sought to fill this vacuum.

Statement of the Problem

Despite the introduction of entrepreneurship education, it is obvious that up until today, thousands of undergraduate students still lack the skills required for self-reliance. This situation calls for concern and attention. Certainly, institutions of higher learning are expected to produce graduates with physical and intellectual skills which will enable individuals to be self-reliant and useful members of society. It is against this backdrop that this study explored the effect of CAI on teaching of self-reliance skills for sustainable entrepreneurship development amongst undergraduate Social Studies students in Kaduna state. To address the issue, three research objectives, questions and hypotheses were raised.

Research Objectives

The study objectives were to:

i. Explore the academic performance of undergraduate students taught self-reliance skills using CAIand those taught usingconventional methods.
ii. Discover the effect of CAIon academic performance and retention scores of undergraduate Social Studies students taught self-reliance skills in relation to gender and institutional ownership.
iii. Establish whether any difference exist between the retention scores of undergraduate Social Studies students taught self-reliance skills using CAIand those taught usingconventional methods.

Research Questions

The following research questions guided the study:

i. What is the academic performance of undergraduate Social Studies students taught self-reliance skills using CAI and those taught usingconventional methods?

ii. What is the effect of CAIon the academic performance of undergraduate Social Studies students taught self-reliance skills in relation to gender and institutional ownership?
iii. What is the difference between the mean retention scores of undergraduate Social Studies students taught self reliance skills using CAIand those taught usingconventional methods?

Null Hypotheses

The following null hypotheses were tested at the 0.05 level of significance:

HO_1 There is no significant difference between the mean academic performance scores of undergraduate students taught self-reliance skills using CAIand those taught byconventional methods.

HO_2.There is no significant difference between the mean academic performance scores of undergraduate Social Studies students taught self-reliance skills using CAIin relation to gender and institutional ownership.

HO_3.There is no significant difference between the mean retention scores of undergraduate Social Studies students taught self-reliance skills using CAIand those taught usingconventional methods.

Methods and Materials

A quasi-experimental design using pretest-post-test and post-post-test was employed. The study employed a randomised pre-test, post-test and post-post-test quasi-experimental control design. The study used two groups: experimental and control. The experimental group (EG) was taught using CAI (X1) while the control group (CG) was taught using convention methods only (X0). The two groups (experimental and control) were given a pre-test (O1) to determine their entry level. Thereafter, the participants were taught some topics in reliance-skills and entrepreneurship development for a period of six weeks. Then, a post-test (O2) was administered to the groups in order to determine the impact of CAI and conventional methods of training on their academic performance. Finally, the post-post-test (O3) was administered to all groups in order to determine their levels of retention (Shuttleworth 2009).

The target population were all undergraduate Social Studies 300 level students in Federal College of Education Zaria and Kaduna State College of Education, Gidan-Waya totalling one hundred and twenty-three (123), from which a sample of eighty (80) was selected. The Self Reliance Skills Performance Test (SERSIT) was used as the instrument for data collection. The instrument consists of thirty (30) objective questions based on the minimum requirements for the undergraduate Social Studies programme. The instrument was validated by lecturers in the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria and a reliability co-efficient of 0.84 was found using Pearson Product Moment Correlation [PPMC]. Mean and standard deviation were used to answer the research questions, while the t-test and two-way ANOVA statistics generation were used to test the null hypotheses.

Results and Discussions

This section answers the research questions, tests the hypotheses and discusses the findings.

Table 1: Means and standard deviations of undergraduate Social Studies students' performance in CAI and using conventional methods

					95% Confidence Interval of the Difference	
Treatment	**N**	**Mean**	**SD**	**Mean Difference**	**Lower**	**Upper**
Experimental	40	37.79	11.333	14.042	12.142	15.942

Control	40	23.75	9.796
Total	**80**		

Table 1 presents a summary of the means and standard deviations on academic performance of undergraduate students taught Social Studies using CAI and those taught using conventional methods. The mean academic performance scores of the experimental group (M=37.79, SD=11.333) are higher than those of the control group (M=23.75, SD=9.796). The mean difference is 14.042 in favour of the experimental group. The 95 percent confidence interval of the difference is between 12.142 and 15.942. Therefore, students who were taught social studies using CAI performed better than those taught using conventional methods.

Table 2: Means and standard deviations on undergraduate students' performance in relation to gender and ownership

				95% Confidence Interval	
Sex	**Ownership**	**Mean**	**Std. Error**	**Lower Bound**	**Upper Bound**
Male	Federal	40.362	.943	38.509	42.215
	State	27.461	.947	25.600	29.322
Female	Federal	35.387	.912	33.595	37.179
	State	20.336	.909	18.551	22.121

Table 2 presents a summary of the means and standard deviations on academic performance of undergraduate students taught self-reliance skills using CAI in relation to gender and location. The mean academic performance scores of male students in federal institutions (M=40.362, SE=0.943) is higher than that of the male students in state institutions (M=27.461, SE=0.947). The 95 percent confidence interval of the means for male students in federal and state institution is between 38.509 to 42.215 and 25.600 to 29.322 respectively. The mean academic performance scores of female students in federal institutions (M=35.387, SE=0.912) is higher than that for female students in state institution (M=20.336, SE=0.909). The 95 percent confidence interval of the means for female students in federal and state institutions is between 33.595 to 37.179 and 18.551 to 22.121 respectively. Therefore, male students who were taught social studies using CAI performed better than female students taught using the same method, irrespective of the ownership of institutions.

Table 3: Means and standard deviations on retention level of undergraduate Social Studies students

					95% Confidence Interval of the Difference	
Treatment	**N**	**Mean**	**SD**	**Mean Difference**	**Lower**	**Upper**
Experimental	40	35.91	11.915	14.533	12.682	16.385
Control	40	21.38	8.433			
Total	**80**					

Table 3 presents a summary of the means and standard deviations on retention levels of undergraduate Social Studies students taught using CAI and those taught with conventional methods. The mean retention scores of the experimental group (M=35.91, SD=11.915) are higher than those of the control group (M=21.38, SD=8.433). The mean difference is 14.533 in favour of the experimental group. The 95 percent confidence interval of the difference is between 12.682 and16.385. Therefore, students who were taught social studies using CAI retained more about self-reliance concepts than those taught using conventional methods.

Null Hypotheses Testing

This section presents the analysis conducted using inferential statistics of the independent samples t-test and univariate analysis of variance in order to test the null hypotheses. The following null hypotheses were stated at a p≥0.05 level of significance.

Table 4: Summary of independent samples t-test of experimental and control groups

Treatment	N	Mean	SD	T	Df	P
Experimental	40	37.79	11.333	14.521	78	.000
Control	40	23.75	9.796			
Total	**80**					

Table 4 presents a summary of the means and standard deviations for the academic performance of undergraduate Social Studies students using CAI and those taught using conventional methods. The mean academic performance scores of the experimental group (M=37.79, SD=11.333) were higher than those of the control group (M=23.75, SD=9.796). The mean difference is 14.042 in favour of the experimental group. The 95 percent confidence interval of the difference is between 12.142 and 15.942. This is supported by t(78)=14.521, p=0.001; the null hypothesis which stated no significant difference to be found was rejected. Therefore, there is a significant difference between the mean academic performance scores of undergraduate Social Studies students taught using CAI and those taught using conventional methods. That is, students who were taught self-reliance skills using CAI performed better than those taught using conventional methods.

Table 5: Summary of analysis of variance on mean academic performance scores of undergraduate Social Studies students in relation to gender and institutional ownership

Source	Type III Sum of Squares	Df	Mean Square	F	P
Corrected Model	28184.117[a]	3	9394.706	91.057	.000
Intercept	457256.757	1	457256.757	4431.913	.000
Sex	4385.932	1	4385.932	42.510	.000
Ownership	23406.554	1	23406.554	226.866	.000
sex * ownership	138.464	1	138.464	1.342	.247
Error	49110.674	76	103.174		
Total	531780.000	80			
Corrected Total	77294.792	79			

a. R Squared = .365 (Adjusted R Squared = .361)

Table 5 presents a summary of the means and standard deviations on academic performance of undergraduate Social Studies students taught using CAI in relation to gender and ownership of the institutions. The mean academic performance scores for the male students in federal institutions (M=40.362, SE=0.943) were higher than those of male students in state institutions (M=27.461, SE=0.947). The 95 percent confidence interval of the means for male students in federal and state institutions is between 38.509 to 42.215 and 25.600 to 29.322 respectively. The mean academic performance scores of the female students in federal institution (M=35.387, SE=0.912) are higher than those of female state students (M=20.336, SE=0.909). The 95 percent confidence interval of the means for female students in federal and state institutions is between 33.595 to 37.179 and 18.551 to 22.121 respectively. The F-value for gender was F(1,476)=42.510, p=0.001; the null hypothesis which states no significant difference was rejected. For institutional ownership, F(1,476)=226.866, p=0.001; the null hypothesis which stated no significant difference was rejected. When gender and ownership were compared together, F(1,476)=138.464, p=0.247; the null hypothesis which stated no significant difference was retained. That is, there is no significant difference between the mean academic performance scores of

undergraduate Social Studies students taught using CAI in relation to gender and location. Therefore, male students who were taught Social studies using CAI did not perform better than females taught using the same method, irrespective of the ownership of the institutions. Gender and institutional ownership are therefore not determining factors for student performance when taken together as opposed to when they are treated independently.

Table 6: Summary of independent samples t-test on mean retention scores of undergraduate Social Studies students

Treatment	N	Mean	SD	T	Df	P
Experimental	40	35.91	11.915	15.424	78	.000
Control	40	21.38	8.433			
Total	**80**					

Table 6 presents the summary of the means and standard deviations on retention levels of undergraduate Social Studies students taught using CAI and those taught with conventional methods. The mean retention scores of the experimental group (M=35.91, SD=11.915) were higher than those of the control group (M=21.38, SD=8.433). The mean difference is 14.533 in favour of the experimental group. The 95 percent confidence interval of the difference is between 12.682 and16. 385. This is supported by t(78)=15.424, p=0.001; the null hypothesis which stated no significant difference was rejected. That is, there is a significant difference between the mean retention scores of undergraduate Social Studies students taught using CAI and those taught using conventional methods. Therefore, students who were taught self-reliance skills using e-learning retained more aboutself-reliance concepts than those taught using conventional methods.

Discussion

The study revealed that there is a significant difference between the mean academic performance scores of undergraduate Social Studies students taught self-reliance skills using CAI and those taught using conventional methods. This result concurs with the findings of Zarie-Zavaraki and Rezaei (2011), Tegegne (2014), Zare*et al*. (2015), Wong and Ng (2016), and Zare*et al*. (2016), who reveal that CAI learners have significantly different results when compared to traditional learners. However, the finding disagreed with the study results of Sibanda and Donnelly (2014) and Tegegne (2014) which showed no difference between conventional and ICT-supported learning on student performance with all pros and cons considered during the study time.

The study found no significant difference between the mean academic performance scores of undergraduate Social Studies students taught using e-learning in relation to gender and institutional ownership. This finding reaffirms the results of Chen, Lambert and Guidry (2010), Alokan and Arijesuyo (2013), and Naqvi and Naqvi (2017) which reveal no significant difference in the academic performance of students in relation to gender and the location of their schools. However, the study disconfirms the result of Ngwu (2015), Opoku-Asare and Siaw (2015) and Akinwumi (2017) which find that students in boys-only school have higher mean performances than those in girls-only schools.

The study found a significant difference between the mean retention scores of undergraduate Social Studies students taught using CAI and those taught with conventional methods. This is in line with the findings of Samuel and Peter (2013), Al-Qahtani and Higgins (2013), Giannousi*et al*. (2014), Giovengo (2014), Sisco, Woodcock, and Eady (2015), Banditvilai (2016) and Gambari*et al*. (2017) which revealed a significant difference in the retention score of students taught using CAI and those taught using conventional methods. However, the findings of Mooneyhan (2012) and Elmer*et al*. (2016) reveal no significant difference between retention level of students taught using CAI and those taught using traditional methods.

Conclusion and Recommendations

The study established that the use of CAI in teaching self-reliance enhanced the academic performance of many undergraduate Social Studies students. Thus, changing from conventional methods of teaching to the use of CAI not only enriches the teaching and learning process, it also significantly improvesstudents' performance in the study area. The study further established that the use of CAI was gender- and location-friendly, such that it produced a positive relationship in the academic performance of undergraduate Social Studies students. The study confirmed that CAI enhanced the retention ability of students over those taught using conventional methods in the study area.

The study recommends that curriculum review by the Nigerian Educational Research and Development Council (NERDC) should be made to accommodate the dynamism of CAI at all levels. This will promote a student-centred instructional approach, and students' autonomy in knowledge acquisition and self-discovery learning in order to ensure sustainable entrepreneurship development in Kaduna state. Also, Social Studies lecturers should be given training by federal/state government and non-government organisations on the basic skills of applying CAI. This will help to enhance students' academic performance and self-reliance skills for entrepreneurship development, irrespective of gender or ownership of institutions of higher learning in Kaduna State and the country at large. Finally, management of Colleges of Education in Kaduna state should institutionalise the use of CAI through the provision of adequate ICT facilities in higher institutions. This will help to enhance the retention ability of students, as well as discovery skills for entrepreneurship development in the State.

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A Perceptual Analysis of Oyo Environs' Populace Towards Waste-To-Wealth for Sustainable Development in Nigeria

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Abstract
Resources are characterised by by-products designated waste which developed nations of the world are converting to economic gains and sources of development through relevant education, right attitudes and skill acquisitions. This study examined the perception of Oyo environs' populace towards waste-to-wealth for sustainable development in Nigeria. Through a descriptive survey design coupled with the use of participant observation and in-depth interviews, 300 subjects were purposively selected from four local governments in Oyo environs across ten identified prospective small- and large-scale industrial and business outfits noted for waste generation and re-use. It was observed that by-products of these outfits can be re-invented in the environment to solve employment and health related problems; reduce poverty levels; increase production and skill acquisition; and reduction of social vices and youth restiveness. Recycling and re-use of waste is not much pronounced; however, conversion of waste generation is being harnessed for economic returns. Hence, more enlightenment campaigns should be pursued, while an enabling environment coupled with infrastructural facilities need to be provided, along with relevant education programmes and necessary acquisition skills in converting waste-to-wealth on a large scale for economic returns, and a safe environment with the reduction of health hazards needs be put in place.

Keywords: Sustainable development, waste-to-wealth, perception

Introduction

Resources generally constitute human, natural and material resources distributed across the nation by nature. They are the hub of national growth and development. Confirming this stance, Ogwueleka (2009) describes resources as anything which has the capacity to offer value; hence, it is usually associated with terms such as: resource creation; resource destruction; resource control; resource consciousness and resource management. It is instructive, however, to note that these resources are broadly categorised into two kinds: renewable and non-renewable resources. Some resources are also bio-degradable while some are non-biodegradable. Hence, it is possible for some resources to become extinct if care is not taken. Nigeria is globally one of the most-blessed nations resource-wise. Little wonder, Adesina (2013) adduces that "Nigeria has no business being a food importing country, with vast water resources, abundant land and cheap labour, we should be feeding the world". The following observation attests to the foregoing: the nation is blessed with demographic dividends, flora and fauna, relief, water resources as well as other biodiversity. The country is endowed in both human and material resources spanning 74 million hectares of arable land; 2.5 million hectares of irrigable land, a teeming population, as well as a comparative climatic condition advantage (Oladiti 2011; Oladiti 2016).

