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THE JOURNAL OF POSITIVE PSYCHOLOGY AND COUNSELLING



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WELCOME MESSAGE FROM THE EDITOR-IN-CHIEF

Dear authors, reviewers and readers of Positive Psychology and counselling,

It gives me great pleasure to welcome you to the first edition of the Journal of Positive Psychology and Counselling for which I am acting as Editor-in-Chief.



Positive psychology is a branch of psychology that complements the traditional focus on pathology while studying the strengths, human virtues and factors that contribute to a full and meaningful life.

Martin Seligman, the founder of positive psychology, has worked extensively on acquired disability, positive psychology, depression, flexibility, optimism and pessimism. He describes positive psychology as a scientific study of the strengths that enable individuals and societies to thrive. This area is based on the belief that people want to live a meaningful and satisfying life, to plant what is best within themselves, and to enhance their experiences of love, work and play. The scientific study of optimal

human performance which aims to discover and strengthen the factors that allow individuals and societies to flourish.

Seligman also said that the characteristic of pessimists is that they tend to believe that bad events will last for a long time, and will undermine everything they do, and be their fault. Optimists, who face the same harsh blows in this world, think of misfortune in the opposite way. They tend to believe that defeat is only a temporary setback or a challenge, and that its causes are limited to this one case.

According to Peterson, many axioms support positive psychology. First, what is good in life is as real as what is bad - not derivative, secondary, convergent, deceptive or suspect. Second, what is good in life is not simply the absence of what is problematic. We all know the difference between not being depressed and getting out of bed in the morning with enthusiasm for the next day. Thirdly, good life requires an explanation of its own, not just the chaotic theory that stands aside or flips over its head.

This journal, the journal of Positive Psychology and Counselling, is therefore, conceptualised to attract more empirical and theoretical articles that bother

psychological themes that have positive meaningful impact of individuals and communities worldwide. The centrepiece of such articles should be to ultimately provide information on ways to generate positive development and happiness in our world.

Scope and Editorial Policies

The Journal of Positive Psychology and Counselling is an open access journal, which aims at deepening scientific and scholarly publications from positive psychology perspective covering life, health and physical sciences, social sciences and the humanities. It is the publishing arm of Positive Psychology Association in Nigeria with headquarters in University of Ibadan, Ibadan, Nigeria.

It works in partnership with leading societies such as Nigerian Psychological Association, Counselling Association of Nigeria, and International Positive Psychology Association. The Journal of Positive Psychology and Counselling is a peer reviewed journal that attracts well researched empirical and theoretical articles on areas of positive and counselling psychology such as psychotherapies, emotions, motivation, holistic wellness, marriage and life satisfaction, subjective well-being, leisure, interpersonal relationship, mindfulness and optimal performance, love and infatuation, excellence, aesthetics, creativity and giftedness. The focus also include optimism, resiliency, wellness across the life span, religions, spirituality and well-being, human strengths, virtues, meta cognition and happiness.

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All manuscripts must include a brief but informative Abstract. It should not exceed 300 words and should describe the scope, hypothesis or rationale for the work and the main findings. The abstract should allow the reader to quickly have a clear idea about the rational for the work, the experiments conducted and the results of those experiments before reading the rest of the manuscript. Both common and scientific names should be included; the authorities are not given if they appear in the title.

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The main conclusions of the experimental work should be presented. The contribution of the work to the scientific community and its economic implications should be emphasized.

Acknowledgements

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• All figures and tables are cited in the text.

• Figures are at least 300 d.p.i.

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INFORMATION AND COMMUNICATION TECHNOLOGY ACCESSIBILITY AND SKILLS ON USE OF ELECTRONIC INFORMATION RESOURCES BY DISTANCE LEARNING STUDENTS IN THE UNIVERSITY OF IBADAN

Dr. J.K Apotiade

Department of Library, Archival and Information Studies,

University of Ibadan.

ABSTRACT

This study focuses on information and communication technology accessibility and skills on use of electronic information resources by distance learning students in the University of Ibadan. The study population consists of 16,683 Distance Learning students of University of Ibadan, Ibadan, Oyo state, Nigeria adopting the purposive sampling technique to select eight departments in the Faculty of Education and systematic random sampling method to select the sample size from the departments. The questionnaire was the main instrument used to elicit information from students. Data collected were analyzed using frequency count, tables and percentages. The statistical package for social sciences (SPSS) was used to analyze data of the study. The quest for knowledge and research purpose facilitates the adoption of ICT in tertiary institutions in Nigeria. It was recommended that library should regularly update the electronic information resources available in their computer database for the effective use by the students. Upgraded and modernized computers should be acquired by the library management and ICT literacy skill acquisition programme should be organized for DLC student on regular basis.

Keywords: library management, Distance learners, ICT literacy skills, Electronic information resources

Introduction

Distance learning is a formalised learning received while student is on location outside the university environment (Kibirge, 2007), the teacher and students are expected to have minimum contact, as they rely on electronic communication and course materials. It is a field of education that focuses on the pedagogy, technology and instructional system design that aim to deliver education to students who are not site (Hamid, 2004). Distance learning is conventionally defined as any educational or learning process or system in which the teacher and instructor are separated geographically or in time from his or her students; or in which students are separated from other students or educational resources (Umar, 2004).

Distance learning students can access information from different sources such as the Internet and the library. A library provides materials required by distance learning students for their learning purposes, recreational and cultural activities. The library is a necessary tool that should be taken into consideration and given a priority in open and

distance education programs. Accessibility to library resources gives some impetus and enhancement to the quality of academic programmes run by any delivery mode, be it face-to-face or distance (Modesto, 2009). Distance learning students also depend on electronic information for their academic activities.

Electronic resource is one of the emerging environment in libraries and information communication in the competitive service. Bandele (2006) defined e-resource as a scientific means of storing, processing, and sharing information through electronic means such as telephone, Satellite equipment, internet and recently introduced e-resources like e-book, e-commerce and e-learning that are popular information resources in the world. The aforementioned facilities can be referred to as the modern electronic information resources adopted to manage and transfer information from one source to the others. Electronic information resources are invaluable tools for study, learning and research (Togia and Tsigilis, 2009).

Online Dictionary of Library and Information Science (2004) defines electronic information resources as materials consisting of data and/or computer program(s) encoded for reading and manipulation by a computer, such as a CD-ROM drive or remotely via network such as the internet by use of a peripheral device directly connected to the computer. Shim, Blake, Jack and Krasnow (2001) defined electronic information resources as those resources that users access electronically via a computing network from inside the library or remote to the library. Electronic resource as defined by AACR2 (2002) is any work encoded and made available for access through the use of a computer which includes electronic data available by:

• Remote access: (electronic resources) refers to the use of electronic resources via computer networks.

• Direct access (fixed media): (electronic resources) refers to the use of electronic resources via carriers (e.g., discs/disks, cassettes, cartridges) designed to be inserted into a computerized device or its auxiliary equipment. The access to electronic information resources in academic libraries and among university students is rapidly increasing as a result of the massive adoption of information communication technology.

Sukula (2010) defines electronic information resources as information resources that can be accessed electronically, on the web, on or off campus internet, on CD-ROM, etc. Users can get electronic information anywhere they want, when it is needed." He further states that electronic information resources have provided wider access to information in universities for teaching, learning, and research than the traditional print through the use of information and communications technologies (ICT) by library patrons. Electronic information resources have many features which include availability of access at any time of the day; provision of hyperlinks; huge information reservoirs; quick information; various search options; easy citations; ease in uploading and updating; ease in storage and dissemination; flexibility; time, space and cost are not major hurdles; and ease of archiving (Tekale and Dalve, 2012). However, electronic information resources are commercially-produced to deliver a collection of data, including text, image collections, and other multimedia products. These may be delivered on CD-ROM, on tap via the Internet and so on. To use electronic information resources however, there must be

accessibility to Information and Communication Technology by distance learning students in the pursuit of their academic activities.

Information and communication technology (ICT) is the application of computers and telecommunication equipment to store, retrieve, transmit and manipulate data, (Daintith, 2009), often in the context of a business or other enterprise. The term is commonly used as a synonym for computers and computer networks, but it also encompasses other information distribution technologies such as television and telephones. Several industries are associated with information technology, including computer hardware, software, electronics, semiconductors, internet, telecom equipment, engineering, healthcare, e-commerce and computer services (Chandler, 2012). Adomi and Kpangban (2010) posited that information and communication technologies (ICT) are electronic technologies used for information storage and retrieval. Development is partly determined by the ability to establish a synergistic interaction between technological innovation and human values. The rapid rate at which ICTs have evolved since the mid 20thCentury, the convergence and pervasiveness of ICTs, give them a strong role in development and globalization (Nwagwu, 2006). However, to fully utilize Information and Communication Technology, distance learning students must have master the skills require in the operation of ICT.

Oduronke (2012) defined ICT literacy skills as skills that students need to develop in order to access the literature in their field and complete research project-research tasks including report-writing, analysis of data, report of presentation as well as skills in accessing and using the appropriate and available software for these activities. ICT literacy skills include the ability to judiciously utilise and incorporate the new technologies that abound in order to communicate with others (21stcentury skills, 2006). Quoting Oye, et al (2012), ICT literacy skills can be considered as the ability to know and use technology skillfully. American libraries association defines ICT literacy skills as the ability of an individual to recognize necessary information and have the ability to evaluate information and use them.

Macklin and Culp (2008) citing Katz, Lazer, Arrow and Contractor (2004) stated that characteristics of an ICT literate skilled person to include the ability to access: find and retrieve information from a variety of sources. Evaluate: judge the usefulness and sufficiency of information for a specific purpose. Manage: organise information for later retrieval. Integrate: summarise or synthesize information from a variety of sources. Create: generate or adapt online information to express or support a point. Communicate: adapt information for an audience for delivery via a different medium (e.g e-mail, presentation software, word documents and spreadsheets).

In the current changing higher education environment, students need to possess ample skills related to use of computer and ICTs for education and research purposes (Sabzwari et al 2012). The educative use of new emerging ICT facilitates quick and easy access to a wide range of information or information resources globally. It is now not easy to visualise an information society without information technology (Sabzwari, Naushad, Bhatti, and Ahmed, 2012). Tella, Tella, ayeni and Omoba (2007) found that student's ability to find and retrieve information effectively is a transferable skill useful for their future life as well as enabling the positive and successful use of the electronic resources whilst at school. Students are increasingly expected to use electronic

information resources whilst at the university. There is a need to develop and improve ICT and information literacy skills for utilising the enormous benefits available in electronic format (Kumar and Singh, 2011). To make use of the growing range of electronic resources, students must acquire and practice the skills necessary to exploit them (Okello-Obura and Magara, 2008).

The optimal use of electronic information resources by distance learning students however is hinged on their ability to effectively use ICT technology available to them and also to possess a required level of ICT literacy skills so that they could navigate and maneuver Information and Communication Technology tools and devices to access required information. The researcher however, has observed low and inadequate use of electronic information resources by distance learning students and this may be so, due to their socio-economic status and their ICT literacy skills. This study therefore seeks to investigate Information and Communication Technology availability and skills on use of electronic information resources by distance learning students in the University of Ibadan.

Objectives of the study

The study will:

i. ascertain ICT facilities available for distance learning students in the University of Ibadan;
ii. determine the ICT skills of distance learning students in the University of Ibadan;
iii. examine electronic resources used by distance learning students in the University of Ibadan;
iv. find out the purpose of use of electronic resources by distance learning students;
v. determine the influence of ICT availability and skills of distance learning students on use of electronic resources;
vi. determine the challenges to ICT availability and skills of students on use of electronic resources by distance learning students.

Methodology

This study adopts descriptive survey method to gather the data. The population of this study consisted of all distance learning students in the University of Ibadan, Ibadan, Oyo state, Nigeria. According to the data collected at Records Office of the Distance Learning Centre, University of Ibadan, the total number of distance learning students across the eighteen (18) departments was (16,683). The purposive sampling technique was used to select eight departments in the Faculty of Education (Library, Archival and Information Studies, Adult Education, Educational Management, Human kinetics and Health Education and Special Education, Social Works, Guidance and Counseling and Teacher Education) and a sampling fraction of 9% and 29% was later used to select the sample size. This therefore gave a total of 237. The questionnaire was the major instrument used to collect data for this study and data was analyzed in simple frequency and percentages with the aid of Statistical Packages for the Social Sciences. Tables were used to present the data and inferences were drawn from the result.

Demographic characteristics of the respondents

Table 1: Level of study of respondents

Level of study	Frequency	Percentage (%)
100 Level	29	12.2
200 Level	62	26.2
300 Level	64	27.0
400 Level	53	22.4
500 Level and above	29	12.2
TOTAL	**237**	**100.0**

Source: Field Survey, 2017

Table 1 shows that majority of the respondents 64(27.0%) were in 300 level, followed by 62(26.2%) who were in 200 level, 53(22.4%) were in 400 level and 29(12.2%) who were in 100 level, 500 level and above. From the above table, it could be deduced that there were respondents in 300 levels than other levels of students admitted.

Table 2: Religion of respondents

Religion	Frequency	Percentage (%)
Christianity	136	57.4
Islam	101	42.6
Total	**237**	**100.0**

Source: Field Survey, 2017

Table 2 shows that 136(57.4%) of the respondents were Christianity while, 101 (42.6%) were Islam. The indication of this is that the eight departments have more students whom are Christian than Islam.

Table 3: Gender distribution of respondents

Gender	Frequency	Percentage (%)
Male	110	46.4
Female	127	53.6
Total	**237**	**100.0**

Source: Field Survey, 2017

Table 3 shows that 127(53.6%) of the respondents were female while their male counterparts were 110(46.4%). The indication of this is that there were more female undergraduate students in the eight departments than the female counterpart.

Table 4: Age distribution of respondents

Age	Frequency	Percentage (%)
16-20 years	22	9.3
21-25 years	85	35.9
26-30 years	79	33.3
31-35 years	51	21.5
TOTAL	**237**	**100.0**

Source: Field Survey, 2017

Table 4 showed that majority of the respondents 85(35.9%) were within 21-25 years of age, followed by 79(33.3%) respondents, who were within 26-30 years, 51(21.5%) respondents were within the age of 31-35. While, only 22(9.3%) were within the age of 16-20 years. From the above table, it could be deduced that majority of the respondents were within 21-25 years of age who are young adult.

Research questions

Research question 1: What are the ICT facilities available for distance learning students in the University of Ibadan?

Table 5: ICT facilities available for distance learning students in the University of Ibadan

s/n	ICT facilities available	Available	Mean	S.D	Ranking
1	Camera	126(53.2%)	2.37	1.223	8th
2	CD-ROMs	130(54.8%)	2.54	1.095	5th
3	Computer system	147(62.1%)	2.89	.955	3rd
4	Flash Drive	156(65.8%)	2.87	.963	1st
5	Telephones	130(54.8%)	2.59	1.096	5th
6	Photocopier	127(53.6%)	2.58	1.061	7th
7	Printers	120(50.7%)	2.51	1.023	10th
8	Online databases	129(54.5%)	2.73	.895	6th
9	Scanners	110(46.4%)	2.38	.965	11th
10	Video	99(41.8%)	2.16	1.113	13th
11	DVDs	109(46.0%)	2.25	1.151	12th

12	Internet	140(59.1%)	2.79	.886	4th
13	Multimedia projector	125(52.7%)	2.57	.903	9th
14	Electronic information resources	152(64.1%)	2.77	.903	2nd

Table 5 reveals that 156(65.8%) of the respondents agreed that Flash Drive with (Mean= 2.87), followed by Electronic information resources with (Mean=2.77), followed by Computer system with (Mean=2.89), followed by Internet with (Mean=2.79), followed by Telephones with (Mean=2.59), followed by Online databases with (Mean=2.73), followed by Photocopier with (Mean=2.58), followed by Camera with (Mean=2.37), followed by Multimedia projector with (Mean=2.57), and lastly, Printers with mean value of (Mean=2.51) are the major ICT facilities available for distance learning students in the University of Ibadan.