The nation's resources by themselves could not generate national growth and sustainable development. The use to which the resources are put arising from creativeness and ingenuity of her citizens goes a long way in determining whether such resources could constitute a curse or blessing to the nation. Buttressing this view, in its 9th Annual National Conference announcement, the School of Arts and Social Sciences, Adeyemi College of Education, Ondo, Ondo State states that: "The Nigerian economic environment usually known for its safe and conducive nature for investment and transaction of daily business is gradually becoming unstable and unpredictable, especially, would be investors both local

and international economic players seems to be scared of the situation, especially with the current economic recession publicly acknowledged by the government. Most worrisome is the fact existing investments are daily threatened by the challenge of sustainability while new ones foreclosed the possibility of growth."

In the event of the foregoing, there is every need to salvage the situation to promote development in the present and prepare for the unborn generation in terms of sustainable development. This requires education and requisite skill acquisition coupled with the right attitude through necessary enlightenment. To this, Junaid (2015) submits that education is a basic human right, a key to enlightenment and source of wealth and power. Education is therefore critical to industrial and technological development. More so, the various reviews of the National Policy on Education (NPE) from 1981, 1998, 2004, 2006, 2008 to that of 2013 have saddled education with finding recourse to the situation in the nation. This was captured by the Federal Government of Nigeria (2013) that review of the NPE is to take cognisance of the evolving events in Nigerian society and the world to make it relevant to global requirements and to address most of the challenging issues affecting development of the society (Ajere and Olorunmota 2015; FGN 2013).

Thus, the place of education, enlightenment and creativity cannot be over-emphasised. Reiterating this, Johnson (2011) in a survey adduces that knowledge about environmental issues and problems is on the rise. Associated with this is the fact that increased knowledge about the environment will lead to more action and empowerment. It has been ascertained that a country's most important resources are not only its raw materials or its geographical location but the skills of its people. Countries which fail to nurture these skills through effective learning face a bleak future, with human capital deficits hindering economic growth, employment creation and social progress (2010; Commission for Growth and Development 2008; Organisation for Economic Co-operation and Development 2000). More so that Lawrence (2015) avers that "our deliverance can only be ensured by ourselves". Hence, translating what ordinarily constitutes "waste" to profitable ventures through enlightenment and skill acquisition becomes pertinent.

Nigeria has the capacity to be ranked amongst the developed nations of the world as she celebrates her centenary. However, the precarious situation of the nation, despite the extent of its rich potential in terms of resources – human, natural and material – continuously places the country amongst the developing nations of the world. The bottom line for such a classification is obvious: population and other resources notwithstanding, population explosion and poverty is the order of the day in the country, coupled with unemployment associated with high levels of crime-rate, youth restiveness, parochial loyalty culminating in unnecessary agitations leading to wanton destruction of lives and properties, coupled with increasing ethnic militia, insincere leaders and looting of the nation's treasury manifesting in money laundering as well as apathy to change slogans and agendas, wanton killing, trading in human beings as commodities under the guise of human trafficking, abduction as well as the use of human beings for money rituals.

The foregoing affects the nation's development since the country has been identified amongst the "red spot" constituting push away factors for potential foreigners wishing to partner with the country in her development bid through establishment of cottage industries to large scale ones. It is instructive to state that reasons for the foregoing are poverty, unemployment and a lack of the right attitude and entrepreneurial acumen as obtained in the developed nations of the world. The category of those things classified as "waste resources" is enough to solve most of the population-driven poverty and associated social vices. Since enlightenment, which comes through education, remains the fulcrum of breaking fallow grounds and breakthrough development-wise, it therefore becomes pertinent to generate the necessary awareness. Hence, this study explores the proclivity of

transforming the pile of waste, available in virtually all areas of Nigeria to further economic use. Thus, this study examined the perception of a traditional community populace in Oyo State towards waste-to-wealth for sustainable development.

Development is an all-encompassing phenomenon involving humans, materials and natural resources generally. It entails the working together adroitly of all the said factors under the right type of education. When such is put in place and development is achieved, both for the present and future, without tampering with generations to come, it implies sustainable development. Hence, it is of various dimensions. This is even more reason why Ogundiran, Ogunjimi and Olayiwola (2014) view this as a socio-economic concept with varying contents in line with such phenomena as culture, time and perspectives. Thus, sustainable development is understood properly through an integrative approach of ecological, social, political and economic considerations, amongst others.

Similarly, Age (2005) views sustainable development as a phenomenon which includes a long-term perspective that ensures the wellbeing of the future and present generations characterised by the tripartite pillars of economic growth, social development and environmental protection. This position corroborates the earlier position of Munasinghe, (2004) that it is a process of improving the range of opportunities enabling individuals and communities to achieve their aspirations and full potential over a sustained period of time while maintaining the resilience of economic, social and environmental systems. Hence, sustainable development implies development which meets the exigencies of the present time without jeopardising the lot of the future.

Sustainable development has some features with resource and environmental undertones. For instance, Age (2005) avers that sustainable development is expected to realise certain things, such as an increase in per capita income and employment; promotion of human welfare; satisfying basic needs; protecting the environment; consideration of the path of future generations; achieving equity between the rich and the poor; and participating on a broad basis in development and decision making. All these are akin to effective and efficient use of resources; hence, the waste-to-wealth sustainable development linkage. Gbadamosi (2012) also adduces that education for sustainable development as described in Chapter 36 of the United Nations' Agenda 21 is an indication that education – formal education, public awareness and training – should be recognised as a process by which human beings and societies can reach their full potential.

The Concept of Waste-to-Wealth

Connotatively, waste can be regarded as a product of after-use of all kinds of materials and resources, be they natural or man-made. Such products are prone to being disposed of as they constitute a nuisance, and environmental and health hazards in some instances. Thus, as with the production cycle, when a product reaches its final consumer and is utilised, production is completed. The same applies for resources when they have reached the state of being throw away or disposed of; they become waste. Describing waste in a simple form, Ogwueleka (2009) regards it as those heavier, weathered and corrosive substances inherent in both developing and developed cities, with more of these found in developing countries.

Giving a comprehensive description of the concept of waste, Adewole (2009) advances that waste is any solid, liquid or gaseous substance or material which, being scrap or superfluous, refused or rejected, is disposed of or required to be disposed of as unwanted. He goes further to cite the Lagos State Environmental Edicts 1985 in describing waste to include waste of all description; any substance which constitutes scrap materials or an effluent or other unwanted surplus substance arising from the application of any process.

Waste, according to Akinbola, Ojo and Hakeem (2015) constitutes what is often seen as something that is of no use, or anything useful that is considered less important. Omole and Isiorho (2011) earlier indicate that waste is an excess from a production process that can be used in the production of other components or materials. Waste comes in different forms; the more reason why Akinbola, Ojo and Hakeem (2015) affirm that waste may either be domestic, household, medical, solid or liquid waste, industrial waste such as waste engine oils, ashes, sewage sludge or industrial metals which governments seeks to manage effectively to preserve the environment and increase its economic value.

From all indications, when attempts are made to convert what is ordinarily deemed unused, unwanted, less important or no longer useful, which may come in different forms, by processing and converting it to economic use to generate further production and economic returns, waste in such cases has been converted to wealth, hence the term "waste-to-wealth". In the words of Egun (2012), waste-to-wealth implies moving waste from a platform or exhausted utility to a valuable and desirable level which in engineering requires some form of energy and factors of production in economics. Thus, waste in itself can never be wealth, otherwise its generators would never discard it. Thus, it transcends delivery of services to provision of goods or value, such as energy. Hence, waste-to-wealth connotes an initiative which ultimately supports the reduction of environmental pollution from human waste through development of a management framework which harnesses potential post-treatment revenue.

Generally, waste-to-wealth belongs to two major categories: re-use and recycling. The two are all-encompassing in that materials are recycled for the purpose of being re-used. Buttressing this, Drew (2014) adjudges the practice of re-using materials in existing products to create new ones as recycling while re-using existing materials means that fewer new ones have to be produced which thus lowers factory emissions, reduces the need for new natural resources and lowers dependence on landfills. The six categories of waste-to-wealth identified by Adewole (2009) are: recycling; bio-treatment; incineration; neutralisation; secure sanitary landfills; and composting. Other studies have identified incineration and other forms of waste management with recycling and re-use in the lead as a lucrative means of managing resources (Agidee 2013; Olusegun 2012); thus, transforming waste to wealth.

Different typologies of waste-to-wealth abound. For instance, the European Union Waste Framework Directive (2008) identifies five steps of waste hierarchy which include: prevention; preparing for re-use; recycling; other recovery; and disposal, while Akinbola, Ojo and Hakeem (2015) classify waste-to-wealth in the order of environmental impact to include: reduction; re-use; recycling; and recovery. Giving statistics of the percentage compositions of municipal solid waste in Delta State, Egun (2012) lists, amongst other things, plastics/polythene products; paper products; metal/aluminium products; vegetable materials/organic compost; ceramics; textile materials; and others items such as batteries, foams, etc. All these and many yet untapped forms of "waste" can be turned around for wealth creation. In most cases, the operations of waste-to-wealth are carried out by "pickers", initially referred to as "scavengers".

Waste-to-Wealth and Sustainable Development

A panoramic view of the discourse on resources, waste and waste-to-wealth is an indication of a commitment to sustainable development generally. Waste-to-wealth is all-encompassing when one considers economic, health, resources, environment, socio-cultural, development in the present time and sustainable development at large. This assertion corroborates that of Akinbola, Ojo and Hakeem (2015) who are of the view that the quest for wealth creation has being of major concern to both the government and individuals arising from the unemployment rate and poverty levels cutting across urban and

peri-urban communities. Little wonder then the submission of Agba *et al* (2010) that in the last four decades, Nigeria has faced problems such as widespread poverty, political violence, corruption, natural disasters, various epidemic diseases, communal clashes, unemployment, strikes and poor governance, with about 80 million living below the poverty line and 19 persons of her citizenry ranked amongst the 500 wealthiest men in modern market economies . A similar view is credited to Kolawole (2014) who describes the situation as excruciating pains which the country is going through presently. The implication of such for development is inimical which calls for concerted efforts, such as with waste-to-wealth.

In agreement with the foregoing, Adewole (2009) establishes a relationship between sustainable development and waste-to-wealth by stating that sustainable development is simply development without destruction, which entails the judicious use of non-renewable resources for present and future generations. Thus, non-renewable resources need be utilised at a judicious rate which should neither be fast nor slow. By this, the natural wealth that such waste represents is converted into long-term wealth. As such, sustainable development of waste management implies clearing of the environment of all types of waste with respect to physical and population development. Doing this effectively necessitates waste-to-wealth creation strategies generally. Coupled with the foregoing is the utility value of waste which must be recognised for sustainable development. Buttressing this further, Adewole (2009) affirms that there is no suggestion that wastes are of no value or intrinsically useless since substances or materials that may be categorised as unwanted, notwithstanding have some value capable of being processed and so converted to wealth to boost sustainable development. Daniel (2014) avers that, though considered a waste, metal scrap is a source of employment and revenue.

Closely associated with the earlier submissions is the need for poverty reduction as well as serving as an effective key to poverty alleviation strategies. Reasons for this cannot be far-fetched: one of the problems confronting sustainable development in Nigeria is poverty; hence, successive governments' poverty alleviation efforts branded in various forms. Thus, wealth creation using waste as employment generation is very relevant. This is pivotal to sustainable development. In like manner, waste-to-wealth creation no doubt increases sustainable development as it leads to increased economies of scale. This is the reason why Roberts (2004) avers that effective management of waste enhances economies of scale through the processing of a common source of raw materials as well as the exchange of surplus or waste products. Other benefits are inherent in waste-to-wealth and have the proclivity of aiding government in its bid to provide job opportunities for Nigeria's teeming population, especially the youth, if waste-to-wealth creation is encouraged. Subscribing to the same view, Akinbola, Ojo and Hakeem (2015) assert that entrepreneurship relating to waste-to-wealth, especially by Private Sector Participation (PSP) franchises has assisted government in creating jobs and new business for many in contemporary economies.

Be that as it may, sustainable development as a multifaceted concept has a resources and environmental undertone. Thus, apart from generating income and solving poverty-related problems and social vices, waste-to-wealth creation can ensure a safe environment generally where wastes are properly managed, and not ordinarily disposed of. Giving an analysis of the influence of waste conversion and behavioural change as having an impact on Americans, Johnson (2011) adduces that compared with 20 years ago, twice as many Americans recycle, with 58 percent doing so regularly as at 2011, 29 percent buying green products and 18 percent living in an environmentally friendly manner. The implication of such on sustainable development is obvious.

Similarly, waste management has generally been canvassed as having effects on the quality of life for the populace. As such, when wastes are properly taken care of through processing and conversion to productive use, it is possible to improve the quality of life for

those involved which is a *sine-qua-non* of sustainable development. Where this is absent, major effects on the quality of life, according to Adewole (2009), arise such as environmental effects culminating in health effects and hazards. Thus, in enlisting the advice of best practices, elements of waste-to-wealth were identified by Adewole (2009) as germane with such best practices. These include the need for action plans, as well as education, for the purpose of monitoring and control of waste; expansion of recycling programmes through the activities of pickers (otherwise known as scavengers); and landfill management and control through launching of waste-to-energy in terms of methane gas generation. All these are in the context of waste-to-wealth activities generally, and a pointer to its significance in sustainable resources, environment and development efforts at large.

Methodology

The study adopted a descriptive survey research design, using both primary and secondary data for obtaining relevant information. The population for the study cut across the four local governments of Atiba, Oyo East, Oyo West and Afijio, constituting the Oyo environs of Oyo state, Nigeria consisting of small- and large-scale business, artisans, technocrats, academics, marketers and farmers, amongst others. Participant observation and IDIs constituted the instruments for the study. Purposive sampling techniques were employed to select 30 subjects each across 10 identified prospective small, medium and large-scale business such as gaari processing industries; refuse dumps; dung hills and solid waste sites; saw mills, poultry and animal husbandry; palm kernel processing sites; construction sites and tiles depots; fish ponds; slaughters' slabs; scrap sites; pickers sites for plastic, polythene, foam, nylon, waste papers, etc., making a total of 300 respondents altogether. Data collected were analysed through quantitative and qualitative approaches using tables, frequency counts, simple percentages, rank order as well as categorisation of ideas expressed and verbatim reporting.

Data Presentation, Results and Discussion of Findings

The objectives of the study served as the basis of results and discussion of findings in this section.