Research question 2: What is the level of ICT skill of distance learning students in the University of Ibadan?

Table 6: level of ICT skill of distance learning students in the University of Ibadan

s/n	Level of ICT skills	High	Moderate	Low	Mean	S.D	Ranking
1	Computing skills: word processing	205(86.5%)	24(10.1%)	8(3.4%)	4.30	.786	1st
2	Database creation and updating skills	125(52.7%)	51(21.5%)	61(25.7%)	3.42	1.193	13th
3	Formatting and document processing skills	161(68.0%)	59(24.9%)	17(7.1%)	3.96	.969	4th
4	Printing, editing, retrievals and organisation skills.	166(70.1%)	57(24.1%)	14(5.9%)	4.05	.955	3rd
5	Presentation power point skills	152(64.2%)	64(27.0%)	21(8.9%)	3.82	.971	11th
6	Scanning and	156(65.8%)	65(27.4%)	16(6.8%)	3.92	.973	8th

	uploading skills						
7	Networking skills	91(38.4%)	91(38.4%)	55(23.2%)	3.26	1.072	14th
8	Retrieval Skills: Information sources evaluation skills	159(67.1%)	53(22.4%)	25(10.6%)	3.94	1.058	6th
9	Ability to downloading and save	167(70.5%)	51(21.5%)	19(8.0%)	4.02	.991	2nd
10	Ability to use the OPAC for retrievals	91(38.4%)	93(39.2%)	53(22.3%)	3.26	1.049	14th
11	Internet Skills: Browsing and navigating the internet	160(67.5%)	56(23.6%)	21(8.8%)	3.99	1.010	5th
12	Ability to use different online search engines	153(64.5%)	64(27.0%)	20(8.4%)	3.87	.963	10th
13	Web page creation and management skills	90(37.9%)	60(25.3%)	87(36.7%)	3.01	1.310	15th
14	Programming skills	76(32.0%)	56(23.6%)	105(44.3%)	2.77	1.330	17th
15	Ability to use web 2.0 in library services	64(27.0%)	66(27.8%)	107(45.1%)	2.79	1.152	19th
16	Ability to troubleshoot	65(27.4%)	100(42.2%)	72(30.4%)	3.03	.961	18th
17	Ability to install and activate software i.e anti-virus	144(60.8%)	77(32.5%)	16(6.8%)	3.79	.896	12th
18	Ability to partake in online discussion group	156(65.8%)	58(24.5%)	23(9.7%)	3.89	.979	8th
19	E-mail management skills	154(65.0%)	65(27.4%)	18(7.6%)	3.76	.853	9th
20	Communication skills	157(66.3%)	66(27.8%)	14(5.9%)	3.85	.860	7th
21	Digitisation skills	87(36.7%)	94(39.7%)	56(23.6%)	3.22	1.044	16th
22	Scanning and	154(65.0%)	57(24.1%)	26(11.0%	3.92	1.11	9th

	uploading skills			)		1	
23	Virtual learning skills	90(37.9%)	87(36.7%)	60(25.2%)	3.22	1.076	15th

Table 6 reveals that the level of ICT skill of distance learning students in the University of Ibadan was high. Majority, 205(86.5%) of the respondents indicated that they possess high level of computing skills: word processing with (Mean=4.30), followed by 167(70.5%) respondents that indicated that they have the ability to downloading and save with (Mean=4.02). More so, 166(70.1%) of the respondents indicated that level of ICT skill on printing, editing, retrievals and organisation skills was high with (Mean=4.05), followed by 161(68.0%) of the respondents that indicated high level of formatting and document processing skills with (Mean=3.96), followed by 160(67.5%) of the respondents that agreed they have high Internet Skills: Browsing and navigating the internet with (Mean=3.99), followed by 159(67.1%) of the total respondents that indicated high level of retrieval Skills: Information sources evaluation skills with (Mean=3.94). Also, about 157(66.3%) of the respondents indicated high level of communication skills with (Mean=3.85), followed by 156(65.8%) of the respondents that indicated high level of scanning and uploading skills with (Mean=3.92). Furthermore, 153(64.5%) of the total respondents indicated that they have the ability to use different online search engines with (Mean=3.87), followed 152(64.2%) of the respondents that indicated high level of presentation power point skills with (Mean=3.82). Meanwhile, 144(60.8%) of the respondents agreed they have the ability to install and activate software i.e anti-virus with (Mean=3.79) and about 125(52.7%) of the respondents indicated they have high level of database creation and updating skills. On the other hand about 105(44.3%) of the total respondents indicated low level of programming skills with mean value of 2.77.

Research question 3: What are the electronic resources available to distance learning students in the University of Ibadan?

Table 7: electronic resources available to distance learning students in the University of Ibadan

s/n	Items	Available	Mean	S.D	Ranking
1	E-books	144(60.8%)	2.61	1.098	4th
2	CD-ROMs	144(60.8%)	2.58	1.108	4th
3	E-journals	135(56.9%)	2.53	1.133	5th
4	Flash Drive	156(65.8%)	2.90	.929	2nd
5	OPAC	117(49.4%)	2.39	1.051	12th
6	Internet resources	152(64.1%)	2.93	.885	3rd
7	Academic journals/Articles	125(52.8%)	2.51	.977	8th
8	Online databases	131(55.3%)	2.72	.910	7th
9	Newspapers	117(49.4%)	2.55	.936	12th
10	Dissertations and projects	121(51.0%)	2.42	1.069	10th
11	E-research reports	123(51.9%)	2.51	1.032	9th
12	Online help and tutorials	134(56.5%)	2.62	1.037	6th
13	E-images, audios, videos etc	119(50.2%)	2.37	1.160	11th
14	Online group forums/social media contents	180(75.9%)	3.06	.862	1st

Table 7 shows that online group forums/social media contents as indicated by 180(75.9%) respondents with (Mean=3.06), followed by flash drive with (Mean=2.90), followed by Internet resources with (Mean=2.93), followed by CD-ROMs and E-books with (Mean= 2.56 and 2.61) respectively. Moreso, about 135(56.9%) of the respondents agreed that E-journals with (Mean=2.53) are the major electronic resources available to distance learning students. Meanwhile, respondents also indicated that electronic resources like OPAC with (Mean=2.39) and Newspapers with (Mean=2.55) are not readily available to distance learning students in the University of Ibadan.

Research question 4: What is the purpose of use of electronic resources by distance learning students?

Table 8: electronic resources available to distance learning students in the University of Ibadan

s/n	Purpose use of the library by students	Agree	Mean	S.D	Ranking
1	For research purposes	236(99.5%)	3.56	.506	1st
2	To get current information on my study area	232(97.9%)	3.48	.541	3rd
3	To retrieve needed information	230(97.0%)	3.48	.557	4th
4	For assignment	234(98.8%)	3.56	.522	2nd
5	To download all sorts of needed information	227(95.7%)	3.43	.575	5th
6	To gather information for academic purpose	226(95.4%)	3.38	.603	6th
7	Course Materials Generation	215(90.7%)	3.27	.661	8th
8	Borrowing library books and materials	159(67.1%)	2.84	.988	9th
9	Assignment/exam preparation	226(95.4%)	3.52	.622	6th
10	Reading newspaper/magazines	217(91.6%)	3.32	.674	7th

Table 8 reveals that majority, 236(99.5%) of the respondents agreed that they use electronic resources for research purposes with (Mean=3.56), followed by for assignment with (Mean=3.56), followed by to get current information on my study area with (Mean=3.48), followed by to retrieve needed information with (Mean=3.48). Also, about 227(95.7%) of the respondents agreed that to download all sorts of needed information with (Mean=3.43) was one of the purpose of use of electronic resources, followed by 226(95.4%) of the respondent that agreed that to gather information for academic purpose with (Mean=3.38), followed by 217(91.6%) that agreed reading newspaper/magazines with (Mean=3.32). Moreso, about 215(90.7%) of the respondents agreed that course materials generation with (Mean=3.27) and lastly, 159(67.1%) of the total respondents agreed that borrowing library books and materials with (Mean=2.84) are the purposes of use of electronic resources by distance learning students

Research question 5: What is the influence of ICT availability and skills of distance learning students on use of electronic resources?

Table 9: the influence of ICT availability and skills of distance learning students on use of electronic resources

s/n	Influence of ICT availability and skill on electronic resources use.	Agree	Mean	S.D	Ranking
1	ICT availability and skill help to reduce time spent in the search of print information resources	234(98.7%)	3.54	.524	1st
2	I know how to search for needed information on the web through my skills	223(94.1%)	3.48	.608	3rd
3	Research work are fast and easy with the use of electronic resources	227(95.7%)	3.47	.593	2nd
4	ICT availability encourages students to increase their skills of it	222(93.7%)	3.39	.645	4th
5	ICT skill helps one to recover from errors encountered on the web during search of electronic resources.	222(93.7%)	3.46	.666	4th
6	ICT availability encourages the use of electronic resources	215(90.7%)	3.38	.712	5th

Table 9 shows the influence of ICT availability and skills of distance learning students on use of electronic resources. Majority, 234(98.7%) of the respondents agreed that ICT availability and skill help to reduce time spent in the search of print information resources with mean value of (Mean=3.54), followed by 227(95.7%) of the respondents that agreed that research work are fast and easy with the use of electronic resources with (Mean=3.47). Also, 223(94.1%) of the total respondents agreed that they know how to search for needed information on the web through their skills with (Mean=3.48), followed by 222(93.7%) of the respondents that agreed that influence of ICT availability and skills is that ICT availability encourages students to increase their skills of it and that ICT skill helps one to recover from errors encountered on the web during search of electronic resources with mean value of (Mean=3.39 and 3.46)

respectively. Lastly, 215(90.7%) of the total respondents agreed that ICT availability encourages the use of electronic resources with mean value of 3.38.

Research question 6: What are the challenges to ICT availability and skills of students on use of electronic resources by distance learning students?

Table 10: challenges to ICT availability and skills of students on use of electronic resources by distance learning students

S/N	Challenges to ICT availability and use in the University Library	Agree	Mean	S.D	Ranking
1	Old age of students in DLC	159(67.1%)	2.89	.987	13th
2	The erratic power supply hinders the effective usage of ICT.	218(91.9%)	3.22	.633	1st
3	Poor financial status of students	181(76.4%)	3.02	.794	8th
4	Internet connectivity problem in the country	198(83.6%)	3.05	.655	4th
5	Lack of formal training for students	169(71.3%)	2.92	.723	11th
6	Incomplete and porous training system by the school	164(69.2%)	2.95	.809	12th
7	Students prefer print information to what is gotten online	182(76.8%)	2.97	.759	7th
8	Restricted access to some users (lecturers alone)	202(85.3%)	3.08	.659	3rd
9	Poor handling of ICT tools by staff/students	185(78.1%)	3.01	.707	6th
10	The University is not financially buoyant	139(58.6%)	2.80	.863	14th
11	Lack of awareness on the import of ICT	177(74.7%)	2.97	.724	9th
12	Frequent mechanical fault of ICT tools	181(76.4%)	2.99	.704	8th

13	Corruption in the school management	175(73.8%)	3.04	.783	10th
14	Obsolete equipment	188(79.3%)	3.13	.771	5th
15	Large population of students	148(62.5%)	2.80	.903	
16	High cost ICT facilities in the country	207(87.4%)	3.18	.686	2nd

Table 10 shows that erratic power supply as indicated by 159(67.1%) respondents with (Mean=2.89), followed by high cost ICT facilities in the country with (Mean=3.18), followed by restricted access to some users (lecturers alone) with (Mean=3.08), followed by Internet connectivity problem in the country with (Mean=3.05), followed by obsolete equipment with (Mean=3.13), followed by poor handling of ICT tools by staff/students with (Mean=3.01), followed by students prefer print information to what is gotten online with (Mean=2.97), followed by frequent mechanical fault of ICT tools with (Mean=2.99), followed by lack of awareness on the import of ICT with (Mean=2.97) and corruption in the school management with mean value of 3.04 are the challenges to ICT availability and skills of students on use of electronic resources

Conclusion and recommendations

Distance learning students (DLC) need information on how to get materials and facilities that will improve and enhance their learning activities. DLC students need electronic information materials for their academic activities, this however demands that they have Information and Communication Technology tools and also possess enough ICT literacy skills that will support their learning and use of ICT. The study therefore recommended that modern ICT tools should be made available in the University library to DLC students and the University Library in conjunction with the University Distance Learning Centre should organize ICT literacy skill acquisition programmes at regular basis to the DLC students to equip them with necessary skills needed to effectively use electronic resources for the academic advantage.

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The Psychology of Church Discipline in the Contemporary Church

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Abstract

The major concern of this paper is an examination of the psychology of church discipline in the contemporary Church. The paper observes that whereas church discipline was a common practice in the Early Church down to the Puritan days as a means of maintaining the purity of the church, the same has waned considerably in the contemporary Church. Part of the reasons attributable to this problem is low level of spirituality among communicants, perceived feeling of shame and guilt, as well as proliferation of churches and the fear of losing strong and financial members of the church. One hundred and sixty (160) people were interviewed in Lagos, Ibadan and the Dallas Fort Worth (DFW) Metroplex, Texas U.S.A. Forty (40) of those interviewed were Pastors,(ten from the DFW and thirty from Lagos and Ibadan, Nigeria) while the remaining one hundred and twenty (120) are members of churches who have been members of their local churches for at least five years. The interviewees cut across sex, youths and the elderly members. Findings from the research show that there have been a tremendous decline in the practice of church discipline in the contemporary church compared to the Early Church and the level of morality and adherence to scriptural teachings has dwindled considerably. The paper concludes that the contemporary church needs to return to the practice of church discipline in order to maintain its purity as God's institution and image on earth.

Keywords: Church discipline, psychology, contemporary church

Introduction

An important aspect of the use of the power of the church as observed by Grudem(1994), is church discipline. The purpose among other things is to uphold biblical teachings as found in Matthew 18: 15-20 and Acts 5: 1-11 as a way of maintaining the purity of the church as a holy estate of God. While the practice of Church discipline was rife in the Early Church and up till the twentieth century, it has dwindled drastically in many churches today. The consequence is that the sanctity

of the name of God has been greatly tarnished and the needed respect to be accorded the church as the holy estate of God has reduced tremendously. Similarly, the enviable position of the church as a respected institution and source of power has been deeply weakened. According to Larney (1985), the 1561 Belgic Confession which was a brain child of the Reformation states out three major characteristics of a true church of God as follows: a). the preaching of pure doctrine; b). the administering of the sacrament; and c). the exercising of church discipline. But this third element as Mohler (1998), observed has now become the missing mark of the present day church.