Table 1: Analysis of Local Governments and Prospective Wastes by Respondents

S/N	LOCAL GOVERNMENT	WASTE LOCATIONS	F	%
1.	Atiba	Sabo, Owinni, Oroki, Awumoro, Ajegunle, Akunlemu, EACOED, Ori-Awo, Ofa-meta.	11	31.43
2.	Oyo East	Kosobo, Ogeese, Owode, Sawmill, Mabolaje, Agboye, Durba Area.	08	22.86
3.	Oyo West	Irepo market, Awumoro, Odo-eran, Ojongbodu, Olooro, Fasola, Aba Mogaji, Oyo London.	08	22.86
4.	Afijio	Awe, Akinmorin, Ilora, Eleekera, Fiditi, Idi-Igba, Jobele, Imini.	08	22.86
	TOTAL		**35**	**100.00**

Source: Authors' fieldwork 2018

The information in Table 1 indicated that 35 locations noted for possession of different wastes are located across the four local governments constituting the Oyo environs; i.e. the study area. Most of the wastes utilised for waste-to-wealth are concentrated in Atiba, while other sites shared similar proportions. The results obtained here attest to the views of Lawrence (2012) that Nigeria is rich in human, material and natural resources. Similar views are held by Adesina (2013), Oladiti (2015) and Ubong (2013).

Table 2: Analysis of Potential Waste-to-Wealth Waste Resources inherent in the Study Area by Respondents

S/N	SOURCE	LOCATIONS
1	Garri processing industries	Sabo, Irepo, Olooro, Opapa, Idoode, Odo-fufu, Ajegunle, Aba Busari, Ilora, Imini.
2	Broken bottles, off-cuts, broken tiles	Construction sites, Cocoa-cola depot, Bond chemical, Awe, Ayetoro scheme, Atiba local government scheme, Aba Mogaji, Ori-Awo, Elegbo, etc.
3	Scrap	Akunlemu, Awumoro, Idi-Igba Mechanic workshops, Aafin area, Dangote market, Eleekara, Odojide.
4	Slaughter slabs	Sabo market, Oroki, Odo-eran, Sawmill, Adikuta, Ilora, Akinmorin, Awe, Akesan.
5	Poultry and Animal Husbandry	Amobying, Awe, Babilonia piggery farm, Cattle ranch, Fasola, Sabo, Gaa Fulani, Otefon, centenarfarm, Ahinmorin, Ilora, Owinni, Ajagba, Ori-Awo, Soku, Oko-Oba.
6	Sawmills	Awumoro, Sawmill, Idigba, Sabo, Ilora, Akinmorin, Awe
7	Palm Kernel Processing Factories	Ilora, Agboye, Ogeese, Akinmorin, Awe, Idigba, Kosono, Fiditi, Mabolaje, Farade.
8	Polythene products, plastics, foam, old magazines, used papers	Ajegunle, Akunlemu, Sabo, Owode, Bond Chemicals Awe, Publishing companies, Tertiary Institutions, Eleekara, Isale-Oyo, Akesan, Sachet water factories.
9	Fishponds	OdoOgunmola. Ilora, Olooro, Winners, Sabo, Ola farms, Mobolaje, Ajegunle, Awe, Akinmorin.
10	Solid waste disposal sites, dung hills, refuse dumps	Local government solid waste disposal sites, Ojomgbodu, Eleekara, Opapa, Oroki, Sabo market, Ajegunle, Oko-Oba, Jobele.

Source: Author's fieldwork 2018.

From Table 2, 10 prospective sources were identified from the study area as containing wastes which can be regenerated either through re-use or recycling and other means for economic gains. Factories, poultry and animal husbandry coupled with scrap, polythene products and solid waste disposal sites are notable for this purpose. Findings here support the findings such as those of Akinbola, Ojo and Hakeem (2015); Drew (2014); Olusegun (2012); Oyeniyi (2011); Agba *et al*. (2010); and Adewole (2009), amongst others.

Table 3: Analysis of Waste-to-Wealth generation of Wastes in the Study area by Respondents

S/N	Available Waste Generation	Bye-Product for Waste-to-Wealth	F	%	Rank Order
1	Garri factories	Cassava peels for livestock feeds, starch, acidic content, ammonic acid through scrubbling.	4	5.71	9th
2	Broken bottles, off-cuts, broken tiles	Design, decorations, fence security, flooring, recycling, pickers.	6	8.57	6th
3	Scraps	Re-use, recycling, aluminum products pickings, blacksmithing, spare parts, environmental cleansing, metals.	8	11.43	4th
4	Slaughter slabs	Bones, calcium, livestock feeds, plate, bone meal, bloodmeat, employment.	7	10.00	5th
5	Poultry and Animal Husbandry	Poultry wastes, litters, maggots, fertilizer, poultry, acid, ammonic gas, biogas (through cow and pig dungs through scrubbing),	11	15.71	2nd

		composite manure; to prevent animals from grazing on plantation, pickers, etc.			
6	Sawmills	Wood shavings for poultry, saw dust for sports, alternate heat for cooking; particle boards, rough planks	5	7.14	7th
7	Palm Kernel Processing Factories	Palm kernel cake (PKC); Groundnut cake (GNC); livestock feeds; solvent extraction from PKC constructing 14 to 16% oil. De-oil cake, asbestos boiler, fuel e.g. stream; refined PK oil; Distilled Fatty Acid (DFA), soap making; carton making; slung.	12	17.14	1st
8	Polythene products and plastics, foam, old magazines, used papers	Re-use; recycling; mending of broken plastics and rubbers, flowerpots, decorations.	5	7.14	7th
9	Fishponds	Construction of liters from poultry and other livestock products; water drainage can be converted to irrigation and nutrients therein as manure to increase agricultural productivity.	3	4.29	10th
10	Refuse dumps; disposal sites, dung hills	Picking activities; methane generation, composite manure, fertilizer, pot-hole filings; farming; healthy environment serving reservoir; ashes through incineration.	9	12.86	3rd
	Total		**70**	**99.99**	

Source: Author's Fieldwork 2018.

The contents of Table 3 revealed that a total of 70 potential available waste generations which can be converted to waste-to-wealth are inherent in the study area. Exploration and extraction-wise, palm kernel and groundnut processing factories, poultry and animal husbandry and refuse dumps, dung hills and waste disposal sites topped the list (12, 17.14 percent, 11, 15.71 percent and 9, 12.86 percent) as they ranked first, second and third respectively. Followed in close succession are scrap, slaughter slab and broken bottles, louvers, off-cut tiles, etc. which ranked fourth, fifth and sixth respectively (8, 11.43 percent, 7, 10.00 percent, 6, 8.51 percent) while sawmills, plastic and polythene products had tied ranks in seventh position i.e. 5, 7.14 percent each, gaari processing factories and fish ponds were the least ranked at ninth and tenth (4, 5.71 percent, 3, 4.29 percent). Studies in support of the findings here include: Oladiti (2016); Akeusola (2016); Junaid (2015); Ajere and Olorunmota (2015); Akinbola, Ojo and Hakeem (2015);; Daniel (2014); FGN (2013); Egun (2012); Oyeniyi (2011); Johnson (2011);; Oguwueleka (2009); and Roberts (2004).

In achieving the objectives of this study, information from the participant observation technique and IDIs was explored in analysing data obtained qualitatively through categorisation of ideas expressed by participants and verbatim reporting. The import of waste-to-wealth creation was categorised, amongst others things, as: reduction of poverty; key to poverty alleviation in Nigeria; increased employment generation; job creation for the population; increased economies of scale; boosting of food production; generation of foreign exchange earnings through large scale livestock production; and reduction of health hazards. Some of the respondents were of the opinion that "waste-to-wealth is of great utility value in a country like Nigeria"; "it will serve as assistance to government in job creation for restive youths"; "it is a means of securing our environment"; "waste-to-wealth is environmental friendly"; "it will ensure improved quality of lives of the inhabitants"; "through the concept of waste-to-wealth, the country will gain more raw materials or increased

production"; and "waste-to-wealth will make us to follow global world best practices on environmental resources through re-use and recycling". The foregoing submissions are indications that waste-to-wealth is akin to development and a sustainable environment and development at large. Buttressing this are studies such as those by Oladiti (2016); Lawrence (2015); Ogundiran, Ogunjimi and Olayiwola (2014); Daniel (2014); Kolawole (2014); Agidee (2013); Adesina (2013); Egun (2012); Gbadamosi (2012); and Johnson (2011) amongst others.

Conclusion and Recommendations

By all indications, this study has beamed a searchlight on the sustainability prospects of Nigeria as a nation, inclusive of its environment, resource usability and sustainable development. The richness of resources with which the country is blessed, if properly utilised are catalysts of development, employment generation and poverty reduction. The largest of the used resources designated "wastes" are yet another important factor capable of revitalising the nation's economy; put an end to youth restiveness arising from unemployment; boost the nation's productivity via production of needed materials through re-use and recycling; attain a secured environment through reduction of environmental hazards which can arise from improper waste management; promote quality of life as well as align with global best practices in waste management generally. All these are key to the development of the present dispensation without unnecessarily tampering with resources meant for future generations; hence, sustainable development. The implications of the foregoing for corruption reduction, crime-wave reduction, social vices reduction and improved quality of life as well as life expectancy cannot be over-emphasised.

Thus, sustainable efforts at converting waste-to-wealth can assist the nation in the attainment of her great dream of Vision 20: 2020 to, by improved economy, become ranked amongst the best economies of the world. The implication for prospective foreign investors is enormous since there will be available material and productive resources coupled with an adequate labour supply from the country's teeming population.

It is instructive to state that in the study area there exist a few ready-made by-products of used resources which can be converted to wealth. Although the Oyo environs' populace tends to display a knowledge of waste-to-wealth generation, it has been at a lower priority, in most cases occasioned by little enlightenment, a small capital base, and the high cost of the technological equipment needed for transforming most wastes to economic gains.

There is also existence of lack of enough encouragement and mixed reactions from those venturing into some aspects of waste-to-wealth, such as those involved in pickings (scavengers) and litter collectors to mention a few, while government has yet to rise up to the challenges of encouraging more creative skills in the enterprise to inspire fresh graduates to venture into such activities rather than looking for the seemingly elusive "white collar jobs". It is therefore pertinent to reduce the afore-mentioned impediments to the use of wastes in creating wealth from individuals, communities, government as well as non-governmental organisations (NGOs). When these are put in place, the place of waste-to-wealth in the anal of sustainable environment, resources and development will become a force to be reckoned with in the nation's development strategies.

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Adoption of Water Conservation Technologies among Small Scale Farmers in Lwengo District – Uganda

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Abstract
This study identified and characterised the dominant water conservation technologies (WCT) employed by small scale farmers in Malongo and Kyazanga sub-counties in Lwengo district. It employed a cross sectional household survey design, using systematic sampling to obtain 380 household samples. A quantitative analysis, Multiple Correspondence Analysis (MCA) and Logit regression model were used to analyse these data to identify and characterise the dominant WCT and establish the most significant factor affecting the adoption of the technologies. Results indicated that mulching was the most dominant WCT employed, followed by Valley dams/reservoirs, terracing, tied ridges, deep tillage and infiltration pits. The Logit model indicated that out of seven factors, five had a significant positive influence namely: access to credit (1.3); farm slope location (0.7); farm size (0.4); access to agricultural inputs and investment subsidies (0.4); and level of income (0.2). One factor had a significant negative influence (engagement in other economic activities/off-farm employment activities) and only one was found to be insignificant (access to market). It is recommended that the significant water conservation techniques be upscaled, and that emphasis also be placed on the most significant factors in order to strengthen the adoption of water conservation in the area.

Keywords: Adoption, water conservation technologies, semi-arid areas, Lwengo district

Introduction

While the world may possibly have enough water to support the current population, these water resources are unevenly distributed in both time and space (Mustafa 2017; Nsubuga *et al.* 2014). These imbalances in global and local water resource distribution affects mainly arid and semi-arid regions (Kibona *et al*. 2009). In such areas, quantities of water fall below the threshold to support and sustain both households and agricultural water requirements, (Mvungi *et al*. 2005). This is mainly due to global warming (Vörösmarty *et al*. 2000) and population pressure through urbanisation, agricultural intensification and land degradation (Pesaresi *et al.* 2017). In the Ankole-Masaka corridor where Lwengo district lies, the unreliable rainfall problem is increasing the pressure on water resources. Population pressure, unpredictable rainfall and diverse sparse vegetation qualifies the area to be a region of great difficulty in view of frequent scarcity of water resources (Rugadya 2006). For this reason, stakeholders have devised several water conservation technologies to conserve water received during the short rainy season for farm and domestic use during the long dry spell for small-scale farmers.

Water conservation technologies involve actions which are intended to prevent or at least mitigate water resource depletion (Rugadya 2006). The government of Uganda, through the district agricultural officer and district water engineer together with concerned individuals, introduced various water conservation technologies with the intention of solving the eminent

problem of water scarcity for small-scale farmers. Amongst them were valley dams, strip catchment tillage, infiltration pits, tied ridges, terracing and underground and surface water tanks. However, although these promising technologies have been introduced in the area, their adoption by small scale farmers in Malongo and Kyazanga sub-counties is still limited. Adoption of innovations is the decision to apply an innovation and to continue to use it (Rogers and Shoemaker 1971).

Like any other innovation, different factors determine the adoption of different water conservation technologies (Akudugu *et al*. 2012). Factors, such as level of income, level of education, risks involved in the technology, access to credit, access to market, and cost of the innovation amongst other things are identified in literature and believed to be influencing the adoption of these water conservation technologies but these may differ from one place to another and their level of significance may also differ. This study therefore explored the factors influencing farmers' adoption of these technologies.

Methodology

A cross-sectional survey design was used in the study. Malongo and Kyazanga sub-counties were purposively chosen as a sample in Lwengo district. In order to identify and characterise the dominant WCT and analyse the factors influencing adoption of these WCTs, questionnaires were administered to 380 households where 180 households were selected from Kyazanga sub-county and 200 households from Malongo sub-county. Malongo and Kalagala parishes were selected from Malongo sub-county, while Lyakibiriizi and Bijaaba parishes were selected from Kyazanga sub-county (Figure 1). In each of the selected parishes, five villages were purposively selected on the basis of having small scale farmers and the presence of WCTs in the area.

Using systematic random sampling, 20 households were selected from each of the villages of Malongo sub-county and 18 households from each of the villages of Kyazanga sub-county. To characterise the dominant water conservation technologies employed by small scale farmers and to classify these farmers according to the water conservation technologies they use, MCA and in particular a scree plot was used to compare the strength of the dependent variables (WCTs) before they were grouped together. This also helped in reduction in the data dimension but without losing any information of the variation in the factor correspondences, (Johnson and Wichern 2006). A biplot was used to analyse the pattern of relationships of several categorical dependent variables. A binary Logit model was run to establish the most significant factors influencing the adoption of these WCTs.

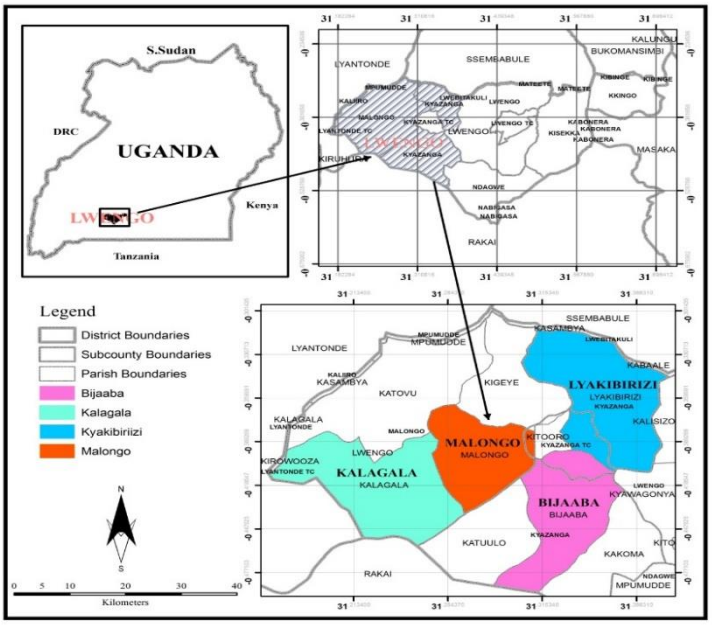


Figure 1: Location of the Study area
Source: DIVA and UBOS shape files

Results and Discussion

Characterisation of WCTs used by small-scale farmers in the study area

This study characterised WCTs evident on peasant farms in Lwengo district. Out of a total of 282 respondents sampled in the study, 129 (45.7 percent) were found to have adopted water conservation while 153 (54.2 percent) were found not to have adopted water conservation. Given that the majority of the farmers in the study area were found to have not adopted water conservation, there is need to put in place measures that will interest small-scale farmers in adopting water conservation in the area of study. To identify which technologies had been adopted on peasant farms, the respondents were asked to state the technologies that they were using on their farms and the results are shown in Table 1.

Table 1: WCTs undertaken on peasant farmers in Lwengo District
(n=129)

No	Technology	Frequency	Percent (100)
1.	Mulching	75	29.8
2.	Valley dams	58	23.0
3.	Terracing	34	13.5
4.	Tied ridges	27	10.7
5.	Deep tillage	24	9.5
6.	Infiltration pits	13	5.2
7.	Pitting	8	3.2
8.	Strip catchment tillage	5	2
9.	Rill run off utilisation	5	2
10.	Other (surface and underground water tanks, spring wells)	2	0.7
11.	Macro-catchments	1	0.4

Source: Field data

The results in table 1 revealed that 29.8 percent of the respondents were using mulching, 23 percent valley dams, 13.5 percent terracing, 10.7 percent tied ridges, 9.5 percent deep tillage, 5.2 percent infiltration pits, 3.2 percent pitting, 2 percent strip catchment tillage, 2 percent rill run off utilisation, 0.7 percent other methods, and 04 percent macro- catchments.

These results revealed that mulching is the most dominant technology adopted by the small-scale farmers in Malongo and Kyazanga sub-counties. This could be explained by the fact that materials needed for mulching are widely available from crop residue. Besides this, less labour is required to apply the technology. Underground and surface water tanks, spring wells and macro catchments, on the other hand, were not found to be dominant which could be because most farmers are less educated, and yet these technologies are more technical.

The dominant WCTs

In order to determine and characterise the dominant WCTs adopted by the farmers, a scree plot was used to compare the strength of each of the dependent variable before grouping them together. This involved derivation of percentage variability in the levels of adoption and the results are shown by the scree plot in Figure 2.

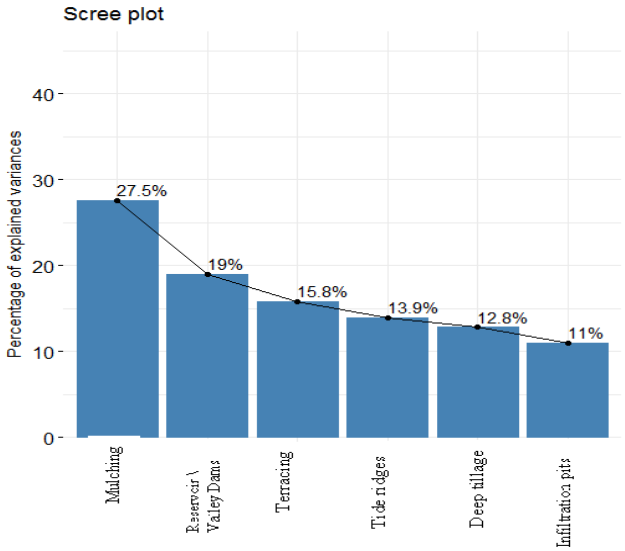


Figure 2: Dominant WCTs

From Figure 2, the percentages of variance for mulching, valley dams, terracing, tied ridges, deep tillage and infiltration pits were 27.5 percent, 19 percent, 15.8 percent, 13.8 percent, 12.8 percent and 11 percent respectively. The results affirmed that mulching was the most dominant technology used by small-scale farmers in Malongo and Kyazanga sub-counties and others followed in that order; i.e. reservoirs/valley dams, terracing, tied ridges, deep tillage and infiltration pits.

Mulching

Mulching is the most dominant water conservation technology employed (Figure 1) and is used mainly in Kyazanga sub-county where banana plantations dominate, and the relief is relatively gentle compared to Malongo. An interrogation of farmers as to why they use mulching revealed that of the 75 farmers, 47 were using it because it maintains moisture in the soil. 11 farmers were using it because of the availability of grass, 8 were using it because it was cheap, while 7 because they control weeds in the garden, and 2 because mulches fertilise the soil. From the study the materials which farmers use to mulch their gardens were also established. 43 farmers were found covering their gardens with crop residuals such as leftovers of old harvested maize stalks and this was mainly used in banana plantations. 30 farmers were using cut grass, and this was mainly used by vegetable growers, while only 2 were found covering their gardens with dug grass as shown in Plate 1c.

Maintaining moisture in the soil is the major reason why farmers are using mulches and this in line with Jamieson and Stevens (2006) argument that mulches support infiltration of runoff

and irrigation water because they protect the soil from the impact of raindrops, hence maintaining moisture in the soil for a long period. In the study area, farmers who were found using it revealed that in mulched gardens seeds germinate quickly.

Reservoir/Valley dam

Reservoirs/valley dams were found to be the second dominant WCT employed by adopters in the study area. Like any other cattle corridor, they were mostly being used by cattle keepers in the area (Uganda Water and Environment Sector Performance Report 2017). Some dams are dug on top of hills with no aquifers and with limited run off, which makes them dry up during prolonged dry seasons (Plate 1a). This agrees with what happens elsewhere in cattle corridors of Uganda, for example the district chairperson of Nakasongolo reported that a persistent dry spell led to drying out of the valley dams in the area. In such places, farmers resort to hiring mobile tanks to refill some of the valley dams to save their animals. Though this was reported to be the only solution, it was discovered that most farmers could not afford it and even those who could afford it, could not sustain it.

Terracing

Terracing was found to be the third dominant WCT employed by small scale farmers in the study area and it is used mostly by farmers with farm plots on the upper slope segment. However, some farmers whose plots were on steep slopes reported that it was hard for them to dig terraces on their farms because of the soils being shallow and rocky. This agrees with Bagoora (1997) in his analysis of the efficacy of terraces in Rukiga highland. He observed that terraces decline in height with increase in slope. Meaning that farmers with plots on upper slopes find it hard to construct terraces. There is therefore a need to help these farmers because they do not only suffer from little run-off, but also from soil erosion and these factors render their land unproductive. Although terraces mainly serve the purpose of soil conservation in most areas where they are used (Zuazo *et al*. 2005), in the study area the technique is mostly employed as a water conservation measure.

Tied ridges

Tied ridges were found to be the fourth dominant WCT employed and were most used in Malongo sub-county. In fact, tied ridges were found to be the second dominant technology employed on the upper slope segments. All the farmers who were found using them were using them because they allow water infiltration in the lower parts of the garden. This agrees with Temesgen (2012), who discovered that in the Rift Valley dry lands of Ethiopia tied ridges are more effective at improving water conservation than enhancing the fertility of the soil. Although in the study area, tied ridges are being used without farmyard manure, Temesgen (2012) discovered that when tied ridges are used together with farmyard manure, they enhance crop yields compared to when they are used alone. Therefore, much effort is needed to train farmers in the use of the technology combined with farmyard manure if they are to realise greater yields. It is also important to note that whereas Temesgen (2012) in his studies in Ethiopia discovered that tied ridges are most commonly used in maize plantations, in this study only 3 farmers were found using them in maize plantation, and they never tie them after digging them as it is done in Zimbabwe.

Deep tillage

Deep tillage was found to be the fifth dominant WCT employed and was being used on all three slope segments; i.e. upper slope, middle slope and lower slope. It was discovered that most farmers were using tis WCT because it checks runoff, consequently controlling soil erosion but all the same time aiding water infiltration in the soil. This is in line with Hudson's (2004) findings. He discovered that deep tillage helps to enhance soil moisture holding capacity through increased porosity, increasing the infiltration rate and reducing surface runoff by making the surface rough which helps in temporary storage of rainwater, consequently providing more time for infiltration. He continues by saying that deep tillage

not only increases porosity, but also reduces surface sealing of the soil, thereby permitting root development which then utilises soil moisture and nutrients at deep horizons. Hatibu and Mahoo (1999) also emphasise that deep tillage significantly reduces surface runoff and increase crop yields when applied appropriately.

Infiltration pits

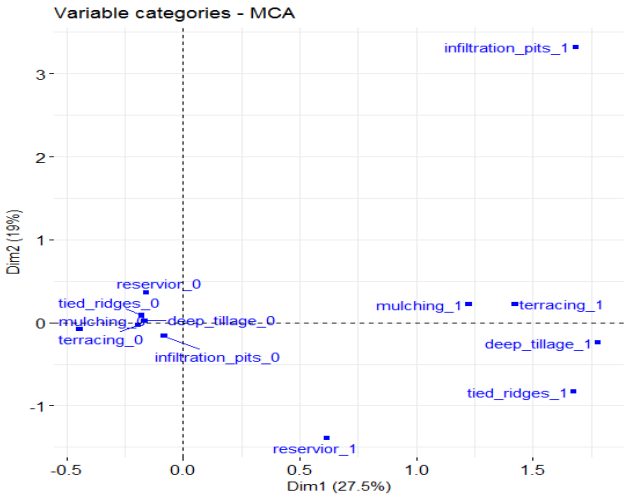
Infiltration pits (Plate 1) were found to be the sixth dominant WCT. It was established that those who were using infiltration pits dig several pits/ponds in the garden/farm where they collect and store rainwater on farm for a long period of time (Plate 1b). Contrary to these findings, in Zimbabwe, farmers fill the pits with grass and other organic material to form organic manure. The reason for preference of this method was also established. It was discovered that farmers prefer it because they collect and store water for a long period of time which can later be used for irrigation in the dry season. Whereas in other areas these pits are dug along contour drainage channels, farmers in Kyazanga and Malongo sub-counties dig them anywhere in the garden. It was discovered that farmers do it this way because infiltration pits enhance water infiltration to the nearby plants. So, the more they dig pits in the garden, the more the plants benefit directly from them rather than irrigating the crops with one pit near the drainage channel which is tiresome and more costly.

a) Valley Dam/ Reservoir	b) Infiltration pit	c) Mulched banana plantations using cut grass, and crop residue

Plate 1: a) Valley dam/Reservoir, b) Infiltration pits and c) Mulched gardens
Source: Field data

Categorisation of WCT used by small scale farmers in the study area

In order to understand which combination of technologies farmers were most likely to adopt, a biplot was used for visualisation as shown in Figure 3.



1 Adoption
0 Non adoption

Figure 3: Categories of WCTs

From Figure 3, it can be noted that farmers who are using infiltration pits are more likely to use mulching and terracing as well (these are found in the same quadrant). Whereas those who use deep tillage and tied ridges are less likely to use reservoirs (reservoirs are tending towards the negative side of the biplot). From the geographical point of view, the reason for this is that reservoirs are mostly employed by farmers on the lower slope segment while tied ridges and deep tillage are mostly common in the upper and middle slope positions.

Factors influencing adoption of WCTs by small scale farmers in Lwendo District

In order to establish the most important factors which influence adoption of WCT in the study area, a logistic regression model was used. Seven independent variables, namely: farm slope location (X1), farmer's level of income (X2), accessibility to credit (X3), off-farm employment opportunities (X4), accessibility to markets (X5), farm size (X6), and accessibility to agricultural inputs and investment subsidies (X7) were regressed with the dependent variable which was farmers' response to water conservation. The different coefficient values for each independent variable and the odds ratio indicating the probability of adoption of water conservation occurring were computed. The results are presented in Table 2.

Table 2: Logit regression model estimates

Parameter estimates

Adoption	Coef.	Odds ratios	Std. Err.	P>|z|	[95% Conf. Interval]	
Accessibility to credit (X3)	1.2197	3.3862	.4547	0.007**	.3284	2.1109
Accessibility to market (X5)	.2243	1.2514	.3148	0.476	-.3926	.8413
Level of income (X2)	0.2468	1.2799	.1274	0.053*	-.0028	.4965
Farm slope location (X1)	0.7434	2.1031	.1319	0.000**	.4848	1.0020
Land size (X6)	0.4068	1.5020	.1866	0.029**	.04104	.7726
Engagement in other activities (X4)	-.8196	0.4406	.3077	0.008**	-1.4227	-.2164
Agric inputs and subsidies (X7)	0.4066	1.5017	.3663	0.030**	-0.3113	1.1244

Wald Chi-square = 73.85

Probability chi2=0.0000

Number of observations=282

***** Significant at 5%; * significant at 10%.***

As shown in table 2, the Wald Chi2 and probability Chi2 ware used to determine whether this model was the most appropriate; as observed, the Wald Chi2 shows that 734 percent of the variance in the dependent variable can be explained by the independent variables used in this study. This is an indication that the independent variables (X1-X7) have a significance combined effect on farmers' adoption of water conservation. The other 34 percent variance in the dependent variable can be explained by other factors not considered in this study.

In the interpretation of the Logit results, the coefficient values which measured the change in the estimated Logit for a unit change in the values of a given regressor holding other factors constant (Gujaranti 2003) were used. These were also used to show the significance of the factor towards predicting the output and the direction of the relationship. The exponential values (odds ratios) were used to show the odds of adopting water conservation by a farmer and were obtained by taking the anti-log of the various slope coefficient values. Since the strength of the relationship between the two variables is reflected in the magnitude of the coefficients and exponential values, variables with larger coefficient and exponential values were said to be of higher significance than those with smaller coefficient values. A positive coefficient value indicated that the factor was greater than one hence the odds were increased, while a negative coefficient value meant that the factor was less than one and the odds were decreased. When the coefficient value was zero, the factor was equal to one and this meant that the odds were left unchanged.