The Church today is full of men and women who live openly in sin, thereby bringing shame on the name of God, yet the Church condones such people without taking the necessary steps at correcting them in love through church discipline. Such erring members are allowed to partake in the Holy Communion; hold important offices in the church, yet the church cannot pronounce discipline on them. Some members have become sacred cows or the untouchables. Members in this category are the money bags or influential ones in the society. The ministers and other church leaders are preoccupied with unnecessary actions and cannot deal with such people appropriately. Of course, whenever they do, such members leave the church and continue as members in other churches. Some are not disciplined because they have god-fathers within the rank of the church, yet, the poor and the innocent members who commit one offense or another are quickly brought before the congregation and rebuked openly. More importantly, the mindset of quite a number of church members today is that the practice of church discipline creates psychological problems for the person so disciplined and reduces the dignity of such a person openly. Some members who are disciplined also argue that to practice church discipline is to be judgmental; after all, Scripture warns against judging another person, Dever, (2001). The Church can, however, not shy away from this very important biblical injunction if it must gain back its lost glory and power. The Bible in no way allows for a permissive Christian life. The contemporary church therefore, needs to return to the old system of proper discipline done in love and humility with the aim of restoring such a one back to fellowship as part of the way to regain its lost glory.

What is Discipline?

Babaleke, (1983) defines discipline as “instruction and correction, the training that improves moulds, strengthens and perfects one’s character. It is the moral education obtained by the enforcement of obedience through supervision and control.” For Thiessen, (1976), discipline is “teaching and instruction.” Similarly, the Latin word *docere* is “to teach,” while the Yoruba word for a disciple is literally “follower,” and the Ewe (Ghana) the word for a disciple is a learner, a student, a pupil.” From the foregoing, it could be said that discipline has to do with a systematic and rigorous pattern of imparting knowledge to one through continuous training and instruction. Thus in the words of Thiessen (1976), “children should be taught what is right and what is expected of them. This is bringing them up . . . and it applies to church members. Just as newborn babe has a great many things to learn in this world, so the babe in Christ needs great deal of positive teaching.” In this sense, it could be said that both the Yoruba word, *omoehin* (a follower) and Ewe, a learner fit into the present argument here.

The concept of discipline has its origin in the Hebrew and Greek *yāsar, m̨ûsar* and *paideō* and *paideia* respectively, usually translated in the Scriptures as chastening, chastisement and instruction. It has always been likened to the way earthly fathers correct their children. Hence the scriptures employ such words as: "As a man chasteneth [*yāsar*] his son, so the Lord thy God chasteneth thee (Deut 8: 5; Ps 6: 1; 38: 1) as an indication of the importance of discipline. A further look at Job 5: 17, Proverbs 3: 11 show that discipline is used as chastisement. In other words, it admonishes the child not to despise the chastening (*mûsar*) of his father.

This idea as seen in the Old Testament was further amplified or expounded in the New Testament with particular reference to Hebrews 12: 3-12. The understanding from here is that the concept of discipline was a *sine qua non* for the spiritual nurturing of the Christian. Little wonder that one's attention is drawn as well to the discipline of the Son of Man and his suffering. The discipline, which, is being emphasized here, stands out as a mark of the sonship of the son of God and his love, hence, the assertion that lack of discipline automatically singles humans out as not being part of God's family.

In most cases, discipline could be severe and weighty, but it is not disastrous. A look at 2 Corinthians 6: 9 talks about "chastening" and "not killing." It has behind it, the philosophy of delivering the one so chastened from condemnation from the world (2Cor. 11: 33). It does come with pain, loss and grief (*yākah*, Job 33: 19), but the Christian who is so disciplined, is assured of God's comfort (2Cor 1: 3-11; 12: 7-10).

Emerson (1969), construes discipline as a dynamic concept. He adds that it is the open gate to freedom from permissiveness of the church. He considers it as didactic and rigorous system that needs to be inbuilt into the Christian life to ensure success and dynamism of the body of Christ. He further observed that discipline is not the same as punishment. When considered from the perspective of a disciple, it talks about following a trusted teacher or in the context of the Greek slave; it has to do with service. The effort so far has been to explain the meaning of discipline generally. Efforts will now be made to explain what church discipline is all about.

White and Blue(1985), define church discipline as "anything the body of Christ does to train Christians in holiness, calling them to follow their Lord more closely." This definition presupposes that in order for the church to maintain its holiness, it could adopt all forms of measures opened to it including censorship and perhaps, excommunication where necessary to enforce and preserve the holy nature of the church. Thus an erring member who is brought before the congregation and formally, but temporarily dismembered in the pursuit of chastity for the church could be said to have been disciplined and being instructed in the way of the Lord for his personal gain and the overall gain of the church.

Perhaps one's understanding of the concept is better reinforced by looking at the definition put forward by Larney (1985), which states thus: "Church discipline is the confrontive and corrective measures taken by an individual, church leaders or the congregation regarding a matter of sin in the life of a believer." In other words, Church discipline has to do with the open and outright dissociation of the church from a sinful act of one or some of its members. It is not just a happy and joyous pronouncement; underlying it is heaviness of heart and utter sadness but geared towards putting right

what has been wronged so that the image and dignity of the church may be preserved and kept intact.

Thiessen (1976) observes that "discipline means to chasten, to punish when the conduct has not been right. "While it may be agreed upon in the present circumstance that discipline has to do with chastening, caution must be exercised in the application of punishment so as not to be seen as inflicting penal punishment. In fact both *The Constitution* and *the Minister's Hand Book* of the Evangelical Church Winning All (ECWA), for instance, emphasize the fact that it is not for the church to punish, the function of the church is to discipline and seek to correct and bring an erring member back into fellowship in order to maintain the sanctity of the word of God.

A conclusion can then be drawn here that the idea of discipline could be looked at from several perspectives ranging from self-discipline to discipling or didactic training. When used in the ecclesiastical form, it has to do with the deliberate and concerted but loving and sincere efforts of the leadership of a local church to openly and vehemently condemn the act of sin of a member or group of members as to secure their souls for God and to protect the name and holiness of God before the eyes of the unbeliever. It has to do with the aim of receiving sincere penitence and ultimate repentance of the one so disciplined whereby he or she is restored to fellowship after his true repentance has been observed by the government of the church.

Methodology

The research adopts a qualitative approach. One hundred and sixty people were interviewed in Lagos, Ibadan and the Dallas Fort Worth metropolex, Texas, USA. Those interviewed comprised forty pastors (thirty in Lagos and Ibadan and 10 from the Dallas Fort Worth metropolex). The remaining one hundred and twenty were church members who have maintained continuous membership in their respective local churches for not less than five years. The interviewees are from denominations such as ECWA, Baptist, Christ Apostolic Church (CAC), The Redeemed Christian Church of God (RCCG), Faith Pavilion and the New Life Churches. Eight Pastors were interviewed from each denomination except New Life and Faith pavilion churches that have only one parish so far in the USA and Ibadan, Nigeria respectively. Twenty members were interviewed from each church over a period of six months.

Researchers conducted personal interviews through visits to the churches in the various locations indicated. Members were randomly chosen and interviewed on questions already prepared by the researchers. Such questions included age of respondents since the targeted audience was youths, young adults and elderly members of the churches identified for the research. Researchers first sought to know how long respondents have been members of each church. Those who have been members for less than five years were not interviewed because the researchers are of the opinion that their knowledge of the situation in the church may not be deep enough to provide needed answers to the prepared questions. Respondents were made up of pastors of the congregation as well of randomly selected members. Two sets of questions were designed; one for the pastors and the second for members. Those selected were interviewed on the following themes: Practice of discipline, response of church members to Church discipline, knowledge of youths on church discipline, psychological effects of discipline on church

members, attitude of the church towards disciplined members, knowledge of Scripture by members, attitude of members towards sexual relationship outside wedlock and proliferation of churches and church discipline. The data obtained were analyzed and the result expressed in percentages.

Purpose of the Study

Generally, church discipline is a biblical practice aimed at helping a fallen member of the church back into fellowship and also to maintain the purity of the church, the present study however, aims at showing the mindset of contemporary church members towards church discipline. The study therefore, discusses the declining influence of church discipline in the contemporary church and the need for the church to work towards the reinstatement of the practice as a way of maintaining the sanctity of the church.

The Purpose of Church Discipline

Church discipline is necessary in order to allow for the preservation of the corporate image of the church. It must be realized that the church of God should be a pure one without spot or wrinkle (Eph. 5: 27). The body of Christ should be a symbol of the purity of the head and master himself. Where the church allows sin and compromise with sinners, a lot of havoc is done to the body of Christ because it exposes it to ridicule before the unbeliever. The testimony of the church is tainted and its ministry becomes jeopardized. In line with the argument above Barxter, (n.d.), noted as follows:

[First], if we do not maintain the credit of our ministry, and second, it is by living unblamable and exemplary lives and privately meeting with seducers and shame them if we be not able to manifest their folly, and follow not close our staggering people before they fall, how quickly may we give great advantage to the enemy and let in such an inundation of sin and calamity that will not easily be again cast out.

The question always, however, is: How possible is it to maintain a church that is perfect? It is understandable that obtaining perfection in this fallible body is impossibility, but the purity and corporate image of the church can still be maintained. In the words of Wray,(1995), “We must maintain the purity of Christ’s visible church to the full extent of our knowledge and power. This is all the more evident once we recognize that false doctrine and bad conduct are infectious to the sanctity of the church. If these are tolerated in the church, all members will receive hurt.”

Discipline is also practiced in the church in order to uphold or to give glory to God. Nothing could be as gratifying and rewarding as glorifying God through humankind’s obedience to Him. In this circumstance, God never held in mystery the need for this as it is reflected in several parts of the Scripture (Matt 18: 15-19; Ro 16: 17; Tit 1: 13; 2Thess 3: 6-15). Understanding the significance of obedience to God becomes clearer in the light of 2Thessalonians 3: 14 where Paul, without mincing words, gave teeth to the matter of the inevitability of obedience in the body of Christ as a means of glorifying God.

A critical look at the final clause of the verse talks about dissociation from one who is unruly. The Greek word used here is “*entrepo*” translated “put to shame.”Larney, (1985). The nitty gritty of the case, therefore, is that the offending member of the body needs to be put to shame (disciplined) as a way of bringing him to repentance so that the name

of God may be glorified. This is further reinforced by the Danish proverb which says, “Where there is discipline there is virtue, where there is peace there is plenty.”

It is equally the aim of the church to discipline so that it will serve as a deterrent to other members. It is assumed that if an erring member was not spared; other members would realize that communicants are equally liable to similar actions if they continued in their sins. By this, vice and sin would be repressed in the church of God while virtue would be well nourished towards the development and growth of the church.

Another purpose of discipline is geared towards reclaiming the offender. Generally, the underlying philosophy of any form of discipline is to procure the repentance and ultimate restoration of such a person back to the faith. Larney, (1985), brought one to the understanding of this in the light of 2Thessalonians 3: 15 where Paul instructed, “Count him not as an enemy, but admonish him as a brother.” Larney’s point can further be strengthened by Calvin’s(1989), assertion that, “although excommunication also punishes the man, it does so in such a way that, by forewarning him of his future condemnation it may call him back to salvation.”

In the light of this argument, it may be submitted here that the practice of discipline in the church is not a vindictive act, but it is an attempt directed and ordained by God to secure the abnegation of his personal glory as represented by the church, to maintain its corporate image, deter others from sinning, and to safely, gently and humbly pilot back home the straying member.

Discipline in the Early Church

In this section, attention is geared towards the practice of discipline in the Early Church. What readily comes to mind as an example of discipline in the present situation is the story of Ananias and Sapphira, the couple who desired honor deceitfully (Acts 5: 1-11). Although this happened to be the first pronouncement of discipline, it should be noted that Jesus Christ had laid down the principles in Matthew 18. Be that as it may, the first mention of discipline in the Early Church resulted into death. This, therefore, raises the question of whether discipline here was discipline in its proper sense. The theological problem so introduced is whether the two would have suffered both physical and spiritual losses. As Omidiji (1984), rightly argued, the loss was limited to the physical and had no spiritual dimension. Expectedly, the discipline of this couple, that is, Ananias and Sapphira, was to produce an awesome result amongst the people since they all were afraid and it was definitely a tonic wine to make them live in fear of the Lord.

Besides, discipline in the Early Church was fearless. It was done in line with the commands of God and carried out appropriately; not minding whose ox was gored in the eyes. No wonder, Paul did not spare Peter when he was found to be playing double game or being hypocritical (Gal 2: 11-16 cf. Acts 10: 15: 7-11). Paul’s action here was sharp, direct and public. It was done irrespective of Peter’s position as the leader of the disciples. The need to uphold the purity of the church and discipline was taught and practiced throughout the Early Church. Ken and Blue, (1985) argued that 1Corinthians 5 shows a good example of Paul’s teaching on the fact that an erring member needed to be disfellowshipped because of his heinous sin. The same issue was equally emphasized to the Thessalonian Church. Larney, (1985) observed that Timothy was counseled to rebuke or appeal to the disorderly in the church; while Paul told Titus as

he ministered in Crête to rebuke the members for the importation into the body of Christ the Crêtan misdemeanor already pointed out by Epimenides. Revelation 1-2 also pointed to the rebuke of the Seven Churches of Asia as handed down by Jesus.

It should be remembered that church discipline was held highly and practiced in the Early Church. This further could be buttressed by Baxter's, (n.d.) assertion that,

It is not only Christ's command to tell the church, but Paul's to rebuke such people before all; and the church hath constantly practiced it till selfishness and formality caused them to be remiss in this and other duties together; and the reformers have as much stood up for it as the rest; and as deeply are we engaged by vows, covenants, prayers and other means for the excluding of it.

Central to the fact above was that the concept of discipline was well practiced in the Early Church. According to Shelley (2008), as time went on, particularly during the late medieval era, laxity entered the church and the practice seemed to have been jettisoned while the church became infested with all sorts of vices, but the Reformation rose to this task to ensure the glorious days were returned to the church. Even though then, it turned out to be somewhat a punishment rather than the real philosophy of guidance towards repentance, it is clear that it was greatly adhered to, in order to ensure the preservation and purity of the Church.

Along the line, however, certain measures were introduced which, candidly, could be considered too severe. Those who were found guilty of an offense within the church system were subjected to heavy penalties before their restoration. Such people, Owen, (1969), said were allotted some penal years before been taken back into fellowship. Such period range from two years to as long as fifteen years depending on the sin committed by the person. Some years are spent weeping and begging at the entrance of the church, some spend years as kneelers, that is, they have to kneel down in the aisle during the service and at a stage, might have to stand up throughout the service. This was rather too severe as a person guilty of adultery could spend fifteen years before being restored back to fellowship in the church. The severity and its attendant evil was highlighted by Owen, (1969) in the 17th century thus: "discipline hath been metamorphosed into a hideous monster, an engine of domination and tyranny, for . . . the terror of the souls of men, and the destruction of their lives with all their earthly concern, unto the erection of tyrannical empire."