Credit accessibility

The results revealed that accessibility to credit (X3) had the greatest influence of any other factor and was positively and significantly influential in determining farmers' adoption of water conservation with a positive coefficient value of 1.3 and odds ratio of 3.4, implying that a unit increase in credit accessibility increases the odds of adopting water conservation by a factor of 3.4, keeping other factors constant. This implies that farmers who access credit are more likely to adopt water conservation as compared to the farmers who do not access credit, holding other factors constant. Access to credit enables farmers to construct the different WCTs, as well as maintaining them, plus buying other agricultural inputs which increase their ability to practice water conservation on their farms. Nabalegwa and Asaba (2015) also find a positive and significant relationship between access to credit and adoption of soil conservation in Bugoye County on the Rwenzori mountain slopes.

In fact, they find it to be the third most significant factor influencing farmers' decisions to adopt soil conservation in the area. Mlenga and Maseko's (2015) study on factors influencing adoption of conservation agriculture in Swaziland shows that 92.3 percent of non-adopters did not have access to credit for agricultural production. They further agree with the above results when they assert that lack of access to cash or credit may constrain farmers from using technologies which require initial investments. The lack of access to cash or credit is often seen as an indication of market failures that government or NGOs should help to resolve (Doss 2006). Whereas access to credit was found to be the most significant factor influencing water conservation, it should be noted that only 15.2 percent of the 282 respondents reported having access to credit, and this calls for improvements in credit infrastructures so as to enhance water conservation in the area.

Farm slope location

Farm slope profile is one of the important factors which is said to affect soil and water conservation in a way where the rate of erosion normally increases with the slope (Morgan 1986). In this study, farm slope location (X1) was found to be the second most significant variable in determining farmers' adoption of water conservation with a positive coefficient value of 0.7 and odds ratio of 2.1, implying that a unit increase in farm slope location increases the likelihood of adopting water conservation by a factor of 2.1, keeping other factors constant. Farm slope characteristics influence farmers' decision to adopt water conservation (Lee 2005; Kassie *et al*. 2009). These results agree with what Nabalegwa and Asaba (2015) found when they assessed the location of farm plots on the slopes of Bugoye on Mountain Rwenzori. They discovered that most adopters (55.6 percent) had plots on the upper slopes. Kassie *et al*. (2009) also found that farmers in Ethiopia who had plots on steep slopes adopted conservation technologies because they realised that their plots were prone to soil erosion. They concluded that adoption practices in Ethiopia declined with decrease in slopes of the farms. Contrary to Kassie *et al*.'s (2009) findings in Malong and Kyazanga sub-counties, adoption decreases with increase in slope and this is attributed to difficulties posed by steep slopes when it comes to constructing WCTs. Unless government facilitates these farmers, water conservation will remain low, therefore worsening the problem.

Farm size

Farm size (X6) was found to be the third most significant factor influencing adoption of water conservation with a positive coefficient value of 0.4 and odds ratio of 1.5, meaning that a unit increase in farm size increases the probability of a farmer adopting water conservation by a factor of 1.5, leaving other factors constant. This implies that farmers with bigger farms had a higher possibility of adopting water conservation technologies compared to their counterparts with small farms. Knox and Meinzen-Dick (1999) report land size to significantly affect people's options of adopting a technology. This is indeed true, because farmers with bigger sizes of land are always found to be endowed with other assets; hence

being able to afford investing in water conservation. Perret and Stevens (2003) also agree with the results when they affirm that farmers who possess a higher quantity and quality of endowments will place a higher future value on medium- and long-term benefits produced by investing in WCTs while households who lack capital, labour, essential skills and the ability to manage risks will face constraints.

The results were also consistent with the findings of Kassie *et al*. (2009); they noted that ownership of farmland increases the assurance of future access to returns on investment, thus increasing the probability of adopting organic fertilisers. Okoye (1998), in his comparative analysis of the factors influencing adoption of traditional and recommended conservation practices in Nigeria, also confirms that adoption of soil erosion control practices responded to farm size positively and significantly. In another way, farmers who own their land invest in new technologies with long-term benefits without any fear of their land being taken away like their counterparts who use leased or rented land (Perret and Stevens 2003).

Accessibility to agricultural inputs and investment subsidies

As observed in Table 2, access to agricultural inputs and investment subsidies (X7) was found to be the fourth most significant factor influencing adoption of water conservation with a positive coefficient value of 0.4 and odds ratio of 1.5 meaning that a unit increase in access to agricultural inputs and investment subsidies increases the chances of adopting water conservation by a factor of 1.5, keeping other factors constant. This indicated that farmers who have access to these services have a chance of adopting WCTs compared to those who do not access them. Access to information on new technologies is central in creating awareness and attitudes towards their adoption (Place and Dewees 1999).

In line with this, it was discovered that access to agricultural extension services, indicated by whether the farmer had contact with an extension agent, positively impacted on water conservation. Contact with extension services gives farmers access to information on innovations, advice on inputs and their use, and management of technologies. In most cases, extension workers establish demonstration plots where farmers obtain hands-on learning and can experiment with new farm technologies (Kassie *et al*. 2009). Consequently, access to extension is often used as an indicator of access to information (Adesina *et al*. 2000). Given that access to these services enhances farmers' ability to adopt water conservation, inaccessibility to these services in the study area pose a great challenge to water conservation efforts in Malongo and Kyazanga sub-counties in particular, and rural Uganda generally.

Level of income

Level of income (X2) was found to be the fifth most significant factor influencing farmers' adoption of WCTs with a positive coefficient value of 0.2 and odds ratio of 1.3, meaning that a unit increase in income increases the odds of adopting water conservation by a factor of 1.3, keeping other factors constant. This implies that farmers who earn larger incomes are more likely to adopt water conservation compared to their counterparts who earn less. These results are similar to what Nabalegwa and Asaba (2015) found in their study on Bugoye County on Rwenzori Mountain; they noticed that household income significantly affected farmers' response to soil conservation, implying that farmers with higher incomes adopted soil conservation more than their counterparts with lower incomes. The results also agree with Dudal (1980), who notes that income from farm and non-farm activities influences how much is invested in soil conservation. This implies that if the total income is adequate, a larger portion will be spent on conservation efforts, but if income is low less will be put into conservation with new technologies.

In Malawi, Nyabose and Jumber (2013) also found that higher incomes play a greater role in the acquisition of funds for conservation agriculture. Contrary to this study's finding, Gelgo *et al*. (2016) found household income to have a negative effect on use intensity of organic fertilisers among the small-scale farmers of Shashemene district in Ethiopia. They found that farmers with high incomes were more attracted to invest in high interest-earning investments other than agriculture. As such, it is difficult for the low-income peasants of Malongo and Kyazanga to practice water conservation. Unless urgent attention is given to this area, agricultural productivity may continue to decrease.

Off-farm employment opportunities

Off-farm employment opportunities (X4), as observed in Table 2, negatively influenced the adoption of WCTs with a coefficient value of -8.2 and odds ratio of 0.4, meaning that a unit increase in engagement in off-farm employment opportunities decreases the odds of adopting water conservation by 0.4, keeping other factors constant. This implies that farmers who engage in other economic activities are less likely to adopt water conservation compared to those who only engage in agriculture. Ng'ombe (2014) finds that off-farm incomes reduce the odds of adopting conservation agriculture amongst small scale farmers, holding other factors constant. This happens when households' major sources of income are off-farm activities and these households would less likely invest in agricultural technologies.

The findings support Ng'ombe (2014) as the majority of the adopters' incomes are from farming activities. The major reason for this negative influence is that in most cases where family labour is allocated to off-farm activities, it tends to fetch higher returns than on-farm water conservation which is relatively expensive. Therefore, when opportunities for off-farm employment exist, they not only affect the decision to adopt conservation technologies but also the degree of adoption as well as the maintenance of conservation structures once they are in place (Pender *et al*. 2004). As such, unless agriculture is made attractive to small scale farmers in this area, efforts for improving water conservation may not succeed.

Accessibility to market

As observed in Table 2, it can be noted that access to market (X5) was found to be insignificant in influencing farmers' decisions to adopt water conservation, meaning whether a farmer has access to a market or not has nothing to do with adoption. In fact, most respondents were found to have access to a market for their products. These results disagree with those of Tiffen *et al*. (1994) who find a positive role of market access in promoting water conservation in Machakos district in Kenya due to its proximity to Nairobi. Access to a market increases the profitability of investments in new technologies and hence boosts adoption (Pender and Kerr 1988). This is attributed to the fact that the number of adopters who have access to a market (75.9 percent) is almost equal to that of the non-adopters who have access to market (63.1 percent). This means that access to a market is not a major driving factor inspiring small scale farmers of Malongo and Kyazanga sub-counties to invest in water conservation.

Conclusions

This study was carried out in order to establish the dominant WCTs employed by small scale farmers in Lwengo district in the sub-counties of Malongo and Kyazanga and establish the most significant factors influencing adoption of these WCTs. Based on the study findings, the following conclusions were made: mulching, valley dams, terracing, tied ridges, deep tillage and infiltration pits are the dominant water conservation technologies employed by small scale farmers in Malongo and Kyazanga sub-counties. It discovered that there is no water conservation technology that can single-handedly effectively conserve water because of the physical characteristics of the area in terms of relief. Consequently, farmers need to be effectively trained in how to use the different WCTs and the importance of

investing in more than one technology, especially if one technology cannot effectively work on their farms.

Of the factors affecting farmers' decisions to adopt water conservation, access to credit (X3) was found to be the most significant factor influencing farmers to conservation efforts, followed by farm slope location (X1), farm size (X6), access to agricultural inputs and investment subsidies (X7) and level of income (X2). On the other hand, off-farm employment opportunities had a negative and significant influence on adoption of water conservation and access to a market was found to be insignificant in influencing farmers' behaviour towards water conservation. As such, it is important for those charged with implementation of water conservation to pay more attention to the most significant factors while planning and designing WCTs in these sub-counties.

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From Apprenticeship to Freedom: An Analysis of Art Workshop Trends in Africa

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Abstract
This paper focuses on the dynamic trends in the establishment and operation of art workshops in Africa. Workshop here does not refer to the space in which an artist produces their work; rather, it connotes a collaborative and interactive platform on which artists come together as peers, regardless of age, gender, social status and professional qualification, to share ideas and/or produce art. Thus, several artists have, through such platforms, fostered professional relationships, pushed their creative boundaries, as well as encountered and explored new materials, techniques and contexts. However, fundamental changes have occurred over the years in the operational methodologies of these art workshops, from the colonial era to the contemporary period. Adopting the postcolonial approach, this paper examines the shift in the operational aim and approach of these art workshops. The paper also considers the creative implications of such shifts in trends.

Keywords: Apprenticeship, freedom, analysis, trends, art, workshops

Introduction

The advent of creative persons, gathering to share resources and ideas over drinks, as a notion of academy was first introduced by Aristotle as a way of fostering friendships, in order to influence individual avenues of expression.[1] In this paper, such gatherings, which are considered suitable platforms for the fostering of professional friendships and collaborations, are referred to as workshops[2].

My first taste of a workshop experience was during the Scapes and Forms Drawing Workshop in 2010. The group was taken outside the premises of Ahmadu Bello University, Zaria, adjacent to the main market of the Samaru metropolis[3]. Interesting drawings were made of the market scenery from diverse perspectives and using different materials. Some artists interpreted the activities they encountered using experimental materials, such as coffee on paper. Regardless of the differences in age and professional status, student artists and art teachers interacted and shared ideas and materials as peers; interrogating the dynamic manifestations of the Northern market context with which we were confronted.

During and after the drawing sessions, drinks and snacks, such as peanuts, garden-eggs, boiled/roasted corn and some other local delicacies, which were hawked by the "Samaru girls"[4] in their flowing *hijabs*, also enhanced the collaborative process. Actually, the workshop process and experience would have been incomplete without the presence of the likes of the '*Samaru girls'*, who in their boldness and curiosity stood as our audience and critics, in addition to their quite important role as our snack vendors. The whole experience gave a refreshing perspective on the significance of such platforms for artists' creative development.

[1] (Okpe 2005: 126).
[2] Also referred to as Symposia.
[3] The Samaru Metropolis is in Sabongari Local Government Area of Kaduna State.
[4] "Samaru girls" is a coinage used in referring to teenage girls who hawk on the streets of the Samaru metropolis.

Basically, the word “workshop” in itself could connote different things within different contexts. Though the Cambridge University Online Dictionary (2019) sees a workshop as “a meeting of people to discuss and, or perform practical work in a subject”; the term, however, has other connotations such as being a space where things are made or repaired, using machines or tools. Thus, the connotative essence of the term “workshop”, is fundamentally dependent on the context of usage. As such, workshop here, does not refer to the space in which an artist produces their work; rather, it connotes a collaborative and interactive platform, on which artists come together as peers, regardless of age, gender, social status and professional qualifications, to share ideas and/or produce art. Thus, several artists have, through such platforms, fostered professional relationships, pushed their creative boundaries, as well as encountered and explored new materials, techniques and contexts. However, fundamental changes have occurred over the years in the operational methodologies of these art workshops from the colonial era to this contemporary period. Adopting the postcolonial perspective, this paper examines the shift in the operational aim and approach of these art workshops.

Art Workshops in the Postcolonial Framework

The conception and usage of the terms “precolonial”, “colonial”, and “postcolonial” eras in referring to specific periods in the history of Africa is in itself one of several manifestations of the colonial aftermath in contemporary Africa. McClintock (1994: 293), in agreement, says “…the world’s multitudinous cultures are marked, not positively by what distinguishes them, but by a subordinate, retrospective relation to linear, European time”. In response to such an idea, Kasfir (1992: 43) holds that:

> …Africa is a part of the world and has a long history. There are innumerable befores and afters in this history, and to select the eve of European colonialism as the unbridgeable chasm between traditional, authentic art and an aftermath polluted by foreign contact is arbitrary in the extreme. While it is very true that both the nineteenth and the twentieth centuries were periods of "fast happening,"…it would be naive to assume that no other such periods existed in African art history.[5]

Likewise, the appellation “African Art” is also considered a colonial manifestation, as prior to the colonial incursion, the arts which were produced in Africa for Africans and by Africans were produced for specific reasons, and there was no need for a nomenclature to further stress and convince anyone of the “Africanness” of these arts. The foregoing and many more multifaceted issues relating to the aftermath of colonialism in post-colonial societies are the concerns of the postcolonial theorists. As such, postcolonial discourse, according to Duniya (2009: 15), “reveals the extent to which the historical condition of colonisation led to a kind of political, intellectual and creative dynamism within the postcolonial societies”. Many postcolonial theorists have written and proffered different opinions and assertions on the colonial strategies of the coloniser to the colonised. For instance, Hall (1994: 393) is of the opinion that “colonisation is not satisfied merely with holding a people in its grip and emptying the native’s brain of all form and content. By a kind of perverted logic, it turns to the past of oppressed people and distorts, disfigures and destroys it”. Quite passionately, Cabral (1994: 53) tenders that:

> History teaches us that, in certain circumstances, it is very easy for the foreigner to impose his domination on a people. But it also teaches us that, whatever may be the material aspects of this domination, it can be maintained only by the permanent, organised repression of the cultural life of the people concerned…In fact, to take up arms to dominate a people is, above all, to take up arms to destroy, or at least to neutralise, to paralyse, its cultural life. For, with a strong indigenous cultural life, foreign domination cannot be sure of its perpetuation.

[5] Kasfir writing on the issue of authenticity of African art under the context of “The West and The Rest” in her seminal paper titled “African Art and Authenticity: A Text with a Shadow”.

Cabral further explains that the experience of colonial domination shows that, in the effort to perpetuate exploitation, the coloniser not only created a system to repress the cultural life of the colonised people; he also provoked and developed cultural alienation of a part of the population by so-called assimilation of indigenous people. Deductively, both Hall and Cabral hint at the colonisers' recognition of culture as the pivotal pillar on which the stability and resistance of the colonised rested. As such, the colonisers sought to "liquidate" the cultural manifestations (art) of the dominated population (Africa). Art, being the very thread with which the cultural fabric of pre-colonial Africans was woven, suffered an ill fate at the hands of the colonisers. Several masks and other forms of art, which were significant to the different parts of Africa from which they emanated, also found their ways onto the walls and pedestals of western museums as curios from Africa; as specimens and evidence of a "discovered race".

Having dealt such a heavy cultural blow on colonised Africa by the distortion, disfiguration and destruction of her indigenous art, the colonisers, in a sort of "perverted logic", as described by Hall, re-presented art as a means of connecting with the cultural and religious sentiments of Africa. It was this "perverted logic" which gave rise to most of the art workshops that were established in different parts of Africa, starting from the 1940s. In congruence with the foregoing notion, Oloidi (2011: 14-15), referring to the events which led to the establishment of the Oye-Ekiti Workshop in Nigeria, postulates that:

> Towards the end of the 1940s, some Catholic Reverend Fathers realized the damage which colonialism and Christian evangelism had done to the creative tradition of wood carving, particularly, in Ekiti Division of the old Ondo Province…The church finally realized that not all the Ekiti, and therefore Yoruba, wood images were idols; that many of these figures served only political, social and aesthetic functions. The Catholic Church was therefore determined to make some Yoruba carvings part of its liturgy…This new position of the Catholic Church made the Provincial Supervisor, Father Patrick Kelly, conceive the idea in 1946, of starting an art workshop or informal art school where the Yoruba traditional carvers would be able to practise their trade. The idea became concrete in 1947 when Kelly located the school at Oye-Ekiti with Father Kevin Carroll in charge as its moving spirit.

Contrary to the foregoing account by Oloidi, which paints a picture of creative and cultural guilt and sympathy by the Catholic missionaries for the wood carving tradition of the Yoruba, which the colonial incursion had done damage to, Egonwa (2011:138) holds that "the Oye-Ekiti workshop was set up by a group of Society of African Mission (SMA) priests in the 1940s to produce instructional materials for the advancement of their missionary activities in Nigeria". Egonwa further explains that the artists involved in the Oye-Ekiti project had been trained traditionally and were allowed to use this style to produce art forms used in Christian worship. The Reverend Father even created ceremonies in which carved images of biblical figures were carried in a procession around the town. The "perverted logic" adopted by the missionaries in propagating their religious agenda in Africa was the establishment of art workshops in Africa under the guise of cultural rejuvenation; whereas in an actual sense, the members of the workshop setup were carving visual aids for the new religion they preached.

Such "perverted logic" was also revealed in Zilberg's proposition that the idea of the Shona sculptures from the Frank McEwen's art workshop centre in Zimbabwe were invented. In the words of Zilberg (2010: 47):

> Pomar sent me this photograph of a sculpture which McEwen had given to Guedes and said that he had made, as indicated by the signature FME carved into the base.

> It turns out that McEwen himself carved Shona sculpture as in this piece titled *Bird Man* given to Guedes in Mozambique after the International Conference of African Art and Culture (ICAC). In this way, data continues to emerge that even exceeds the most speculative, critical and suspicious mind. However, much people are put off by this research and the odious idea that Shona sculpture was invented by a Whiteman.[6]

Even after many African countries had attained liberation from the colonisers, the establishment of art workshop centres in different parts of postcolonial Africa still persisted. Though the colonial conception and establishment of art workshops in Africa have somewhat fast-tracked the movement of African art towards modernism, the idea of art workshops in Africa was initially a mechanism installed in different parts of Africa by the colonisers to serve their distinctive personalised agendas, as well as to gradually re-orient the colonised towards an absolute Eurocentric artistic culture.

Though the colonisers have physically vacated these colonies, this gradual re-orientation is still effectively in motion, subtly but constantly changing, dictating, evolving and transforming the social, political, cultural, economic, intellectual and creative structures of postcolonial Africa. In the same vein, Mishra and Hodge (1994: 285) point out that "we use the term 'post-colonial', however, to cover all the culture affected by the imperial process from the moment of colonisation to the present day. This is because there is a continuity of preoccupations throughout the historical process initiated by European imperial aggression". More specifically, Duniya (2009: 15) holds that "postcolonial discourse involves the diverse practices found within postcolonial societies, during and after colonialism. Hence, it is a measure for individuals, groups, races and nations to reassert themselves".

In this context, to reassert the trends of art workshops in Africa is to re-examine, reconsider, reassess, review, rationalise and re-think the aims and methodologies adopted in the establishment and operation of art workshops in Africa from the colonial to the postcolonial era.

Operational Trends in Art Workshops in Africa

The activities of art workshops in both the colonial and the postcolonial periods have been observed to be tailored towards two major operational models: (a) the apprenticeship model and (b) the triangle model. Thus, this paper proceeds by offering clarifications on these models, in line with their attendant creative implications.

The Apprenticeship Model: In the pre-colonial and colonial eras in Africa, one of the major methods through which creative skills and knowledge were transferred from one person to another was the apprenticeship system. The method of apprenticeship, according to Adepegba (2007: 26), "involves the recruitment of young boys to learn the craft from a master for a certain number of years. Such apprentices sometimes live with their masters who also cater for them. During this time, whatever work an apprentice does belong to his master". Though Africa has since been launched into modernism and there are presently diverse ways through which knowledge can be transferred, in addition to the advent of formal education, the apprenticeship system is still being practiced in different parts of Africa, both in rural and urban areas. In traditional Africa, however, art was taught and learned mainly through the apprenticeship system. Lamidi Fakeye, a renowned carver, who came from a family of carvers, is a typical example of such practice.

[6] Zilberg backs up his notion on the invention of the Shona sculptures by Frank McEwen with a photograph he received from Pomar.

Art workshops are often regarded as platforms where artworks are collectively produced. However, the idea of collective art production in the colonial era did not necessarily connote peer-collaboration. Just as in the apprenticeship method, the act of passing down knowledge or ideas from a master to an apprentice is quite apparent in most of the art workshops established in the colonial era. Corroboratively, the practice of the apprenticeship method in the art workshops of the colonial era is pointed at in Fosu's (1986: 47) statement:

> The earliest experimental workshop centres in Africa began in the 1940s. Established mostly by European expatriates, the centres sought what Ulli Beier refers to as a 'short cut' to creating a new synthesis of African modern art. Carefully selecting their students from among less educated youths to train as artists, the centres nurtured particular styles which characterized each as a 'school' of expression.

As hinted by Fosu, the earlier experimental workshops in Africa, operated more on an apprenticeship system; even though Ulli Beier in Deliss (1995: 17) says that "these workshops were not academies, and that he did not impose models on his students, but sought to discover and criticise together with them". The fact that these earlier experimental art workshops' operations was close to the apprenticeship system is also pointed at in a statement made by Filani (1999: 53). According to him, "twentieth century artists in Nigeria comprise both those who are trained formally and non-formally. By formal training, we mean instruction in academic institutions. By non-formal training, we refer to workshops and at times the apprenticeship system under a master-artist". One would do well to note the author's categorisation of "workshops" and "the apprenticeship system" under the same umbrella.

It is, however, imperative to state that this is not to negate the apprenticeship system. In fact, Adepegba (2007: 24) says "since the likes of Bisi Fakeye learnt the art (of carving) through apprenticeship, it is right to say that apprenticeship has helped in the transfer of wood carving knowledge from past generations to ours". The apprenticeship system has no doubt been a sure informal means of transferring knowledge; it however, limits individuality in creativity. Therein lies the contention. Individuality in this case provides room for the display of personalised ideologies, stylistic tendencies, as well as the freedom to creatively explore different materials and techniques. All these put together are responsible for the novelty and multiplicity of artistic styles and ideas, as is presently seen in contemporary artistic creations from Africa. Lack of individuality, on the other hand, robs the artist of the opportunity to truly discover themselves in the world of art, as they are regimented to following their master's dictates and thoughts strictly, with little or no alteration.

In agreement, Adepegba (2007: 26) also opines that the apprentice is only allowed to produce works according to their master's dictates. As such, at the end of the training term, the apprentice at best would have learned how to use his master's skills in his family trade. Though his personal creative tendencies might surface, these usually perform an auxiliary role to the learned skills. Even in the case of Emeji (2001: 103), after advocating for the apprenticeship system as a viable methodology in the transfer of knowledge in Africa, he could not help but admit the imitative tendencies which accompany the apprentice upon graduation. In his words, "…the so-called imitative action associated with the work of the apprentice was a requirement which acculturation or societal norms had imposed on him".

Consequently, the absence of individuality in the art workshops of the colonial era resulted in the presentation of sculptures from a single ideological source, usually that of the superior member of the workshops (the colonisers). For instance, in the Oye-Ekiti workshop, according to Jari (2008: 19), the carvers who must have been told a biblical story by the

priests, were expected to produce wooden sculptures depicting their understanding of this story. The same practice is tenable at the Serima workshop in Zimbabwe. Although some of the carvers at the Oye-Ekiti workshops had learned carving before joining the workshop, the ideas on which the sculptures produced in the workshop were based were entirely the priests'. Figure 1 is an example of one such depiction, portraying a biblical account.

Figure 1: *Stations of the Cross: Station 8 (Jesus meets the women of Jerusalem);* Lamidi Fakeye.
Courtesy of Jones (2014)

The wooden sculpture here (Figure 1) represents Lamidi Fakeye's interpretation of the *Stations of the Cross*. Specifically presented here is his understanding and re-presentation of the *Station 8*. In this rendition, according to Jones, "Christ is unmistakably African, as are the women he meets along his way to the cross". Vivid in this sculptural presentation of *Station 8* are some African socio-cultural traits such as dress and childcare cultures, which have been incorporated into the composition as a result of the carver's cultural affiliations.

Figure 2: Carved Door of St. Mary's Church, Serima Mission, Zimbabwe; Cornelius Manguma.
Courtesy of revolvy.com (n.d.)

Some of the carvers were also instructed to produce carvings which were adapted as utilitarian and aesthetic additions to the missionaries' churches. The carved door at the St. Mary's Church, Serima Mission in Zimbabwe, is an example of such work. As part of the tenets of the apprenticeship model, all works produced by the apprentices belonged to the master. Though some of the carvers of these workshops had acquired the carving skill before joining the missions, they were still considered as ideological apprentices, as they had virtually no personal bearing on the works they produced at the workshops.

In a way, one could regard the Africanised nature of the sculptures as a function of the carvers' individualities. However, when one critically re-thinks this idea, as prescribed by

Duniya (2009), one will understand that the Africanised depiction of the sculptures is also part of the missionaries' intentions. That way, it makes the task of convincing and religiously connecting with indigenous Africans less difficult, as the visual aids to their propaganda (the Africanised carvings) possess familiar characteristics, such as the Virgin Mary dressed in the traditional Yoruba's *buba* (blouse) and *iro* (wrapper), backing the baby Jesus while pounding yam. She is sometimes portrayed with facial marks and plaited hair. All these were intended to psychologically bridge the cultural gap, as well as make the new religion seem less alien. Just as in pre-colonial Africa, where the political and religious leaders of the African societies dictated the form and content of the traditional carvers' productions, so also was it in the colonial era where the missionaries dictated what the carvers produced.

In rationalising and re-thinking the aims and methodologies adopted in the establishment and operation of apprenticeship modelled art workshops in Africa, it becomes clear that perhaps if individuality had been encouraged in the colonial era, the worldview and the development of African art would have been better than it is presently. To wrap up, the apprenticeship model workshops bring artists and non-artists together to learn artistic skills and/or produce artworks according to the dictates of a superior member of the workshop, usually the master artist, for a relatively long period of one or two years. This period could be shorter or longer, depending on the learning pace of the apprentice and the particular skill being taught.

The Triangle Model: Perhaps in response to the consequential lack of individuality that accompanied the apprenticeship model workshops, which seems more of an extension of the colonisers' oppression and subjugation of the colonised, the triangle model workshops have the sharing of ideas as peers and equals and experimentation and collaboration as their main operational ideologies. In this context, the triangle model workshops are those which share similar operational methodology with the Triangle Network's methodology. Established in 1982 in New York by Sir Anthony Caro and Robert Loder, the Triangle Network stands as the major force which enacted the re-orientation and re-strategizing of the activities and productivities of art workshops in post-colonial Africa.

The key idea espoused by this crop of workshops is "freedom of expression". Participants are free to express themselves through whatever media they desire, without fear of evaluation or condemnation. Being the current trend in art workshops, participants come together to produce art works and/or share ideas as peers and equals, regardless of age, gender, class or professional qualification. In line with this thought, Sani (2007: 99) says with enthusiasm that:

> Art workshops play a very vital role in boosting the confidence of artists towards their profession because they provide a neutral learning ground where there is neither professional nor amateur. Here, everyone is equal. A budding artist will feel very important if he works hand in hand with those he holds in high esteem. This will definitely give him the confidence to forge ahead.

The triangle modelled workshop experiences are more relaxed and semi-formal. They are purely an avenue to produce art away from the worries of evaluation and patronage. Such platforms, free of evaluative tendencies and premised majorly on exploration, have the propensities of freeing the mind of the artist, thereby stimulating a sense of creative freedom. As creativity comes from the mind, Aniakor (2005: 67) avers that "since the artist has a mind like others of his kind, he certainly partakes, to a large extent, of the significant attributes of the mind, namely: its capacity to be soul, distil the essence of things, reflect, intuit, think, construct, mythicise or even fictionalise through metaphors, and also invents symbols..." However, the artist's mind can do all of those things only if it is free of all forms of creative restrictions and subjugations which are characteristic of the apprenticeship

modelled workshops of the colonial era in Africa. Renowned contemporary African artists, such as David Koloane (South Africa), Tonie Okpe (Nigeria), Atta Kwami (Ghana), Jacob Jari (Nigeria), El Anatsui (Ghana and Nigeria) amongst others, have constantly found the triangle modelled workshop experience to be a sure means of interacting, discussing and keeping themselves relevant and abreast with new trends in the world of art as a whole. Resultantly, several kinds of creative expression have been evolved over the years.