Owen's assertion makes it clear that the issue of church discipline was abused by church leaders at a point in time. It is obvious then that it had been turned into a matter of punishment rather than seeking to correct in love, thereby making the whole idea of discipline an avenue for producing a colony of heretics and hardened minds that may never be open to repentance instead of reforming such people and making them useful in the Kingdom of God. Congregational rebuke was humiliating enough, but it rather becomes a gross denigration and dehumanization when a sinner has to stay at the gate weeping and wailing and seeking pardon for a period spanning five years. It was indeed

a great pitfall and an unnecessary inhibition on the path to achieving a healthy development of the body of Christ.[1]

There is the need to understand, nevertheless, that the church leaders who fashioned out such a rigorous system towards taking back those who sin must have done it in good faith and in terms of their consideration of the gravity of the effect of sin on the church. It must have been considered, therefore, that stern and absolute caustic approach to issues of sin would frighten other members and make them pursue holiness and the preservation of the sanctity of the Church with all vigor in them. It follows from the above that the notion of church discipline is not a new phenomenon. It is as old as the church itself. It is specially designed and inbuilt into the program of the church to remind it of the fact that it must maintain and preserve the holiness and purity of God by rebuking them who go out of their way to contravene church ordinances. Nevertheless, it was recognized as well that, the system here was devoid of all forms of partiality and god-fatherism. Whosoever committed an offense was adequately disciplined and by then it used to produce great positive effect among believers since it scarred them and always gingered them up to pursue and thirst after holiness.

Presentation of Data

Table 1: Distribution of Respondents by Denomination and Location

Denomination	Ibadan	Lagos	DFW
Baptist	10	10	6
CAC	8	10	8
ECWA	10	10	8
Faith Pavilion	0	0	10
New Life	10	0	0
RCCG	9	9	6
	47	39	38

Key: CAC (Christ Apostolic Church), ECWA (Evangelical Church Winning All), RCCG (Redeemed Christian Church of God).

Table 2: Distribution of Respondents by Denomination and Gender

Denomination	Male	Female
Baptist	15	11
CAC	14	10
Faith Pavilion	6	5

[1] Owen throws more light on this. Obviously the idea of church discipline is to correct and not to punish. Such practices, we feel, transcend the realm of corrective discipline to punishment. *ECWA Constitution* and *The Ministers' Handbook* and of course Gal 6: 1 show that the church can only rebuke and help restore to fellowship, the church does not have the authority to punish.

ECWA	13	11
New Life	7	4
RCCG	11	13

Table shows that a total of sixty- six or fifty five percent of the people interviewed were men. The respondents cut across six denominations in Lagos, Ibadan, Nigeria and the Dallas Fort Worth Metroplex. The remaining fifty-four or forty five percent of the respondents were females. Only the Redeemed Christian Church had more female respondents more than men. In most cases females who were approached were not willing to participate in the project.

Table 3: Age Distribution of Respondents

Age	Number	Percentage
10-20	15	12.5
21-30	28	23.33
31-40	35	29.16
41-50	26	21.66
50+	16	13.33
Total	120	99.98

The table shows that majority of the respondents fall between the age of 31to 50 indicating the level of maturity and experience of the respondents. This was followed by youths and young adults. Majority of the youths and young adults are not familiar with the idea of church discipline. Some of them consider it strange and archaic.

Table 4: Respondents' Years as Members of their Assemblies

Years	Number	Percentage
0-5	25	20.83
6-10	50	41.66
11-19	35	29.16
20+	10	8.33
Total	120	100

It could be seen from this table that most of the respondents or 41.66% of the people interviewed have belonged to their respective congregations for between six to ten years. 29.16% have been members for between eleven and nineteen years while 8.33% have been members for twenty years or more. This shows that many of them are aware of the internal politics and dynamics of their respective churches. They are also

very familiar with the doctrine and the traditions of the church by which they could contribute meaningfully to the issues raised in the research.

Table 5: Distribution of Respondents (Pastors) by Location

Location	Number	Percentage
Ibadan	15	37.5
Lagos	15	37.5
DFW, USA	10	25
Total	40	100

The table shows that seventy five percent of the pastors interviewed were in Lagos and Ibadan, Nigeria while the remaining twenty-five per cent are from the Dallas Fort Worth Metroplex.

The Psychology of Discipline in the Contemporary Church

The concern in this section is the contemporary church especially as regards the decline of discipline as manifested in the psychology of church members. Be that as it may, it was observed in the previous section that discipline in the Early Church was impartial, pure and undiluted. All forms of sin ranging from sexual immorality, sensuality, heresy and even hypocrisy were promptly disciplined, hence the example of Paul's rebuke of Peter (Gal. 2: 11-16) and also the discipline of Ananias and Sapphira. But what happens today? What is the attitude of the average church member towards discipline or what behavioral pattern has been exhibited by members towards discipline in the contemporary church? Does the church still maintain this high moral standard? Is the church still impartial and most importantly, does the church act in such a manner that members would always want to run away from sin or be afraid at the pronouncement of disciplinary action on an erring members?

Table 6: Response of Pastors on the Practice of Church Discipline

Question	Yes	No	I don't know
Is Church discipline biblical?	40 (100%)	0 (0%)	0 (0%)
Do you believe Church discipline has reduced in the last five years?	32 (80%)	6 (15%)	2 (5%)
Have you ever disciplined an erring church member?	15(37%)	20 (50%)	0 (0%)
Have you done it in the last five years	10 (25%)	30 (75%)	0 (0%)

The answer is a far cry. For example, Table 6 shows that 32 out of 40 or 80 per cent of the Pastors interviewed agreed that the practice of discipline has gone down considerably in the last five years. Similarly 80 per cent of members interviewed observed that the practice has dwindled abysmally. In fact,61 per cent of the youths

interviewed have no knowledge of what church discipline is all about. The question that comes to mind in the present circumstance is: What are the factors responsible for the decline of church discipline in the contemporary Church?

Shame[2] can then be proposed as one of the primary reasons for the decline of church discipline in the contemporary church. The associated effects of shame would be guilt and humiliation. Humiliation can be considered associated as a secondary effect of shame because of the origin of the affect. Humiliation is an external based feeling. It can be understood as not meeting the expectation an individual perceives the public has created in relation to the individual themselves. It would seem easier to assume that there is difficulty in extinguishing humiliation over extinguishing shame. With that idea in mind, realized perception as the root of understanding *stimuli* presented to the individual. If behavior of the public is perceived by the individual as positive, humiliation can be eliminated. However, if the internalization of shame is deeply ingrained into the individual's self-concept, even perception can be skewed in the negative direction. Guilt and shame are similar in that they are created and internalized by the individual. The differentiation between the two would be the applicability of these affects to an individual. A religious individual is more likely to use the descriptors "guilt" and "shame" in relation to their offense (sin); an unreligious person may be limited to the descriptor of "shame". Guilt can be understood as the theoretical concept of shame based on morality: moral shame. It can be perceived as the ethical judgment of immorality Tomkins,(1986). In the context of church law, it is assumed that the offender would feel a level of guilt after self-evaluating, weighing their beliefs in alliance (or misalliance) with the immorality (or morality) of the sin committed, and a conclusion that subscribes to the penalization of self for the sinful thought/behavior/action. The hopeful external result of a *guilting* process within the church law would be the repentance and possible restoration of the offender. This is not to discount the level of morality within unreligious individuals, but to emphasize the intensity of the experience of guilt and shame within a religious individual.

[2] Notice that the English word "shame" is a variant of the word "sham," originally a fraudulent trick, hence an imposture and "sham" causes shame if detected.

Table 7: Psychological Effect of Church Discipline on Church Members

Question	Strongly Agreed	Agreed	Strongly Disagreed	Disagreed	I don't Know
Public discipline should be Practiced in Churches	10 (8.33%)	13 (10.83%)	60 (50%)	32 (26.66%)	5 (4.16)
Public discipline brings shame and guilt on the disciplined member	58 (48.33%)	36 (30%)	15 (12.5%)	11 (9.16%)	0 (0%)

Without a doubt the psychological issue of shame and guilt plays a significant role in the decline of the practice of discipline in the contemporary church. Majority of the respondents in the Dallas Fort Worth metroplex or 78 per cent of the respondents said that they could not stand being rebuked openly by any Pastor for whatever reason. For them, such action will devalue their dignity and create serious psychological problem for them. One of the respondents even questioned the authority of any Pastor to do so. He noted that religion is a matter of choice and he would not allow himself to be so humiliated by anybody or church for that matter. "I will never attend such a church again" another respondent remarked.

Table 8: Attitude of Church Members towards Church Discipline

Question	Yes	No	I don't Know
Church discipline causes alienation	80 (66.66%)	27 (22.50%)	3 (2.50%)
Have you been disciplined publicly	10 (8.33%)	100 (83.33%)	0 (0.00%)
I was abandoned by church members after I was disciplined	6 (5.00%)	4 (3.33%)	0 (0.00%)
The church was supportive when I was disciplined	7 (5.88%)	3 (0.83%)	0 (0.00%)
Will you continue as a member of the church after you were disciplined	41 (34.16%)	68 (56.66%)	10 (8.33%)

Table 9: Response of Pastors on the Attitude of Diaspora Christians towards Church Discipline

Question	Yes	No	I don't Know
Church discipline causes alienation	28	12	0

	(70%)	(30%)	(0%)
Will you continue as a member of the church after you were disciplined	9 (22.5%)	29 (72.5%)	2 (5%)

Of the forty pastors interviewed as seen in Table 9, twenty-eight or 70 per cent were of the opinion that many members will not be able to accept such open rebuke. This is even worse among the pastors interviewed in the DFW metroplex, USA, who attributed the problem to the prevailing American culture that interprets sin from a postmodern perspective that has relativized sin. Respondents in Lagos and Ibadan also expressed a similar view though with less percentage expressing serious anti public disciplinary measure. Fifty-six per cent of the respondents agreed that public church rebuke will create serious problem of shame and guilt and, as such, may not be able to face the members anymore. Majority of the respondents would simply stop attending such a church. Consequently, 42 per cent of the pastors interviewed said they feel seriously constrained to pronounce open rebuke for the fear of losing church members. Considering these factors the contemporary church is experiencing a decline in the practice of church discipline as a result of the psychological feeling of shame and guilt by members.

Another factor responsible for decline of church discipline in the contemporary church is the problem of perceived feeling of alienation by the people so disciplined. The procedure of the church law explains the manner in which the congregation must conduct themselves in reference to the public announcement of the offender's offense and the expulsion of the offender Cole,(2013). The congregation is expected not to involve or associate themselves with the offender. The message of love should be conveyed to the sinner, and a need for repentance in order to be accepted by the congregation. On a psychological perspective, the expulsion from the church can be damaging to the individual's socialization, but the restriction of fellowship with the congregation amplifies the concept of alienation. Alienation is ostracization of an individual which devoid the individual of the human need for belonging in reference to Maslow's Hierarchy of needs. Maslow proposes a pyramid which places the developmental and motivational stages of an individual with the goal being a full understanding, acceptance and loving of one's self: self-actualization. Belongingness is placed above physiological needs and safety needs. In summary, it is natural to seek acceptance from people. It can be proposed from an evolutionary standpoint; the role of acceptance and belonging is what kept the human race alive.

Indeed, 66.66% percent of the respondents (Table 8) expressed the view that church discipline would lead to the alienation of the person so disciplined. Among the respondents are those who have been publicly disciplined for various offenses as members of the Evangelical Church Winning All (ECWA).[3] Those members that were disciplined at a point in time expressed the view that they were treated as outcasts by many church members because other Church members did not want to associate with

[3] Notice that this is somehow an aberration. In most cases, members are not supposed to treat people who have been disciplined as outcasts. Members are expected to rally round and pray for those who have been disciplined for support and eventual restoration.

them. In fact of the five respondents who fall into this category, two of them left the church for another denomination. The bottom-line is that majority of church members today feel that church discipline is barbaric and leads to alienation of members. The two members who left questioned the rationale behind such act, arguing that such an action on the part of the church was judgmental adding thatafter all, the Bible warns against judging others. The disciplined members were of the opinion that alienation is against the teachings of Jesus since Jesus gave an injunction that Christians should love one another. "Where then is the love" a respondent questioned! While majority of the Pastors interviewed expressed a contrary opinion to that put forward by those who were rebuked by the church, the Pastors found themselves weakened to take appropriate action against erring members because of the general feeling among the communicants that discipline leads to alienation, which may make them leave the church. Hence, in an attempt to keep their members, most pastors have chosen to place less emphasis on the issue of church discipline, which has ultimately led to a decline in the practice of church discipline in the contemporary church.

Table 10: Proliferation of Churches and Church Discipline

Question	Strongly Agreed	Agreed	Strongly Disagreed	Disagreed	I don't Know
Proliferation of Churches reduces church's power to discipline members	40 (33.33%)	26 (21.66%)	30 (25.00%)	20 (16.66%)	4 (3.33%)
Churches that practice public discipline will not retain most of their members	30 (25.00%)	40 (33.33%)	20 (16.66%)	24 (20.00%)	6 (5.00%)

Proliferation of churches is another factor identified as being responsible for the declining state of church discipline in the church today. Reverends Awoniyi of the ECWA, Oyinlade of the New Life Church, Ibadan, Iselowo of the Faith Pavilion Church, Arlington, Texas and Venerable Mepaiyeda, Anglican Church, Ibadan mentioned the issue of proliferation of churches as an impetus to the decline in church discipline in the contemporary church. The respondents reasoned that many church members complain that church discipline is archaic, demeaning and psychologically depressing, and as such undesirable. In the light of that, members feel that they can easily leave a church that disciplines them and join another church since there are several denominations and churches around. This is particularly so since most pastors do not compel new members to obtain a letter of transfer from their previous church. The point is that since members feel that there are several alternatives they do not feel compelled to accept church discipline. As to whether respondents will abide by church rule on open discipline 55 percent of respondents between the age of eighteen and thirty responded in the negative. One of them simply said: "there are several churches around, why should I subject myself to unnecessary depression?" The import of such a statement is

a demonstration of grand repulsion against the practice of church discipline among youths and young adults in the contemporary church, which no doubt has affected the down-ward spiral of the practice of church discipline.

Table 11: Diaspora African churches on Church Discipline

Question	Yes	No	I don't Know
Religion is a private matter	28 (70%)	8 (20%)	4 (10%)
I will abide by the Church's decision on public discipline	7 (17.5%)	30 (75.00%)	3 (7.5%)

A more serious circumstance is discovered among African Diaspora Christians in the Dallas Fort Worth metroplex, USA. Table 11 indicates that Seventy per cent of the respondents felt that religion is a private matter and that the choice to belong to a particular congregation or not is absolutely personal. Therefore, the communicants do not feel obligated to maintain membership in a church that "insults and denigrates" one's personality in the name of discipline. "I will go to another church if I must continue to be a Christian," a female respondent remarked. This idea is aptly painted by Mohler, (1998) as follows:

Individuals now claim an enormous zone of personal privacy and moral autonomy. The congregation—redefined as a mere voluntary association—has no right to intrude into this space. Many congregations have forfeited any responsibility to confront even the most public sins of their members. Consumed with pragmatic methods of church growth and congregational engineering, most churches leave moral matters to the domain of the individual conscience.

This simply suggests that Pastors of local churches are seriously constrained about pronouncing discipline on their members. The result of such problem is the decline of church discipline.

Yet another factor responsible for decline of church discipline in the contemporary church is the issue of low spirituality among communicants. The research discovered that many church members today lack a good knowledge of scripture resulting in low spiritual values. Many do not consider living a holy life as essential for a good Christian life. Indeed many of the respondents are of the view that it is not possible to live a holy life and, as such, unnecessary to desire such a life (Table 11).

Table 12: Spirituality of Church Members and Church Discipline

Question	Yes	No	I don't Know
I read the Bible everyday	40 (33.33%)	70 (58.33%)	10 (8.33%)
I observe daily private devotion			
I always join the rest of my family for daily	60 (50%)	50 (41.66%)	10 (8.33%)

devotion			
Living a Holy life is important for Christians	80 (66.66%)	40 (33.33%)	

Table 13: Reaction to the issue of Sexual Relation outside Wedlock

Question	Yes	No	I don't Know
Sexual relationship outside wedlock is sinful	90 (75.00%)	20 (16.66%)	10 (8.33%)
It is possible to abstain from sex outside wedlock	36 (30.00%)	80 (66.66%)	4 (3.33%)

Sexual morality is no longer considered to be important; engagement in casual sex does not matter any longer. Sixty-six per cent of the respondents, for instance, felt that abstaining from sexual relationship outside wedlock is impossible while only thirty per cent agreed it is possible. Quite a number of them expressed the view that waiting till the final consummation of marriage vows could be disastrous. While seventy-five percent of the respondent felt that the act of engaging in sex outside wedlock is sinful, many of them do not feel that it is practicable. Some simply remarked that that would be possible in the olden days. Mohler, (1998), paints this tragic situation in the contemporary church in the following words:

Demonstration of this moral abandonment is seen in mainline Protestantism's surrender to an ethic of sexual "liberation." Liberal Protestantism has lost any moral credibility in the sexual sphere. Homosexuality is not condemned, even though it is clearly condemned in the Bible. To the contrary, homosexuals get a special caucus at the denominational assembly and their own publications and special rights.

Mohler's assertion shows the level of degeneracy in the contemporary church when it comes to spirituality and particularly sexuality. Apart from this, when asked on the practice of piety such as observance of regular personal and corporate prayers and worship, the practice of humility and gentleness and love for the neighbor, majority of the respondents responded in the negative with the view that such practices are almost impossible in modern times (Table 12). It was further gathered that the practice of discipline can hardly be done today because many members who ought to be disciplined for committing one sin or another do not even understand the value of such practice. One of the Pastors interviewed noted that it will profit nothing to discipline someone who does not realize that he or she has done something contrary to scriptural prescription. The result is that since there is this low level of spirituality in the contemporary church, it has become increasingly difficult to uphold the biblical teaching on church discipline.

Following from the arguments put forward so far in this paper, it could be seen that the practice of church discipline has declined to a large extent in the contemporary church. The society is left today with a permissive and compromising church. Unlike the Early Church, ministers at times, because of the need to prevent their members from leaving for other denominations and the need to sustain their income have simply toned down

on the practice of church discipline and this to a large extent has weakened the position of the church today as theholy estate of God.

Conclusion

The major objective of this paper is to examine the psychology of church discipline in the contemporary church. The paper, therefore, examined the definition of church discipline, the purpose of discipline. The paper also observed that church discipline was a common practice in the Early Church and was done with the aim of maintaining the sanctity of the body of Christ and to ensure that erring members are brought back into the fold in love. However, it also observed that there has been a great decline in the practice of discipline in the contemporary church because of the general attitude of members who now see church discipline as something that brings shame and guilt on the person disciplined, thereby humiliating and denigrating them. Church members also feel that open rebuke leads to alienation of the person who is disciplined. Similarly, the paper noted that low level of spirituality and proliferation of churches has led to the sharp decline in church discipline in modern times. Consequently, the church has shamefully also woefully failed to maintain the holiness of the church as God's institution. The paper, therefore, recommends that the contemporary church ought to be more introspective; taking a look at the various problems that have bedeviled it as a result of the abandonment of church discipline and seek to return to such practice in order to save it from further decay.

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INCLUSIVE LOWER PRIMARY EDUCATION: PARENTS' AWARENESS OF THE ECONOMIC AND SOCIAL BENEFITS

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Abstract

The education given at lower primary classes (Primary I to III), for instance, meant to monitor and enhance the holistic development of the pupils, however, education at this level in Nigeria generally, and particularly, at Ifako-Ijaye Local Government area of Lagos State has not enjoyed the implementation of inclusive system. Several reasons have been deduced for the poor implementation, some of which are lack of resources and poor parental cooperation. Research studies have been carried out on the implementing of inclusive education, but there is dearth of empirical studies on parents' awareness of economic and social benefits of inclusive education at lower primary education, hence this study.

Descriptive survey research design was adopted with 161 parents who were sampled using multi-stage sampling technique form the sample of the study. A self-designed research instrument, Parents Awareness of Inclusive Education Questionnaire (α = 0.84) was used to collect data. Two research questions were answered and two hypotheses were tested at 0.05 level of significance.

Parents have low awareness of the economic (Weighted Average = 2.06) and social (Weighted Average = 2.29) benefits of inclusive lower primary education. Parental education has no significant influence on their level of awareness (r= 0.12; P>0.05). Based on the findings, it was recommended that teachers should sensitize parents about the economic and social benefits associated with inclusive lower primary education.

Keywords: Lower primary education; inclusive education; economic benefits; social benefits; pupils with educational needs.

Introduction

Inclusive education is critical to the growth of any societies; because it is embedded with opportunities such as ensuring right to quality education irrespective of the challenges facing the child. Different scholars had defined the concept from various perspective and philosophy, according to Eskay and Angie (2013), inclusive education is the full integration of learners with and without special needs into the same classrooms and schools and thereby exposing them to the same learning opportunities. Ahmad (2000) defines inclusive education as the education of all pupils and young people with and without special needs or difficulties in learning together in ordinary pre-primary, primary secondary schools, colleges, and universities with appropriate network support. Salami (2013) sees inclusive as an avenue for every child in Nigeria to enjoy the right to quality education, friendship and environment where holistic development of the potentials is ensured irrespective of the developmental challenges. Adedokun and Olaleye (2014) note that inclusive education is premised on the fact that if the right to education for all is to be upheld, all learners must have access to quality education that meets basic learning needs and enriches lives. This is because education is not only about making schools available to those who are already able to access them but also about being proactive in identifying barriers and obstacles learners encounter in attempting to access opportunities for quality education as well as removing those barriers that lead to exclusion. These definitions show that inclusive education is a must in every society that believes in equal and quality education for all citizenry.

The focus of this paper is to examine one of the reasons behind poor implementation of inclusive education from the angle of the parents, despite the efforts of the government and findings from research studies.

Social and Economic Benefits of Lower Primary Education

Primary education, being the education at the formative years, is the only level of education saddled with the responsibility of development and monitoring of permanent literacy and numeracy, scientific, social, emotional and physical skills in the recipients (FRN, 2013). Therefore, primary education could be regarded as the most important level of education not only because other levels are built on it but because it is the level of education accessible to all pupils so as to initiate them into their immediate society (Akinbote, 2011). The National Policy on Education (2013) defines primary education as the education given in an institution to pupils aged six to 11+ years. That is, in Nigeria a child must be six years old before s/he can be enrolled in a school for primary education. In addition, the child must remain in school for six years to complete this very important level of education (Akinbote, 2011; Asodike and Ikpitibo, 2011). This implies that the first three years of primary education is the last part of early childhood education which span from birth to eight years and also that largest proportion of human development takes place before the eighth year of age (Oduolowu, 2011). Therefore, it can be submitted that it is the first three years of primary education that makes the whole primary education so important and be nicknamed ‘education at the formative years’. One of the important responsibilities of the education given at lower primary classes is to enhance the holistic development, monitor the development and take

necessary measures to correct any observed mal-development (FRN, 2013). It is based on this fact that the inclusive system is highly important not only to discover and assist in corrective measure against mal-development but also to create the spirit of love and care in the mind of regular child for the pupils with educational needs.

Advocates of inclusion argue that the rights of and benefits to pupils with special needs who are included in regular classroom environments outweigh the problems to teachers inherent in such situations (Hulek, 1997). Economic benefits of inclusive education are enormous such as more cost-effective than other approaches of education (Metts, 2000). Berman-Bieler (2008) also found out that the traditional segregated rehabilitation and custodial-care systems have proven to be unnecessarily expensive and counterproductive due to the high cost of the institutions on which they are based, and the perverse tendency of these institutions to prevent people with special needs from gaining social and economic access. Metts (2000) also argues that there are significant economic returns associated with efforts to improve the accessibility of built environments. Salami (2013) also state that it increases employability of the pupils with challenges.

According to Stainback and Stainback (1991), the social benefits of inclusive education includes among others, the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving equal educational opportunities for all. Salami (2013) lists the social benefits to the pupils with challenges as giving exposure to better academic activities which lead to better academic success, better socialization with regular pupils, improve self-respect and self-esteem while the pupils without disabilities also benefit the development of the spirit of acceptance and tolerance of the challenged ones, understand individual differences and reduce stigmatization.

Parental Influence on Provision of Needed Education

Parents are one of the major stakeholders who determine the provision of needed education for the pupils because school itself is a product of the society. The successful or otherwise of any type of education can be determine by the wish or demand of the parents, inclusive education not an exception. Literature has it that parents have been the driving force behind the movement to include pupils with disabilities in mainstream education (De Boer, Pijland Minnaert, 2010). Moreover, there have been a growing recognition in the shift of parental involvement paradigm from the role of client to that of a collaborative partner (Ainscow et al., 2003). Parents possess unique knowledge and experience of their child's strengths (academic interests) and difficulties (behavioural problems). They offer valuable insight into the areas of needs and the best ways of supporting pupils with special needs in schools. According to Wong (2013), there is a wide range of opinions among parents about the placement of pupils with special needs in educational settings. Parents who favour mainstream placement view inclusion as a platform for pupils with special needs to establish positive interactions and friendships with typically developing peers, and to learn culturally appropriate behaviours and develop greater social skills (Scheepstra, Nakken and Pijl, 1999; Turnbull et al. 2002; Elkins, van Kraayenoord, and Jobling, 2003, O'Conner, 2007; Wong, 2013). These have been the findings and observations from parents in advanced countries which might

have been influenced by other factors. One wonder if such could be said about parents and their dispositions towards inclusive education in developing nations like Nigeria.

In a research study carried out by Amruta and Shruti (2011), it was found out that parents of pupils without special needs submitted that their pupils' experiences were positive while shared the same class with pupils with special needs.They preferred having their pupils in classes that included pupils with special needs; and there was an increase in personal development, and improved self-worth by helping others. Duhaney and Salend (2004) and Hilbert (2014) also support this finding submitting that the specific gains of inclusive education are in terms of social cognition, for example, awareness of other pupils' needs, prosocial and personal characteristics and greater acceptance of human diversity. Despite being receptive to it, the parents show concern in the effectiveness of instructions; the fact that some pupils with special needs do not receive enough help from teachers, and that their pupils sometimes emulate the inappropriate behaviour of pupils with special needs. The negative concerns stated by parents are that the demands of pupils with special needs become so great, that they interfere or compromise their own child's growth and education (Green and Shinn, 1994; Amruta and Shruti, 2011; Leyserand Kirk, 2004; Bennett and Gallagher, 2013). The concerns exhibited by parents in not unconnected with availability of adequate resources, most especially human resources, class size and expertise of the classroom teachers. But with this concern, the recorded economic and social benefit of inclusive education is too significant to be ignored.

Since the introduction of inclusive education system in the National Policy on Education (FRN, 2004), various studies have been carried out on inclusive education such as those on attitude of parents toward inclusive education(Obidike, 2012), roles of inclusive education to community development(Adedokun and Olaleye, 2014); however, there is dearth of research studies on parents awareness of economic and social benefits of inclusive education which could drive their demands for proper implementation of this type of education from the government. This study therefore consider it imperative to empirically determine the parents' awareness of economic and social benefits of inclusive lower primary education in Nigeria using Ifako-Ijaiye Local Government Area of Lagos State as a case study. The choice of Ifako-Ijaiye for the study is as a result of the presence of primary school admitting pupils with special needs in form of segregation and/or integration system in the Local Government area.It was also observed that the 'integration system' has been erroneously named 'inclusive system' in the study area.The findings of this study might be able to pave way for necessary interventions that will call for the implementation of inclusive lower primary education proper instead of integration presently practice.

Theoretical Background

This study is anchored on the theory of dysontogenesis (Social constructionist theory on disability) that was propounded by Lev Vygotsky and published in 1993. Dysontogenesis submits that higher mental functions are not independently constructed by pupils in early ontogenesis, but rather than that, the development of mental process is mediated by adults in the context of social interactions with pupils. Vygotsky formulated a practice oriented paradigm of education for pupils with special needs. This social constructionist epistemology constitutes a basis in developing a unique vision for

future models of special education, of an inclusion based on positive differentiation (Gindis 2003).

Vygotsky (1993) considered special needs as a social aberration, without refusing the primateship of biology. According to him, social aberration spring from pupils' changing social, environmental relations – causing disturbances in social behaviour. For better understanding of Vygotsky position on social constructionism, it is necessary to distinguish between primary special needs (organic impairment), secondary and tertiary special needs (cultural distortions of socially conditioned, higher mental functions). The separation of these special needs is crucial because focusing exclusively on primary special needs for disability implies ignoring the developmental processes. Explaining this further, Vygotsky observed that primary disorders (visual and hearing, language and speech-related, motor and CNS-related impairment) lead to the child's exclusion from the socio-cultural, traditional and educational environment – in turn causing secondary (socio-cultural) special needs. Due to primary disorders, the child displays a distorted connection to culture as a source for development of higher mental functions (Vygotsky, 1993).

This milieu may provide necessary conditions for the "cultural introduction" of pupils with disabilities and realization of mankind's inherent socio-cultural experience. Thus, the Vygotskian stress on the structural complexity of functional disability has considerable impact on special education. Vygotsky stresses the importance of a distinction between primary and succeeding symptoms in the study of upbringing, teaching and education of pupils with different special needs. The elementary functions – being primary deficient, resulting from the very nucleus of directly interconnected deficiency – are less subject to remediation. According to Vygotsky, secondary developmental complications – as the social and psychological consequences of primary special needs are less resistant to and more subject to elimination. Secondary (socio-cultural) special needs may be prevented and eliminated by medical and educational means.

Vygotsky emphasized the benefits of inclusive education for the dynamic, socio-cultural nature of disability. For related reasons, he also pointed out the importance of social learning in the upbringing and education of pupils with special needs. To Vygotsky, disorder is not a tragedy. Psychological-physical insufficiency is determined by a certain social setting, arrangement, or aberration, hindering pupils' normal socialization. Vygotsky criticized the parents', teachers' and psychologists' pathological approach to child abnormality.

The theory of dysontogenesis is important to this study because it establish the need for inclusive education and why the entire society should support and demand for its full implementation. It is clear from the theory that for any child with primary special needs, separating such a child from the normal society will only lead to secondary special needs but the most effective way to correct the primary special needs or to assist the child to develop coping acceptable behaviour is to allow the child to interact with normal society which include people without any special needs.

Therefore, the crux of this paper is, if parents are aware of the importance of inclusive education as explained in the theory of dysontogenesis, how can their low level of cooperation in terms of not demanding for inclusive and negative attitude and fear

exhibited by the parents be explained? One also wonders if the parents can associate the education given at the formative years – the first eight years of life - to the economic and social development to both pupils with and without special needs and the entire society.

Research Questions

1. To what extent are parents aware of the economic benefits of inclusive lower primary education?
2. To what extent are parents aware of the social benefits of inclusive lower primary education?

Hypotheses

H_{01}: There is no significant relationship between parents' levels of education and their awareness of benefits of inclusive education.

H_{02}: There is no significant difference between parents who have pupilswith special educational needs (SENs) and those without in their awareness of benefits of inclusive education.