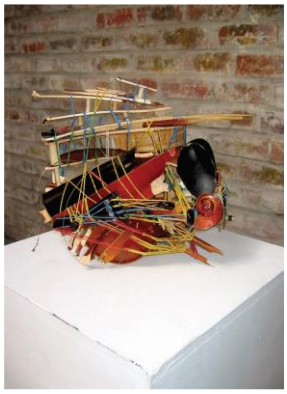

Figure 3: *Chaotic Process of Deconstruction*; Lynette Bester. Violin and Rubber bands. Thupelo Workshop, South Africa. Photograph by Namubiru Kirumira.
Courtesy of Okeke-Agulu (2013: 183)

Geared towards the exploration of forms, materials, ideas, themes and tools, art workshops in the last few decades have been characterised by experimental forms such as the image in Figure 3. According to Okeke-Agulu (2013: 183), "This construction was made during the Thupelo workshop by a South African artist, Lynette Bester, who mashed a very beautiful violin, in what she referred to as a 'chaotic process of deconstruction' and put it back together using coloured rubber bands". Unlike in the apprenticeship model workshops, where the materials of experimentation are specified and mostly limited, the triangle model workshops are open to invention and innovation in materials and techniques. Postmodernity in art, and the workshop artists' production of works in line with freedom of expression, which is characteristic of triangle model workshops, are the factors which are mostly responsible for rare and dynamic creations such as Bester's.

In line with the ideology of the triangle model and contrary to the apprenticeship model, Bester's individuality is distinctively displayed in this piece. Even though the artist produced this piece within the Thupelo Workshop context, she was still able to freely explore the environment, choose her material, and vent her personal ideas through the materials she had chosen. With such freedom, Bester was able to achieve such an interestingly erratic piece, without fear and the restrictive tendencies of evaluation.

Some interesting ideas are presented in Figure 4. This photograph was taken at the 1995 Pamoja Workshop in the UK. Firstly, the picture presents the type of collaborative effort put into the production of artworks at triangle model art workshops. Secondly, the idea that gender is not a barrier to participation is also encapsulated in this picture. Thirdly, the racial difference between the two figures in this composition is considered the most interesting part of this photograph.

Figure 4: Artists Carving Wood Collaboratively, Pamoja 95 Workshop, UK, 1995.
Courtesy of trianglenetwork.org (2019)

Going by Duniya's (2009) idea, which prescribes that individuals, groups, races and nations should reassert, rethink and reassess themselves in this postcolonial period, if this picture were taken in the colonial era or at one of the apprenticeship model workshops, perhaps the "whiteman" would be fully dressed, giving instructions, directing and supervising, and making sure the "black" novice got it right. Or if it were at the Oye-Ekiti workshop, would it be realistic to imagine that Father Kevin Carroll would dress this way, working alongside Bandele or Lamidi? However, at the Pamoja workshop, which is also an affiliate of the Triangle Network, the "whiteman" wears just his trousers and his work boots, sweating it out in the sun with a black female in a bid to achieve a common goal – art. Although this photograph is not of an art workshop in Africa, it not only reiterates, but also reinforces the idea that triangle model workshops are collaborative and interactive platforms where artists come together as peers, regardless of race, age, gender, social status and professional qualification, to share ideas and/or produce art.

Another example of the creative freedom which the triangle modelled workshops offer is observed in an untitled installation by Jerry Buhari (Figure 5). Produced at the 2003 Aftershave Workshop in Nigeria, this piece exemplifies an environment-influenced creative expression by the artist. Jerry creates a linear procession of black pods, depicting ants, filing into an opening on the wall which forms a backdrop for the composition. Jari (2003: 13) says "it was a very simple arrangement of big and black pods. He arranged them in files along the base of the building…disappearing into a hole, giving the impression as if the pods suddenly came alive like giant ants, gaining access into the room behind".

Fig. 5: Untitled Installation; Jerry Buhari, 2003. Aftershave International Workshop, Maraban-Jos, Nigeria.
Courtesy of Jari (2003: 13)

In the operations of the triangle modelled workshops, the exploratory ideas of the participating artists are considered important. Rather than restricting them to a certain idea, although some workshops are organised with a particular specificity such as materials, the forms and ideas such materials are used in producing is left entirely to the creative discretion of the artist.

Conclusion

Adopting Duniya's (2009) prescription to rethink and reassert the changing trends in the postcolonial era in Africa, this paper finds that the operational trends in art workshops from the colonial era to the post-colonial era can be categorised into two major groups – the apprenticeship model workshops and the triangle model workshops. Mainly characteristic of the colonial era in Africa, apprenticeship model workshops have been observed to have artists produce artworks in line with the "superior" idea of the master or convener of the workshop. Consequently, the individual ideas, styles and creativity of the artists are lost in the process.

On the other hand, the triangle model, after which most contemporary art workshops are modelled encourages this crucial individuality; considering that individuality in art is responsible for the multifaceted artistic creations which have been invented in post-colonial Africa. As such, this writer advocates for the establishment of more triangle model workshops, because they serve as platforms for creating a solution to Sir Anthony Caro's concern that, when artists leave school, they are deprived of stimulus and connections. For artists generally, they also serve as a means of keeping in touch with dynamic global trends in art. Loder (1995:29) submits that "possibly, the most significant contribution has been to facilitate the meeting of artists from different countries in Africa itself". He further adds that these exchanges have made a major impact in lessening the isolation of communities of artists in more remote places, such as Botswana and Namibia; thereby giving artists the confidence to develop their own voices and in ultimately raising the standard of art making in the countries concerned.

Specifically, trends in art workshops in Africa have moved from the apprenticeship model, which mainly featured an era of creative colonisation and marginalisation of African artists, to the postcolonial era of the 1980s, when the triangle model, which is majorly characterised by "freedom of expression and interaction", redefined the operations of most art workshops in Africa. As there are no restrictions to the inspirational sources in the triangle model workshops, artists often derive inspiration from the physical contexts of the workshops, socio-cultural peculiarities of the workshop contexts, conversations and interactions with fellow artists, and sometimes residents of the contexts, as well as the materials they are confronted with.

It is however essential to add that, there are other art workshops, such as Bruce Onobrakpeya's Harmattan Workshop in Nigeria, which combine mixture of the apprenticeship model and the triangle model in running their affairs. The Harmattan Workshop has programmes for artists to come together to share ideas and make art, which is in line with the triangle model. The workshop also has instructors and facilitators who teach some artistic skills to youngsters and indigenes of Agbarha-Otor, in Delta State Nigeria, where the workshop is situated.

In sum, art workshops have in recent years served as an avenue for professional artists to collaborate and reassert their ideas amongst peers. For up and coming artists, art workshops serve as platforms for nurturing and broadening their creative capacities. By working alongside more established artists and tapping their experiences and ideas, the creative confidence of young artists is thereby boosted.

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Upscaling the South African Health Sector through the Integration of Skilled Migrants

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Abstract

Considering the skills shortages in the South African health sector, this study explores the possibility of integrating foreign medical doctors into the under-staffed South African health sector. In achieving this aim, semi-structured interviews were conducted amongst 37 medical doctors, alongside three business entities who recruit skilled migrants. More so, textual analysis and review of audited documents in alignment with this papers theme are reviewed. The study emphasises that no assertive policies or stratagem have been enacted or devised by the South African government or non-governmental entities in integrating such foreign doctors. In furtherance to this, no comprehensive documentation of migrants' competence has been considered at the port of entry by the Department of Home Affairs which, on its own, represents a missed opportunity. As an agendum to integrating foreign medical doctors regionally, nationally, or locally, the study advocates a comprehensive compilation of migrants' skills, competence, and qualifications at the port of entries. Such useful data will not only be used for decisive policies but could also be used to integrate, relocate, or mix-match skilled migrants into the under-staffed South African health sector, or integrate them into regions across the globe where their services are needed.

Key words: Skilled migrants, medical doctors, skill shortage, South African health sector

Introduction

South Africa's health facilities are rated amongst the most equipped and sophisticated on the African continent (McQuoid-Mason 2016; Hongoro *et al.* 2015). South Africa runs a two-tiered health system which comprises of an efficient private sector and a less effectual public sector (McQuoid-Mason 2016; Hongoro *et al.* 2015). South Africa spends an estimated nine per cent of its Gross Domestic Product (GDP) on the health sector, which is way higher in comparison to the World Health Organisation's (WHO) recommendation of four per cent for middle-income nations. The South African population is quickly outpacing the available personnel and infrastructural growth within the health sector. This implies that the South African health sector requires a more drastic response to tackle its teaming population (in and out-patients) regarding health care needs.

The issues confronting the South African health system predates 1994s democratic state. The colonial and apartheid era South African policies traversed the conundrum of health issues which include and are not limited to epidemics of communicable and non-communicable diseases (Coovadia *et al.* 2009). Concurrently, South Africa is faced with inequities between the private and public sector (Hongoro *et al.* 2015; Blom *et al.* 2018) such as the under-staffing of medical professionals (Adeniji and Mash 2016); under-resourced public hospitals (McQuoid-Mason 2016); lack of access to health care within rural communities (and peripherals of town); scarcity of medical doctors (Adeniji and Mash 2018); amongst other challenges.

The concern over scarcity of health professionals, more particularly, medical doctors is not a new challenge. However, what is new, is the targeted and large-scale recruitment of health care professionals by advanced nations such as the United Kingdom, New Zealand and Canada. While these countries have recruited medical doctors from less developed countries to reduce the shortages of health professionals within their respective health

systems, such recruitment practice has significantly created adverse consequences on health sectors of less developed countries (Darzi and Evans 2016; McQuoid-Mason 2016). The South African health sector also falls victim of such recruitment practice, as medical doctors continuously migrate to countries such as the United Kingdom, United States, Canada and Australia (Darzi and Evans 2016; Mateus, Allen-Ile and Iwe 2014). This 'brain drain' has incessantly confronted the South African health sector for decades (Labonté *et al.* 2015; Elegbe 2016).

The focus of this paper is, however, confined to the feasibility of integrating 'political migrants' (whom are medical doctors) into the under-staffed South African health system. Political migrants in this context refers to individuals residing in South Africa who are non-South Africans whom were displaced from their home country due to concerns, such as war. The healthcare issues affecting South Africa are traceable to the country's colonial and apartheid history, which veered into the post-1994 era (Coovadia *et al*. 2009). In the 1950s, during the wake of apartheid regime, concerned American medical missionaries solicited for the creation of black medical schools leading to the training of (black) medical doctors. Thus, this resulted in the establishment of a non-European section of the University of Natal's medical school in 1951 (Noble 2013).

Similarly, the challenges to the post-1994 health sector of South Africa are synonymous with those of the apartheid era. Consequently, amidst racialised policies, gender discrimination, poverty, and inequality attributed to the apartheid era, the scarcity of medical doctors is still a prevalent challenge affecting the health sector. Fairly equipped health facilities as indicated at the inception of this section invariably requires health professionals such as medical doctors whose expertise are required to consult with the ever-increasing number of patients (Blom, Laflamme, and Mölsted-Alvesson 2018; Adeniji and Mash 2016). Against this background, the subsequent discourse of this paper will entail (the consequences of) the scarcity of health practitioners in South Africa, approaches used in addressing skills shortages, as well as challenges in addressing skills shortages. These literature sections are followed by an outline of the methodology and a discussion, while recommendations in alignment with the findings are proposed.

Scarcity of Medical Doctors in South Africa

Health professionals are within the occupational categories with severe shortages across the globe (O'Hara 2015). Recent statistics by the World Bank (2019) reveals that over 45 per cent of the World Health Organisation member states report to having less than one physician per 1 000 people. The shortage in health professionals is arguably more severe amongst medical doctors, particularly in under-developed nations. South Africa's health sector is not immune to this challenge as the ratio of medical doctors to patients is estimated at 1: 4 000 in public health sector, while there is a ratio of 1:300 patients within the private health sector (Medical Brief 2016). Further exacerbating this skills shortage is the emigration of South African medical doctors to western countries as well as the middle east (Labonté *et al.* 2015).

Studies by Labonté *et al*. (2015) emphasise the adverse consequences that the scarcity of medical doctors has on the South African health sector; namely, non-attendance to ill patients, poor health system, and elongated waiting times, amongst other adverse consequences. Assertions of widespread skill shortages have been widely recounted amidst stakeholders within the South African health sector. Despite the gravity of such deficiency, limited studies have been conducted on the impact of the scarcity of medical doctors within a South Africa context.

In consonance to the narrative made in this sub-section, the proceeding section provides a discourse on approaches used by the South African health industry in addressing skills shortages.

Approaches Used in Addressing Skill Shortages

Skill shortage is amongst the nine critical challenges identified by the National Planning Commission (National Development Plan, 2011). Having identified skills shortage as a prominent challenge undermining the South African growth trajectory, government entities, such as the Department of Labour as well as the Department of Education, have initiated a number of tailor-made approaches towards skills development. Initiatives such as the National Skills Development Strategy (NSDS), Skills Development Act (SDA), Skills Development Levies Act (SDLA), and National Skills Fund (NSF) were instituted as an agenda towards skills development (Ndedi and Kok 2017; Kraak 2004).

A prominent approach the South African government has used over the years in addressing skill shortages within the healthcare system is through the training of medical students in Cuba. This initiative was devised by Fidel Castro and Nelson Mandela in 1996 to train black African medical students from a disadvantaged background. Hence, since 1996, thousands of students have been sent for training in Cuba (Sui *et al.* 2019; Bateman 2013). Similarly, the Health Professions Council of South Africa (HPCSA) offers internships to medical students. This internship is designed to bridge the gap between theory and practice. Through this, medical students can acquire clinical skills required for their respective Community Service Officer (CSO) year (Bola *et al.* 2015: 535).

More so, the Joint Initiative on Priority Skills Acquisition (JipSA) acknowledged the denial of the acquisition of quality education and skills among the Black population (JipSA 2007: 2). Consequently, the JipSA's assertion resulted in the creation of the Sector Education and Training Authorities (SETA) in 2000. SETA is considered as one of South Africa's most prominent institutes aimed at ameliorating the skills shortage and reducing poverty, while also improving employment opportunities for the citizenry (Akoojee and McGrath 2007; Mail and Guardian 2007). Also, in 2001, the Thabo Mbeki regime set up a Ministerial Task Team on Human Resources. The prime objective of this task team was to provide strategies in reducing the skill shortage amongst health professionals. However, the district level was prioritised, with much attention place on rural communities where health professionals were significantly lacking (Rasool *et al.* 2012: 399). Furthermore, concerted efforts have been made by the South African Nursing Council (SANC) to enhance human resources amongst health practitioners. However, SANC is more particularly focused on educating and training nurses, while less attention is given to other health practitioners (Armstrong and Rispel 2015).