Methodology

This study adopts descriptive survey research design, whose purpose is to observe record, analyze, interpret and describe the parents' awareness of economic and social benefits of inclusive education at lower primary classes as it exists without manipulation of any variable (Ary, Jacob and Sorensen, 2010). The population for this study covered all parents (regular and special) of the lower primary pupils in Ifako-Ijaye Local Government Area of Lagos State, Nigeria. Multi-stage sampling technique was adopted to select the participants for the study.The first stage was the selection of the schools and simple random sampling technique was used to select ten (10) regular primary schools while total enumeration was used to select the two (2) special schools in Ifako Ijaye Local Government Area of Lagos State. Total enumeration was used to select special schools because the number of special schools is small and all could be reached. The second stage of selection is that of classes of the primary school to be involved in the study. Purposive sampling was used to select the first three classes of the primary school – Primary I, II, III. The only criterion for this is that the focus of the study is lower primary classes. The third stage of sampling is the selection of pupils whose parents participated in the study. Here, simple random sampling technique was used to sample five (5) pupils from each of the three classes in the regular schools while total enumeration was used to involve all the pupils in the classes in special schools. At the end of this selection and data collection, 161 parents fully participated in the study out of which 35 (22%) are parents of pupils with special needs and 126 (78%) are parents of regular pupils. The educational qualification of the parents is as follows: 5(3%) had no formal education, 23 (14%) had primary leaving certificate, 36(22%) completed secondary school education, 84 (52%) of them have post-secondary school certificate while 13(8%) did not indicate their educational qualification.

Data were collected using a self-design and validate questionnaire titled 'Parents Awareness of Inclusive Education Questionnaire, PAIEQ (0.84). The data were analyzed using descriptive statistics of frequency count, percentage, mean and

standard deviation while inferential statistics of Pearson product-moment correlation and t-test were used to check if educational qualification and having child with special needs influence the parents' level of awareness.

Results

Research Question 1: To what extent are parents aware of the economic benefits of inclusive lower primary education?

Table 1: Extent of Parents' Awareness of Economic Benefits of Inclusive Lower Primary Education

S/N	ITEM	NA	PA	FA	Means	Std.D
1	Inclusive education is more cost-effective than providing special schools	36 (22.4)	42 (26.1)	76 (47.2)	2.16	.92
2	Inclusive education increase employability of the pupils with special needs	27 (16.8)	69 (42.9)	56 (34.8)	2.07	.86
3	pupils with special needs stand to benefit from improved employment opportunities	31 (19.3)	50 (31.1)	73 (45.3)	2.17	.89
4	Inclusive education improve standard of living in the society	22 (13.7	47 (29.2	83 (51.6	2.27	.90

		)	)	)		
5	Inclusive education reduce counterproductive due to the high cost of the institutions	40 (24.8)	59 (36.6)	53 (32.9)	1.97	90
6	It provides competency skills that will make pupils be self-reliant in the future	14 (8.7)	41 (25.5)	96 (59.6)	2.34	.89
7	inclusive education will lead to unemployment of teachers	95 (59)	41 (25.5)	15 (9.3)	1.38	.74
8	Since same classroom will house both special needs and without special needs pupils, therefore the infrastructure facilities and learning resources will be adequate and available.	31 (19.3)	49 (30.4)	72 (44.7)	2.14	.92
Weighted Average (WA) = 2.06						

Table 1 shows the extent to which parents were aware of the economic benefits of inclusive lower primary education. The detailed analysis shows that parents are partially aware that: It provides competency skills that will make pupils be self-reliant in the future (Mean=2.34), inclusive education improve standard of living in the society (Mean=2.27),pupils with special needs stand to benefit from improved employment opportunities (Mean=2.17), inclusive education is more cost-effective than providing special schools (Mean=2.16), Since same classroom will house both pupils with special needs and those without, therefore the infrastructure facilities and learning resources will be adequate and available (Mean=2.14), inclusive education increase employability of the pupils with special needs (Mean=2.07) and inclusive education reduce counterproductive due to the high cost of the institutions (Mean=1.97). But they are not aware that inclusive education will not lead to unemployment of teachers (Mean=1.38). The weighted average of the table is 2.06, which indicates that the parents were partially aware of economic benefits of inclusive lower primary education. This is below expectation and might have accounted for the negative attitude of the parents towards inclusive education (O'Connor, 2007). Despite the findings of research studies that reveals that adopting an inclusive approach to the education of pupils with special needs is more cost-effective than providing special schools and also leads to more beneficial outcomes (Metts 2000; Berman-Bieler, 2008), parents in Lagos State of Nigeria are not are not so aware of these benefits. This might be as a result of inadequate awareness campaign and parental education on inclusive education and it benefits. Besides this, it might be as a result of dearth of longitudinal studies in Nigeria that can reveal the long-time benefits of inclusive system. This finding is in line with that of Amruta and Shruti (2011) who discovered that parents only had some ideas of an inclusive setup. This is unlike the study carried out by Dapudong (2014) on teachers' awareness of inclusive education and its benefits. The study discovers that the teachers

are fully aware of the categories and benefits of inclusive education for pupils in early years.

Research Question 2: To what extent are parents aware of the social benefits of inclusive lower primary education?

Table 2: Extent of Parents' Awareness of Social Benefits of Inclusive Lower Primary Education

S/N	ITEM	NA	PA	FA	Mean	St.D
1	Inclusive education will put end to discrimination against special needs pupils	26 (16.1)	48 (29.8)	84 (52.2)	2.32	.81
2	Special needs pupils develop language more effectively if they are with pupils who speak normally and appropriately	16 (9.9)	53 (32.9)	90 (55.9)	2.43	.72
3	Inclusive education provide motivation for both the pupils with and without special needs	61 (37.9)	55 (34.2)	42 (26.1)	1.84	.83
4	Inclusive education promote good moral and acceptable behaviour from the pupils	12 (7.5)	42 (26.1)	103 (64)	2.52	.74
5	Better socialization with regular pupils, improve self-respect and self-esteem for pupils with special needs	15 (9.3)	47 (29.2)	96 (59.6)	2.47	.74
6	Regular pupils develop the spirit of acceptance and tolerance of special needs pupils	19 (11.8)	59 (36.6)	80 (49.7)	2.34	.76
7	Regular pupils understand and respect individual differences	17 (10.6)	64 (39.8)	74 (46)	2.28	.80
8.	Inclusive education promote love among the pupils	7 (4.3)	43 (26.7)	106 (65.8)	2.55	.72
Weighted Average (WA) = 2.34						

Table 2 shows the extent to which parents were aware of the social benefits of inclusive lower primary education. The detailed analysis shows that the parents were fully aware that: inclusive education promote good moral and acceptable behaviour from the pupils (Mean= 2.52), better socialization with regular pupils, improve self-respect and self-esteem for pupils with special needs (Mean=2.47) and inclusive education promote love among the pupils (Mean= 2.55). But parents were partially aware that: special needs pupils develop language more effectively if they are with pupils who speak normally and appropriately (Mean= 2.43), regular pupils develop the spirit of acceptance and tolerance of special needs pupils (Mean= 2.34), inclusive education will put end to discrimination against special needs pupils (Mean= 2.32), regular pupils understand and respect individual differences better in inclusive system (Mean= 2.28) and inclusive education provide motivation for both the pupils with and without special needs (Mean= 1.84). The weighted average of the table is 2.34, which indicates that generally, the

parents were partially aware of social benefits of inclusive lower primary education too. Of the eight social benefits listed, the parents were fully aware of just three. This again is below expectation considering development of inclusive education around the world. The reason for this might just be attributed to poor longitudinal educational research on inclusive education and poor awareness campaign about its benefits.

Another possible reason for this finding might be as a result of the fact that inclusive education has not been fully implemented in Nigeria. The findings also support that of Green and Shinn (1994), who discover that parents have partial awareness of the mutual benefits of social interaction, greater independence, greater understanding and tolerance by their peers, friendship with regular peers and imitating the behaviours of regular pupils.

Testing the Null Hypotheses

$H_0$1:There is no significant relationship between parents' levels of education and their awareness of inclusive education

Table 3: Summary of Pearson Product-Moment Correlation showing the Relationship between Parents' Level of Education and Awareness of Inclusive Education

Variable	N	Mean	Std.D	R	Sig	Remark
Educational Qualification	161	3.07	1.23			
				0.120	.130	Not significant
Awareness of Inclusive Education	161	43.58	9.24			

Table 3 shows that there is no significant relationship between parents' level of education and awareness of inclusive education (r= 0.12; P>0.05). Therefore, hypothesis 1 is not rejected. This implies that parents' level of educational has no influence on their awareness of benefits of inclusive education. One of the possible reasons for this might be because all the parents who participated in this study have something in common irrespective of their educational level – they all patronise public (Government owned) primary schools. In Nigeria, it is only parents with very low socio-economic status that patronise public primary school while others patronise private or demonstration schools (Salami,2016). This set of parents has low educational exposure and almost equal information about inclusive education irrespective their level of education. This finding negates that of Idol (2006), who finds out that there is significant impact of parents' level of education on their awareness about inclusive education. Other studies accessed in literature attribute parents' attitude and awareness about inclusive education to their experience and not their educational level (Metts, 2000; Amruta and Shruti, 2011).

$H_0$2: There is no significant difference between parents with special educational needs (SENs) child and those without in their awareness of inclusive education.

Table 4: Summary of t-test Analysis showing difference between Parents with Special Educational Needs Pupils and those without on Awareness of Inclusive Education

Variable	N	Mean	Std.D	t	df	Sig.	Remark
AWARENESS OF INCLUSIVE EDUCATION							
Parents with special child	30	42.167	12.371	-0.913	154	0.363	Not Significant
Parents without special child	126	43.904	8.524				

Table 4 shows that there is no significant difference between parents with special educational needs child and those without on their awareness of inclusive education (t = -0.91; df = 154; p>0.05). Therefore, hypothesis 2 is not rejected. This finding is unexpected because one will believe that parents with special need children will want to know more about the type of school that will be more effective for their children than parents without special children will do. But again, this might the result of poor implementation (If any at all) of comprehensive inclusive primary education in Nigeria generally and in Lagos State in particular. This corroborates Salami (2013) who found out that what was implemented in Nigeria is integration and not inclusive educational system.

Conclusion

In 2004, Nigeria government made a provision for inclusive education which will cater for every child in the country without any iota of discrimination, but thirteen years down the line, it was not given the required attention that will make inclusive education becomes a reality and not just lion in a book. One of the major reasons found in literature for this problem is that Nigerian parent's exhibit negative attitude towards inclusive education. While the parents of children with special needs were complaining that their children will not get the required attention, parents of the regular children were complaining that their children will be slow down in development. This study has now established that the negative attitude of parents towards inclusive education was as a result of the fact that they were not aware of the economic and social benefits associated with the proper implementation of inclusive lower primary education to the children, their parents and the society at large particularly in Ifako-Ijaiye area of Lagos State.

Recommendations

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

- There is the need for teachers and concerned NGOs to sensitize parents about the benefits of inclusive lower primary education through several media such as school's Parents Teacher Associations, radio/television programme and religious houses fora. This will go a long way to make the parents aware, informed and exhibit positive attitude towards not only demanding for proper implementation of inclusive system but also ready to patronise it.

- Government and scholars in the area of special education need to carry out a longitudinal research study on inclusive primary education system in Nigeria which will empirically establish all the long term benefits of this system of education. Seen, they said is believing. This might convince Nigerian parents more than awareness campaign.
- The efforts to make parents aware of inclusive education and the benefits associated with it should not be limited to parents with low educational attainment or parents who have children with special needs. This study has established that the level of awareness of these sets of people is almost the same.

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GENDER CONSIDERATIONS AND ENTREPRENEURSHIP INTENTION AMONG FINAL YEAR UNDERGRADUATE STUDENTS OF LIBRARY AND INFORMATION SCIENCE, UNIVERSITY OF IBADAN, OYO STATE, NIGERIA

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ABSTRACT

The study investigated the issue of gender considerations and entrepreneurship intention among final year undergraduate students of Library and Information Science, University of Ibadan, Oyo State, Nigeria. The descriptive survey design was used with five research questions guiding the study. Data was collected from forty two (42) final year undergraduate students at the Department of Library, Archival and Information Studies, University of Ibadan with the use of structured questionnaire. The data analysis was done with the use of SPSS. Findings revealed that females constitute about 23(54.8%) of the respondents. Similarly, gender consideration in business activities can boost economic development 27(64.3%). In addition, production workers 32(76.2%), adult workers 27(64.3%), melters 25(59.5%), miners 23(54.8%), butchers 28(66.7%), among others are all male-dominated jobs, while business activities such as butcheries - packers 30(71.4%), production workers - fish processing 29(69.0%), production workers - vegetable canning 26(619%), textile workers and clothing are all women advantageous jobs. The study established that both men and women prefer to market their products through direct marketing strategy 29(69.0%). However, the main peculiar challenges faced by the entrepreneurs were unfavourable economic policies to boost incentives and operation of entrepreneurs; lack of women friendly environment to enable children of working mothers to be well catered for; lack of adequate access to financial resources; among others. The study therefore, recommends provision of loan/financial assistance, formulation of favourable economic policies by government officials, women friendly environment among others to enhance entrepreneurship development.

Keywords: Gender, entrepreneurship, entrepreneur, final year students

Introduction

Graduates from Nigerian universities nowadays often expect a future where they could gain access to white collar jobs using their certificates. However, in a world that is moving so fast and in a country that surviving depends on how good a hustler an individual person is, one need more than just academic achievements and certificates in order to be economically balanced (Udonsi, 2014).

Individual persons venture into business mainly for the purpose of earning regular income, becoming self-employed and also help others to secure at least their daily meal. Although there are various kinds of business enterprises that are available to both male and female persons in our contemporary society, often times, some businesses are regarded as more suitable for one sex and not the other (IELTS Practice, 2013). This means that there are some gender considerations in the choice of business one goes into and, by extension, in entrepreneurship development. Apparently, gender attitudes and behaviors may have positive or negative effect on entrepreneurship development in a society or its economy. Some people believe that men and women possess different skills. According to IELTS Practice (2013), certain jobs are more suitable for men than women. In a similar vein, there are some jobs where women also perform better.

Entrepreneurship is the process of creating something new with value by devoting the necessary time and effort, assuming the accompanying financial psychic, and social risks, and receiving the resulting rewards of monetary and personal stratification and independence (Hisrich and Shepherd, 2008). Schumpeter (2005) defined entrepreneurship as a process of change where innovation is the most vital function of the entrepreneur. It is the basic requirement for economic development in a free enterprise or mixed economy where innovations the basis of development. Meanwhile, Jones and George (2003) had earlier opined that entrepreneurship is the mobilization of resources to take advantage of opportunities to provide customers with new and improved goods/ service. Entrepreneurship to Leo-Paul in Osuala (2004) is the pursuit of opportunities to grow new ventures. In the same vein, Aina and Salako (2008) define entrepreneurship as the willingness and ability of an individual to seek out investment opportunities and takes opportunities profitably.

Entrepreneurship entails a small business that is privately owned and operated, with a small number of employees and with relatively low volume of sales. Small businesses are privately owned either as corporations, partnerships and/or sole proprietorships (Moore, Petty, Palich and Longenecker, 2010). Therefore, entrepreneurship has become crucial to every country ever since the age of globalization because the growth of entrepreneurial activities will help in creating jobs for society, reducing the unemployment rate (Abdullahi, Annum, Mohsin and Asman, 2010). As stated by Nafukho and Helen Muyia (2010), entrepreneurship is vital in creating and fulfilling a healthy economy. This is supported by Dickson, Solomon and Mark Weaver (2008) as he stated that the growth of entrepreneurship is significant to a country's economy.

Entrepreneurship creates significant opportunities for individuals to achieve financial independence and benefit the economy by contributing job creation, wealth creation, and economic growth. Therefore, being an entrepreneur offers one the platform for

improving other people's life, as an entrepreneur is an employer of labour. Becoming entrepreneurs, they are their own bosses and they make decision by themselves which offers the prestige of being the person in-charge, provides a greater possibility of achieving a significant financial reward and achieving personal professional goal. In the European context, Leroy, Maes, Sels ,Debrulle and Meuleman (2009) have conducted the study on gender effects on entrepreneurial intention among Belgian undergraduates. They suggested that important gender differences in the factors that shape entrepreneurial intentions. There seem to be important distinctions in the defining features of entrepreneurship of men versus women. Men seem to prefer entrepreneurship as a means of getting ahead and see financial restraints and creativity as important practical considerations in their decision to become an entrepreneur. Women seem to prefer entrepreneurship as a means of getting organized and see personal capabilities and know-how as important practical consideration in their decision to become an entrepreneur. Furthermore, women are more inclined to comply with social pressures than their male counterparts.

Odah (2003) posits that entrepreneurship intention involve the process that comprises of all efforts geared towards advancing or improving the individual willingness and ability to effective and efficiently exploit emerging business opportunities. The effort should be characterized by a process of re-orientation and the overhaul of institutions and the entire socio-economic system. Based on the definition by Odah (2003), entrepreneurship development involves the following:

- A conscious outline step by step arrangement in improving the entrepreneurial abilities of the citizenry.
- Embarking on massive re-orientation of the citizenry with a view to inculcating in them the spirit of entrepreneurship and a positive attitude toward it.

Gender considerations have significant influence on entrepreneurship development. Gender considerations in entrepreneurship development both female and male should be considered in entrepreneurship activities because poverty has nothing to do with gender. Entrepreneurship is not limited only for male, female can also go into business they feel or like such as wood work, leather, textile, automobile, ceramics and electrical and electronics (Virtanen, 2001).

Men could have stronger physique and be more suitable for physically demanding jobs than women. For example, jobs in mining and mechanics are laborious and involve handling heavy machinery. A few women have proved that they are capable of handling such jobs, but the majority of workers employed in these sectors are men. The armed forces also recruit more men than women. Though women lack physical prowess, they score better than men in some other areas. For example, women are more caring and patient. These qualities make them excellent teachers and nurses (IELTS Practice, 2013). Women also possess better people skills and are considered more suitable for careers in hospitality and public relations. Of course, several women have proved that they are capable of doing just about anything that men can. Take for instance, the case of Madam Curie, the first woman to win the Nobel Prize for Physics. She proved her mettle at a time when science and technology were largely dominated by men. Women have also conquered the seas, the mountains and the skies. The fact that they lacked

muscle power didn't deter them from pursuing their goals. Still, these are exceptions rather than the rules (IELTS Practice, 2013).

Kargwell (2012) submitted that female entrepreneurs obtain support from families; friends and network, whereas male entrepreneurs do not receive such kind of support due to cultural and traditional conventions that males are supposed to be independent. Kargwell (2012) stressed further that female entrepreneurs concentrate their efforts to distribute their products through family, friends and network, whereas male entrepreneurs rely mainly on magazine and newspapers as their first choice, family and friends as their second means of distribution. The intention to start a new business (an entrepreneurial event) depends on the individual's perceptions of desirability and feasibility in relation to that activity and the propensity to act on opportunities (Shapero, 1984). The entrepreneurial event is a result of an individual's perceptions of desirability of an entrepreneurial venture which is affected by the individual attitudes and influence from family, peer groups, and professional environment. In other words, an individual needs to first believe that starting a new business is desirable before the formation of entrepreneurial intention (Sata, 2013).

There are myriads of problems facing the Nigerian entrepreneur. These problems ranges from security Issues (when there is no guarantee of security of lives and properties, it is difficult to run a successful venture), Unstable Political System, epileptic power supply to Poor Transportation System. Entrepreneurship is supposed to be the way forward, it's supposed to be the light in very dark paths, but it is such a shame to say that people now often recline on fast way to success like arm robbery, shoplifting, kidnapping, duping and other illegal and mischievous means of surviving than succumb to the problem confronting the Nigerian entrepreneurs (Udonsi, 2014).

It is amazing and so shameful to say that in a producing country like Nigeria, things like the basic essentials of life, light, water, good roads, effective transportation, availability of lands etc. are still so hard to come by. Lack of electricity has been one of the major reasons some establishments cannot survive and eventually fold up. Capital is another interesting case in the problem confronting Nigerian entrepreneurs. There was a time when the government tried to give out loans to companies but there were a lot of cases of embezzlement and finally the programme was closed up. Capital is the one thing that brings to life any and every business ideal and without capital, business ideas die and there will be an increase in the decline rate of companies. In addition, poor transportation is another key challenge in the events that leads to frustration in the life of a young entrepreneur (Udonsi, 2014).

Librarianship as a profession is entrepreneurial inclusive where students and graduates of Library Science can demonstrate their innovative and creative skills in order to solve human problems without necessarily wait for white collar jobs. Hence, the use of LIS students in the study as they can think and get involved in different aspects of Librarianship such as conservation of information resources, cataloguing and classification, information broker, and other types of information services for entrepreneurship practices. One of the major advantages of LIS students venture into entrepreneurship practices is to reduce the menace of unemployment in Nigerian societies. In addition, LIS students venture into entrepreneurship practices would be tailored towards national economic development.

In most parts of Nigeria today, women now compete and cooperate with men in almost all walks of life and they have proved their strength of spirit, too. Although, both men and women may have the same intellectual capabilities, but physically and emotionally men and women are different. This probably explains why certain jobs are considered suitable for men and certain other jobs suitable for women (IELTS Practice, 2013). This study therefore investigated the entrepreneurship intention of final year undergraduate students of Library and Information Science, University of Ibadan based on gender considerations.

Research questions

The following research questions were answered in the study.

1. Do gender considerations in the business enhance the establishment of new business for economic development?
2. Are there some businesses that are more suitable to men than women?
3. What are entrepreneurial intentions of final year LIS undergraduate students in University of Ibadan?
4. What are marketing tools used by final year LIS undergraduate students for entrepreneurship development?
5. What are peculiar challenges faced by entrepreneurs in Ibadan?

Methodology

The study adopted a survey research design. Data for the study was collected from both male and female final year undergraduate students at the Department of Library, Archival and Information Studies, University of Ibadan. Structured questionnaire that was personally administered by the researchers was used to collect data from the respondents. The reliability coefficient for the instrument yielded r = 0.78. A total number of forty two (42) copies of the questionnaire were retrieved from the respondents' sequel to completion. The data collected was analysed with the use of crosstab for research questions one and three, and simple descriptive tools of frequency count and percentage distribution for research questions two, four and five using SPSS as a sophisticated technique to present the results in a comprehensive way to help decision makers to propose solutions for entrepreneurship development. This research was designed with high consideration to research ethical standards, recommendations within the scope of the study, findings presented clearly with no ambiguity and conclusions thoroughly justified.

Results and discussion

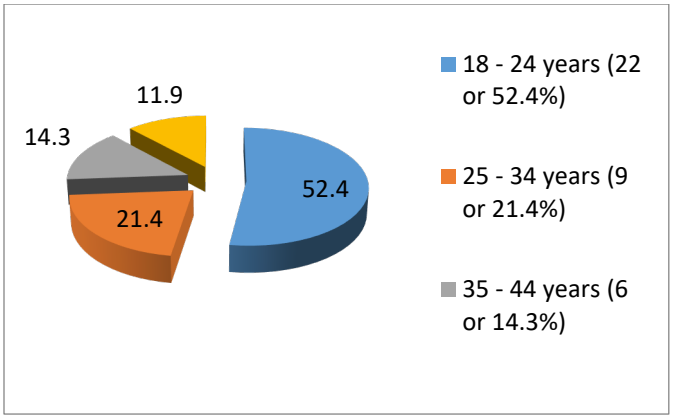


Figure 1: Age of respondents

Figure 1 shows the distribution of respondents by age and most of the respondents 22(52.4%) were between ages 18 - 24 years. Only 5(11.9%) were between ages 45 years and above. This means that the respondents were still in their active years of university education since they were still under 30 years.

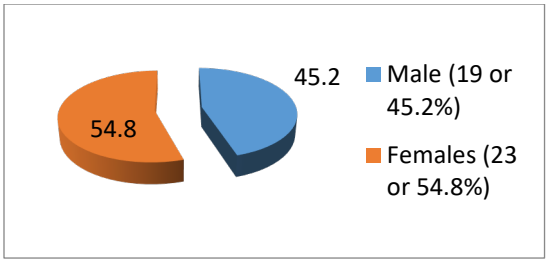


Figure 2: Gender of respondents

Most of the respondents for this study 23(54.8%) were female (fig. 2). This could mean that there were more female respondents than males in the study area as at the time of this study.

Gender Considerations in Business and Establishment of New Business for Economic Development

Table 1: Gender considerations in the business and economic development

S/N		Response Rate				
		Agree		Disagree		N
a.	Compared to men, women are more like to be employed for lower-paid business activities					
	Female	3	7.1%	11	26.2%	14
	Male	10	23.8%	18	42.9%	28
	Total	13	31.0%	29	69.0%	42
b.	Women have contributed to greater employment rates through creation of small scale business opportunities					
	Female	11	26.2%	3	7.1%	14
	Male	23	54.8%	5	11.9%	28
	Total	34	81.0%	8	19.0%	42
c.	Men have specific business and economic duties which women sometimes find difficult to do					
	Female	10	23.8%	4	9.5%	14
	Male	21	50.0%	7	16.7%	28
	Total	31	73.8%	11	26.2%	42
d.	Women like doing business than their men counterparts					
	Female	8	19.0%	6	14.3%	14

	Male	18	42.9%	10	23.8%	28
	Total	26	61.9%	16	38.1%	42
e.	Gender should be considered for business activities in order to ensure economic growth					
	Female	7	16.7%	7	16.7%	14
	Male	20	47.6%	8	19.0%	28
	Total	27	64.3%	15	35.7%	42
f.	Should men business activities be differentiated from their women counterparts?					
	Female	7	16.7%	7	16.7%	14
	Male	23	54.8%	5	11.9%	28
	Total	30	71.4%	12	28.6%	42
g.	Do you think that gender consideration in business activities can boost economic growth?					
	Female	10	23.8%	4	9.5%	14
	Male	17	40.5%	11	26.2%	28
	Total	27	64.3%	15	35.7%	42

Table 1 provides information on how gender considerations in the business enhance the establishment of new business for economic development. Most of the respondents 34(81.0%) indicated that women have contributed to greater employment rates through creation of small scale business opportunities. Responses from 26(61.9%) indicated that women like doing business than their men counterparts. Similarly, 27(64.3%) indicated that gender should be considered for business activities in order to ensure economic development. Hence, 27(64.3%) affirmed that gender consideration in business activities can boost economic development.

Businesses that are more suitable to Men than Women

Table 2: Men and women business activities

S/N	Items	Female		Male	
	QUARRIES				
a.	Production workers	10	23.8%	32	76.2%
	METALS				
b.	Adult workers	15	35.7%	27	64.3%
	MACHINE SHOPS				
c.	Melters	17	40.5%	25	59.5%
d.	Metal drawers and extruders, production	18	42.9%	24	57.1%
e.	Metal workers	17	40.5%	25	59.5%
	MINING				
f.	Miners	19	45.2%	23	54.8%
	FOOD AND BEVERAGES				
g.	Butchers	14	33.3%	28	66.7%
h.	Cutters	13	31.0%	29	69.0%
I	Truck operators	15	35.7%	27	64.3%
j.	Production workers - fish processing	29	69.0%	13	31.0%
k.	Production workers - vegetable canning	26	61.9%	16	38.1%
l.	Butcheries - packers	30	71.4%	12	28.6%
m.	Butcheries - canners	28	66.7%	14	33.3%
n.	Sorters - breweries	28	66.7%	14	33.3%
o.	Production workers - eggs	29	69.0%	13	31.0%
	MOTOR VEHICLES				
p.	Automobile mechanics	15	35.7%	27	64.3%
q.	Printing and Bookbinding	15	35.7%	27	64.3%
r.	Truck operators	14	33.3%	28	66.7%

TEXTILE AND CLOTHING					
s.	Textile workers	26	61.9%	16	38.1%
t.	Clothing	27	64.3%	15	35.7%

Results in Table 2 shows that business activities such as production workers in quarries 32(76.2%), adult workers in Metals 27(64.3%), melters in mechanic shops 25(59.5%), miners in mining industries 23(54.8%), butchers in food and beverages 28(66.7%), among others are all men advantageous jobs. However, business activities such as butcheries - packers 30(71.4%), production workers - fish processing 29(69.0%), production workers - vegetable canning 26(619%) in food and beverages, textile workers in textile and clothing are all women advantageous jobs.

Entrepreneurial Intentions of Final Year Undergraduate Students of Library and Information Science in University of Ibadan

Table 3: Entrepreneurial intentions of final year LIS undergraduate students

S/N		Response Rate				
		Agree		Disagree		N
a.	Manufacturing					
	Female	4	9.5%	10	23.8%	14
	Male	16	38.1%	12	28.6%	28
	Total	20	47.6%	22	52.4%	42
b.	Trading					
	Female	8	19.0%	6	14.3%	14
	Male	17	40.5%	11	26.2%	28
	Total	25	59.5%	17	40.5%	42
c.	Business services					
	Female	12	28.6%	2	4.8%	14
	Male	16	38.1%	12	28.6%	28
	Total	28	66.7%	14	33.3%	42
d.	Insurance					
	Female	4	9.5%	10	23.8%	14
	Male	13	31.0%	15	35.7%	28
	Total	17	40.5%	25	59.5%	42
e.	Real estate					
	Female	4	9.5%	10	23.8%	14
	Male	18	42.9%	10	23.8%	28
	Total	22	52.4%	20	47.6%	42
f.	Fashion					
	Female	8	19.0%	6	14.3%	14
	Male	11	26.2%	17	40.5%	28
	Total	19	45.2%	23	54.8%	42
	Transportation					

g.	Female	6	14.3%	8	19.0%	14
	Male	20	47.6%	8	19.0%	28
	Total	26	61.9%	16	18.0%	42

Results in Table 3 reveals that most of the men would like to take manufacturing 16(38.1%), trading 17(40.5%), Real estate 18(42.9%) and transportation 20(47.6%). Hence, women would like to take trading 8(19.0%), business services 12(28.6%), and fashion 8(19.0%). However, both men and women 25(59.5%) disagree that they would like to take insurance. Therefore, the entrepreneurial intentions of men include: manufacturing, trading, Real estate and transportation while, women entrepreneurial intentions include: trading, business services, and fashion.