Also relevant to this discourse are the Skills Development Act of 1996 as well as the National Industrial Policy Framework of 2007 (Erasmus and Breier 2009). Both were also enacted to alleviate the skills shortage in South Africa. This paper also aims to look at the approaches used by stakeholders within the health fraternity in reducing the scarcity amongst medical doctors. The proceeding section further criticises the approaches used by the South African government.

Challenges in Addressing Skill Shortages

Despite the concerted efforts made by the South African health fraternity in ameliorating the skills shortage amongst health professionals (medical doctors), cynics have identified a number of shortcomings to these efforts (approaches). According to Elegbe (2016), South Africa has a poor skill/talent management/retention culture. This has often resulted in skill-flights of experienced South African health professionals to countries such as Canada, Australia, the United Kingdom, and New Zealand. These advanced countries keep luring health care professionals alongside other high-skilled professionals with incentives and opportunities the less developed countries are unable to match (Elegbe 2016). Besides the external (international) migration, internal migration has continuously been a challenge as medical doctors continue to migrate from rural communities to work in health care facilities

within the urban setting; while some others have moved from public health facilities to the privately managed ones. This has not only fuelled the skill shortages amongst rural or public health facilities but has further widened the inequality within the South African health sector (Mateus, Allen-Ile and Iwe 2014; Segati and Landau 2011; Ndedi and Kok 2017).

More so, Kraak *et al.* (2013) allege that a 'skills development' pace of dynamism and its extent of evolvement quickly outpaces the governmental interventions. In addition, South African health professionals (medical doctors) have equally migrated to more advanced countries due to security and risk concerns in South Africa (Bezuidenhout *et al.* 2009).

Several studies have also criticised South Africa's immigration policies. Most of the blame has been on the Department of Home Affairs for its sluggish procedures in issuing work permits to skilled foreigners (Daniels 2007; Crush 2017). For instance, amongst the 35 200 work permit applications received by the Department of Home Affairs, only 1 010 had been processed in 2011 (Rasool *et al.* 2012: 405). Also obstructing governments efforts in tackling skill shortages are - the inadequacy of funding for education, training and infrastructure; as well as poor monitoring and evaluation of these initiatives (Crush *et al.* 2017).

A further challenge to addressing skill shortage is the lack of capacity amongst stakeholders to effectually implement policies such as the NSDS, SDA, SDLA and NSF (Ndedi and Kok 2017). The South African government has often been the forerunner of capacitation initiatives. These capacitation initiatives may have been more effectual with the active involvement of governmental partners (Mateus *et al.* 2014; Ndedi and Kok 2017). However, the complacency or lackadaisical attitude displayed by government partners such as the private establishments, corporate entities, training establishments and businesses may probably have augmented governments effort should such partners had displayed much advocacy in this campaign. On the part of educational and training establishments, the curriculum is a times outdated or do not fit the needs of public or private sectors (Mateus *et al.* 2014; Bola, Trollip and Parkinson 2015; Sui *et al.* 2019).

Methodology

In exploring the feasibility of integrating migrant medical doctors into the under-staffed South African health sector, the study employed a qualitative methodology with semi-structured interviews conducted amongst 37 medical doctors within the KwaZulu-Natal and Gauteng provinces. The sampling criteria for this study were specific, the researchers were clear about the people to be interviewed, hence snowballing sampling was used where the researcher selects units to be sampled based on their knowledge and professional judgment (Adebayo and Zulu 2019: 113). Participants included medical doctors working in government and private hospitals. These medical doctors were chosen and interviewed based on their experiences, knowledge, and expertise regarding the article's focus. The semi-structured interviews were conducted between March and September of 2019. Prior to the commencement of the interviews, letters of consent explaining the objective of the article were handed out to participants (medical doctors).

While some declined to be interviewed, a few others accepted. Few amongst the participants who accepted to be interviewed also referred the researchers to their colleagues whom accepted to be interviewed. Furthermore, personnel amongst three business entities who recruit skilled foreigners (migrants) were also interviewed. Researchers were compelled to stop interviews after interviewing 37 medical doctors and three business entities, as saturation was attained. The non-probability sampling methods (purposive) were considered while selecting personnel from the business entities. Each of these interviews ranged from 35 minutes to an hour. The line of questioning during the interviews ranged from the consequences and effects of the shortage of medical doctors, potential obstacles to integrating skilled migrants, and the possible approaches in recruiting

skilled medical doctors, amongst a few other questions which popped up during the course of the interviews.

Table 1: Interviewed Participants

s/n	Sample	Sampling technique	Number of participants
1	Medical doctors	Snowball	37
2	Business entities who recruit skilled migrants	Purposive	3
	Total number of participants		**40**

Note: S/n = Serial number

Interestingly, a few medical doctors involved in the semi-structured interviews were foreign nationals (migrants). Hence, they were able to provide emic perspectives into the subject matter. The interviews were analysed through thematic analysis. The textual analysis and review of audited documents in alignment with this paper's themes were also reviewed. Relevant themes are discussed within the following sub-section.

Results and Discussion

The structured interviews were undertaken to obtain insight into participants' views in regard to the feasibility of upscaling the South African health sector through the recruitment of skilled migrants (medical doctors). More so, through textual analysis (of relevant sources), the views of experts and authors were deduced. Though the article focuses primarily on the scarcity of medical doctors within the South African context, the paper reveals that such scarcity is not confined to South Africa or developing countries, but also a reflection of reality amongst developed countries. In consonance, five core themes emanated. These themes are discussed within the next sub-section.

i. Lack of synergy amongst governmental entities

A variety of governmental entities have made concerted efforts in addressing the skill shortages across several sectors. However, there is often a poor linkage between the Department of Labour, Department of Education, Department of Home Affairs, Department of Health, and the Department of Trade and Industry (Daniels 2007; Crush *et al.* 2017), whom are considered as some of the stakeholders (forerunners) in skills developmental concerns. No specific government entity coordinates the activities of these departmental entities, either at a national or regional level (Crush *et al.* 2017; Amit 2015). Furthermore, the Sectoral Education and Training Authorities (SETA) often work in silo, and this has been partly attributed to the underperformance within SETA. Also, government departments have differing views on which professions are in high demand or are perceived as a 'critical skill' sector. Additionally, the complexity and overlapping of institutional planning significantly undermines the efficacy of skills developmental programmes (Crush *et al.* 2017; Amit 2015; Daniels 2007).

ii. Skill flight - emigration of experienced medical doctors

Studies by Mateus *et al.* (2014) allege that since 1996, well above 37 per cent of South African medical doctors have migrated to countries such the United Kingdom, Australia, Finland, Portugal, United States, Germany, and Canada. Bezuidenhout *et al.* (2009) also claim that between 1996 and 2006 the number of South African medical doctors employed in Canadian hospitals has risen above 60 per cent. One of the reasons given for the high recruitment is due to the high standards of medical schools in South Africa. Similarly, amongst a sample of 5 334 medical doctors practising in the United States, 86 per cent originate from South Africa, Ghana, and Nigeria (Mateus *et al.* 2014). Amongst these

medical doctors, 1 053 are graduates of the University of the Witwatersrand, 655 from the University of Cape Town, and a further 132 are from the University of Pretoria.

Invariably, less developed countries bear the cost of educating their citizens, while countries such as Canada, the United Kingdom, and Australia benefit from their expertise. Such medical doctors who migrate overseas are offered conducive work environments and better earnings compared to their counterparts in South Africa. Consequently, such migration is detrimental to the South African health system. Such assertion is buttressed by the high number of vacancies in hospitals across South African public health institutions (Breier and Erasmus 2009; Darzi and Evans 2016). Going by the afore-narrative, it is evident that a skills shortage exists amongst medical doctors in South Africa. Furthermore, South Africa has a poor retention strategy for not only medical doctors, but for other highly skilled professions as well (Elegbe 2016).

iii. Doctor - patient ratio

The Doctor-patient ratio amongst South African public hospitals is estimated at 1: 4 000. This has an adverse impact on the quality of services such patients may receive from a medical doctor. A majority of medical doctors who participated in this study allude to the claim that an estimated 45 minutes to one hour was required to conduct a standard 'examination, review, counsel, and to advise a patient', however, due to the large numbers of patients they consult with, such medical doctors are often compelled to limit their consultations to 15-20 minutes per patient. Besides, the doctor-patient ratio is inter-related to the elongated waiting time amongst public health facilities.

The hospitals often estimate patients' waiting times to be three hours before consulting with a doctor. However, many of the patients wait longer than four hours for their appointments. Such elongated waiting times are often a norm at district health facilities. Some participants (medical doctors) also made mention that district hospitals often had the largest crowds of patients, as patients were often referred by clinics and other hospitals. Further to this, participants also claimed regional hospitals had more resources, and less patients in comparison to district hospitals, with higher volumes of patients and less resources. Hence, this suggests that medical doctors assigned to district hospitals were often overwhelmed and were also most affected by the shortage of medical doctors and other health professionals. The doctor-patient ratio is forecasted to worsen over the passage of time due to the growing population, poor recruitment plan, and limited budget within the Department of Health (Crush and Chikanda 2015; Labonté *et al*. 2015).

iv. Governmental initiatives and interventions

Having identified concerns such as the inadequacy of funding for education, training, and infrastructure, poor skill/talent management/retention culture, immigration policies, and the poor monitoring and evaluation of initiatives, as impediments to governmental initiatives and interventions (NSDS, SDA, SDLA, and NSF). Participants further criticised some interventions that directly dealt with skill development amongst medical doctors in South Africa. These included the licensing examination for foreign medical doctors (by the HPCSA) and the registrar training initiative.

The first critique to this is that foreign medical doctors had to travel to South Africa before examinations could be written, which is often burdensome, in comparison to the United Kingdom, Canada, and elsewhere, wherein foreigners are allowed to write the 'licensing examination' in their native countries. Secondly, the South African government serves as a host to foreign medical students who travel to South Africa to complete their medical qualification and training (registrar training). After the completion of the registrar training, newly qualified medical doctors are sent back to their native countries. To some critics, this is a lost opportunity, and as such new medical doctors may have been integrated into the South African health system to reduce the shortage of medical doctors.

v. Obstacles to integration of skill migrants

Contrary to the friendly immigration policies adopted in Canada, New Zealand, and Australia (Segati and Landau 2011; Segati and Landau 2008), the immigration policy in South Africa is adjudged complex and incomprehensible (Tove van Lennep 2019**)**. Firstly, the South African immigration policy contains some restrictive measures which make it difficult for health facilities or other business entities to recruit foreign nationals. Such restrictive measures were partly made to protect the South African labour force (Tove van Lennep 2019**)**.

A further hindrance to foreigners' permits are the evaluation of foreigners' qualification by the South African Qualifications Authority (SAQA), which is a lengthy process; application backlogs at the Department of Home Affairs due to shortage of personnel; as well as a quota for work permits (Pokray 2006: 2; Rasool *et al.* 2012: 402). Rasool *et al.* (2012: 402) further raises the difficulty in obtaining the required documents for a work permit. For instance, while foreign nationals are submitting their applications for a work permit, they are required to present a police clearance certificate from every country they had lived in for more than a year. Obtaining such documents often takes several months, which frustrates foreign nationals while applying for a work permit.

More so, the initial South African immigration policy (Act No. 13 of 2002) was widely criticised for its lack of depth. This was largely due to the lack of consultation prior to the enactment of this policy. Hence, governmental and non-governmental entities were consulted prior to drafting the more recent immigrant policies. Thus, the Immigration Amendment Act No 19 of 2004 and that of the Immigration Regulations of June 2005 were developed and passed (Willand 2005: 3). Despite these amendments, several critics still judge South African immigration policies as rigid, restrictive, and non-conventional (Centre for Development and Enterprise 2005: 3; Crush *et al.* 2017). From the above discourse, it is evident that the South African immigration policies are problematic (Rasool *et al.* 2012: 403). The above discussions are arguably impediments for skilled migrants to obtain work permits.

In furtherance to the above argument, some South African citizens are resentful of foreigners. This is evidenced in the 2008, 2015, 2018, and 2019 wave of xenophobic attacks in Johannesburg, Durban, and some other communities within South Africa (Ngcamu and Mantzaris 2019). Uncertainty of immigration policies and laws have also been quite controversial. This assertion is based on the memorandum sent out by the Department of Health on the 4th of September 2019 which suspended the recruitment and employment of foreign health professionals. According to some foreign medical doctors who partook in this study, such a memorandum dissuaded and exasperated some foreign medical doctors. The content of this memorandum was, however, reversed after a few weeks. Going by the afore-narrative, foreign medical doctors may likely explore employment opportunities in countries such as Canada and Australia which have more friendly immigration policies compared to those of South Africa.

In line with the above discourse, the article further suggests pathways towards the actualisation of the study's advocacy in the next sub-section.

Charting the Way Forward

As an agenda to upscaling the South African health sector through the integration of skilled migrants, the following recommendations are advocated in this paper:

1. Firstly, the Department of Home Affairs alongside the United Nations High Commissioner for Refugees (UNHCR) should work towards a comprehensive compilation of migrants' (refugee's) skills, competence, and qualifications. Such

useful data should not only be used for decisive policies but could also be used to integrate, relocate, or mix-match foreign medical doctors into the under-staffed South African health sector, or integrate them in to regions across the globe where their services are needed;

2. Secondly, a review and amendment of the South African immigration policies are imperative. Such amendments should be in line with the friendly immigration policies and models used by Canada, Australia, and New Zealand in attracting foreign medical doctors;
3. Thirdly, the Department of Home Affairs should adopt a pervasive, competitive, and flexible skills immigration policy in attracting foreign medical doctors;
4. Fourthly, the transfer of skills from experienced foreign medical doctors to novice South African medical doctors should be undertaken; and
5. Fifthly, the adoption of plausible retention strategies for experienced medical doctors to reduce skill-flight should be considered.

Conclusion

The skills shortage within the health sector is not confined to South Africa but is a global issue. Solutions to this challenge cannot be attained overnight as it requires proactive measures by stakeholders. Invariably, this paper draws attention to the scarcity of medical doctors within the South African health sector. The issue of the skills shortage amongst health professional is not novel within the South African context, as it has been identified and discussed amongst earlier authors. However, due to the severity of the scarcity amongst health professionals, this requires occasional and continuous attention. Thus, upscaling the South African health system through the integration of skilled migrants (medical doctors) no doubt requires proactive measures by stakeholders within the health fraternity while working with other governmental parastatals such as the Department of Labour, Department of Education, Department of Home Affairs, Department of Trade and Industry, as well the Department of Science and Technology. As advocated in this paper, South Africa could adopt immigration strategies, interventions, and policies used in New Zealand, Australia, and Canada in reducing the skill deficit within the health sector. This arguably may not be the ultimate solution, but a step in the right direction.

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