Marketing Tools for Entrepreneurship Development

Table 4:Marketing tools for entrepreneurs

S/N		Response Rate				
		Agree		Disagree		N
a.	Family and friends					
	Female	7	16.7%	7	16.7%	14
	Male	13	31.0%	15	35.7%	28
	Total	20	47.6%	22	52.4%	42
b.	Network					
	Female	8	19.0%	6	14.3%	14
	Male	15	35.7%	13	31.0%	28
	Total	23	54.8%	19	45.2%	42
c.	Internet					
	Female	9	21.4%	5	11.9%	14
	Male	11	26.2%	17	40.5%	28
	Total	20	47.6%	22	52.4%	42
d.	Direct marketing					
	Female	9	21.4%	5	11.9%	14
	Male	20	47.6%	8	19.0%	28
	Total	29	69.0%	13	31.0%	42
e.	Magazines and newspapers					
	Female	3	7.1%	11	26.2%	14
	Male	10	23.8%	18	42.9%	28
	Total	13	31.0%	29	69.0%	42

Information on marketing tools for library personnel as entrepreneurs is obtained from Table 4. Hence, men library personnel prefer to market their entrepreneurial products through network means 15(35.7%) and direct marketing 20(47.6%) while women library

personnel refer to market their entrepreneurial products through Internet 9(21.4%), direct marketing 9(21.4%), and family and friends 7(16.7%). However, both men and women prefer to market their products through direct marketing strategy.

Challenges Faced by Entrepreneurs in Ibadan

Table 5: Challenges faced by entrepreneurs in Ibadan

S/N	Items	Agree		Disagree	
a.	Lack of adequate access to financial resources	29	69.0%	13	31.0%
b.	Unfavourable government economic policies to boost incentives and operation of entrepreneurs	31	73.8%	11	26.2%
c.	Lack of good economic centres by government to ensure good locations for entrepreneurs	27	64.3%	15	35.7%
d.	Lack of professional counseling psychologists for entrepreneurs to ensure a change of attitude towards more entrepreneurial	13	31.0%	29	69.0%
e.	In entrepreneurship development women were not given adequate support whenever they attempt to launch any enterprising project and they are in need of loans	27	64.3%	15	35.7%
f.	Lack of women friendly environment to enable children of working mothers to be well catered for	30	71.4%	12	28.6%
g.	Lack of affordable government supported creches to give women traders opportunity of business uninterrupted	26	61.9%	16	38.1%

Table 5 presents information on peculiar challenges faced by entrepreneurs in Ibadan. Most of the respondents therefore 31(73.8%) indicated unfavourable economic policies to boost incentives and operation of entrepreneurs. Similarly, 30(71.4%) indicated lack of women friendly environment to enable children of working mothers to be well catered for. In addition 29(69.0%) indicated lack of adequate access to financial resources. However, 29(69.0%) opposed lack of professional counseling psychologists for entrepreneurs to ensure a change of attitude towards more entrepreneurial development.

Discussion of findings

Findings of this study showed that gender should be considered for business activities in order to ensure economic development. The study also established that gender consideration in business activities can boost economic development. This supports the view by IELTS Practice (2013) that in our contemporary society, often times, some businesses are regarded as more suitable for one sex and not the other.

In addition, the study revealed that production workers in quarries, adult workers in Metals, melters in mechanic shops, miners in mining industries, butchers in food and beverages, among others are all men advantageous jobs while, business activities such as butcheries - packers, production workers - fish processing, production workers - vegetable canning in food and beverages, textile workers in textile and clothing are all women advantageous jobs. No wonder IELTS Practice (2013) maintained that jobs in mining and mechanics are laborious and involve handling heavy machinery. A few women have proved that they are capable of handling such jobs, but the majority of workers employed in these sectors are men.

The entrepreneurial intentions of men final year LIS undergraduate students include: manufacturing, trading, Real estate and transportation while, women entrepreneurial intentions include: trading, business services, and fashion. This supports Kargwell

(2012) who found out that male entrepreneurs run their business activities on a wide spectrum within different industries for example, construction, manufacturing and real estate while, women either work in public sector, engage in trading, fashion or stay at home as housewives.

Findings revealed that men prefer to market their entrepreneurial products through network means and direct marketing while, women refer to market their entrepreneurial products through Internet, direct marketing, and family and friends. However, both men and women prefer to market their products through the Internet and direct marketing strategy. This is in line with Kargwell (2012) who stressed that female entrepreneurs concentrate their efforts to distribute their products through family, friends and network. However, Kargwell (2012) submission is different to the finding of this study. Thus Kargwell (2012) maintained that male entrepreneurs rely mainly on magazine and newspapers as their first choice, family and friends as their second means of distribution.

Finally, the study revealed that entrepreneurs in Ibadan faced challenges such as unfavourable economic policies to boost incentives and operation of entrepreneurs; lack of women friendly environment to enable children of working mothers to be well catered for; lack of adequate access to financial resources; lack of good economic centres by government to ensure good locations for entrepreneurs; women were not given adequate support whenever they attempt to launch any enterprising project and they are in need of loans; and lack of affordable government supported crèches to give women traders opportunity of business uninterrupted. This is in contrast to Nelson (2004) and Buttner (1993) who stressed that entrepreneurs experience difficulties in marketing their products and inadequate demand. Similarly, Kargwell (2012) states difficulty to obtain the trade license for small businesses and difficulty to recruit workers. In addition, the findings negates Udonsi (2014) who maintained that arm robbery, shoplifting, kidnapping, duping and other illegal and mischievous means of surviving than succumb to the problem confronting the Nigerian entrepreneurs. However, Nelson (2004) mentioned difficulty with small capital which serves to reduce their potential market and this is in line with the findings of this study.

Conclusion

Obviously, men have stronger physique and they are more suitable for physically demanding jobs than women. However, some women have started doing men advantageous jobs such as production works, mechanic works, butchers etc. this study concludes that entrepreneurship is not limited to men only, female can also go into business they feel or like such as wood work, leather, textile, automobile, ceramics and electrical and electronics. Apart from direct marketing, men and women entrepreneurs adopted product distribution tools of network and Internet means. The main challenges faced by the entrepreneurs however were unfavourable economic policies to boost incentives and operation of entrepreneurs; lack of women friendly environment to enable children of working mothers to be well catered for; and lack of adequate access to financial resources.

Recommendations

The following recommendations were made based on the challenges identified in the study:

1. Since both men and women prefer to market their products through direct marketing strategy, individual entrepreneurs need to possess marketing skills to be able to break even amidst the competitive market environment.
2. Favourable economic policies should be formulated to boost incentives and operation of entrepreneurs.
3. Women should not be forced to embark on non-women advantageous businesses, rather they should be allowed to choose the suitable business of their own interest as this will help in speedy spread of entrepreneurship even across the nation (Nigeria).
4. Entrepreneurship development should be given a priority in the educational curriculum even right from secondary school days in order to enhance a good standard of living and ensure economic national development.
5. Population of women is significant so places like academic libraries should have affordable government supported crèches to give women traders the opportunity of business uninterrupted. In other words, women friendly environment should be created in libraries or offices to enable children of working mothers to be well catered for, because that will take care of gender issues that may tend to slow the women in entrepreneurial development.
6. Provision of adequate access to financial resources by government and non-governmental organisations. In entrepreneurship development both men and women should be given adequate supports whenever they attempt to launch any enterprising project by giving them grants, loans and financial donations.

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ÀKÍYÈSÍ ÌPÌLẸ̀: THE CHANGING TRENDS IN YORÙBÁ INDIGENOUS RELIGION

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Abstract:

Our daily experiences indicate that religion is fundamental to human existence as it has become a persistent and an unavoidable phenomenon in human life. One way or the other, man is involved in it. In some quarters, religion is believed to be the source of inner peace for the individual, group and community because it is viewed to deal with

fundamental questions of human nature and existence. Since religion is a revelation, a divine self-disclosure, that calmly tells us that human cannot decide for God as to how, who, where, why or when his spirit should operate. Since God's self-disclosure is universal and every religion has its own way through which the Creator revealed himself. However, some religious sects particularly Christianity and Islam took it upon themselves to encroach and dominate the African religions rights, particularly the Yorùbá. It is on this note therefore, that we examined the Yorùbá indigenous religion to know whether they still have anything left called the religion of their own. Thirty Yoruba indigenous practitioners and twenty Babaláwo Ifá priests were interviewed to know whether the religion can still survive the test of time. About 75% of interviewed respondents are of the opinion that the religion can still survive since these foreign religions have started failing as a result of violent involved and constant conflicts between the two on particularism, negative roles of western education and civilization. They also hinged their argument on the considerable efforts that is being made to internationalize some festivals like Ọ̀ṣun Ọ̀ṣogbo, Òkè'tásẹ̀, and other festivals by the Yorùbá indigenous religion people.

Keywords: Yoruba religion, foreign religions, changing trend**,** Ifá divination.

Introduction

Àkíyèsí Ìpìlẹ̀ - the changing trends in Yorùbá indigenous religion, is a paper written for total reflection on the religious belief of the Yorùbá to profoundly understand the position of the religion in the presence of modernity, western education and foreign religions bedeviling the religion of the Yoruba. This is crucial for us to know whether we still have anything left we can call our own as far as religion is concern, and to know whether there is still future for the religion of the Yorùbá. As the saying goes that *Àìláṣọ lọ́rùn pàká, ó yẹ kó tó àpérò ọmọ erínwo- . Also kí sòbìà to degbò, olúgànbe la a ke si- .* And as elders usually say that *"pánsá ò funra, pánsá já síná, àjà ò funra àjá jìn, onílé tíò bá sì funra, olè ni ó kó lọ"-.*

As far as Yorùbá is concern, many things had been said and written about the origin of this race. While some traced the origin of the Yorùbá to Asia, some claimed they originated from the remnants of the children of Canaan who were of the tribe of Nimrod. At the same time, some regarded Chaldea as original home of the Yorùbá. In fact, Egypt, Sumerian and Sudan were also suggested as the original home of the Yorùbá due to languages and cultural similarities[4]. However, to the Yorùbá, *Ilé-Ifẹ̀* remains the origin of their existence while heaven represents the abode where they came from. Their religious origin is also traceable to Olódùmarè through his word called *Ifá*. According to Somadhi[5], the practice of traditional Yorùbá religion from time immemorial has basically remained unchanged in Yorùbá land. However, it is quite unfortunate that this religion is facing a lot of unquantifiable challenges today as a result of the factors mentioned above.

[4] J. O. Lucas. 1948. *The Religion of the Yorubas.* Lagos: CMS Books. 15-18.

[5] A. A. Somadhi. 2002. *Fundamentals of the Yoruba Religion: Orisa Worship*. U.S.A: The Orunmila Publications. xxiv.

Ifá Divination as the Source of Yorùbá Religion

What is *Ifá* divination? This is the question that readily comes to the mind of anybody that hears the word. *Ifá* divination is the word of *Olódùmarè* that had been in existence since the establishment of the world[6]. It is a natural wisdom and knowledge concerning all life activities given to humanity by *Olódùmarè*. Although *Ifá* is not a philosophy, but it has a lot of concepts with philosophical issues. In it is the living foundation and custodian of the deity, economic, religion, healing arts, metaphysical order as well as moral and a host of other virtues. *Ifá* is infinite source of knowledge – *ìmọ̀ àmọ̀n ì mọ̀n tán*[7] that talks virtually about everything one can think of, including science of nature, animals, plants, incantations, divination, human and their nature with their peaceful coexistence with the aid of moral laws given by *Olódùmarè* and some rules generated from these natural laws by the people.

Among the Yorùbá, *Ifá* is the potent source of having an insight into the future[8] as well as the source of their religiosity, the practice which has from time immemorial remained unchanged. The *Babalawo, Ìyálórìṣà* and all the devotees alike continue to turn to the teachings of *Ọ̀rúnmìlà* through *Odù Ifá,* the words of Olódùmarè, as the source of correct knowledge of the proper way of traditional worship. More importantly, it is the source of morality and ethical values of the society. Though, *Ifá* is the word of *Olódùmarè,* He however, commissioned *Ọ̀rúnmìlà* to be in charge of this word for the benefit of humanity and other divinities.[9] *Ọ̀rúnmìlà* came to the world with the entourage of heavenly beings known and called *Irúnmọ̀lẹ̀.* They were the first inhabitants of the earth and *Ọ̀rúnmìlà* was their mouth piece. They spent a long time on earth and later ascended to heaven[10].

After *Ọ̀rúnmìlà* had ascended to heaven, his disciples, known and called *Babaláwo - Ifá* priests in Yorùbá land continued in the tradition he laid down till today.[11] However, it is quite unfortunate that Western civilisation has led to the neglect of *Ifá*, the word of *Olódùmarè,* thereby creating a vacuum in its development. Things are turning upside down in our society today simply because *a ti gbàgbé ìpìlẹ̀*. This is the reason why we are like that proverbial hoe in *Ìwòrì Ọ̀yẹ̀kú*[12]that says:

[6]I. O. Odegbola. 2014. *Iwe Mimo Ifá: Esin Akoda Olódùmarè.* Ibadan: Odegbola Transitional Global Services. vii.
[7] M. A. Makinde. 1988. *African Philosophy, Culture and Traditional Medicine.* Athens: University Center for International Studies. 5.
[8] M. A. Makinde. 1988. *African Philosophy, Culture and Traditional Medicine.* Athens: University Center for International Studies.
[9] A. A. Somadhi. 2008. *Fundamental of the Yoruba Religion: Orisa Worship.* San Bernadino, USA: Ile Ọ̀rúnmila Communications. xxiii.
[10] Ifagbemi Yokelepekun. Babalawo Ifa Priest. *Oral Interview.* Apete, Ibadan. 10th, July 2015.
[11] C. L. Adeoye. 1979. *Asa ati Ise Yoruba.* Ibadan: Oxford University Press. 9
[12] A. Salami. 2008. *Yoruba Theology and Tradition: The Worship.* Lagos: NIDD Publishing Company. 22

Ọkọ́ nlọ sóko,	The hoe was going to the farm
Ọkọ́ kọjú sílé	It faced the home
Ọkọ́ ntoko bọ̀	The hoe was coming from the farm,
Ọkọ́ kọjú sóko	It faced the farm
Ẹ̀yin ò mọ̀ pé lódì lódì lọkọ́ nṣe	Don't you know that the hoe was behaving in A contradicting manner?

We are doing things in awkward manner not minding the legacy we are laying down for the future generations yet unborn. The questions are: Was the situation of our religion really like this in the beginning? How did we find ourselves in this manner? And what is the way out? As a result of these questions raised, we shall then examine what Yorùbá religion really is, and how it is being practiced in the past.

What is Yorùbá Indigenous Religion and how it is being practiced in the past and now?

Generally speaking, religion is an organised collection of belief systems, cultural systems, and world views that relate humanity to spirituality and, sometimes, to moral values. The practice of a religion may sometimes include rituals, sermons, commemoration or veneration of the gods and goddesses, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public service or other aspects of human culture and practices in many religions of the world that do not exclude the Yorùbá indigenous religion. Yorùbá religion is the indigenous religious belief and practices of the Yorùbá. We should note that the word indigenous or traditional is applicable to all the religions in the world. While Judaism is the indigenous/traditional religion of the Jews out of which Christianity emanated[13], paganism was the indigenous/traditional religion of the Muhammad's Quraish tribe in Mecca that was later reformed by Muhammad to become Islam, although his own family as at that time were Christian.[14] Therefore, all the religions of the world emanated from a tradition. As said earlier, *Ifá* is central to the religion of the Yorùbá. One, *Ifá* is the mouth piece of other gods in the land; it provides food for them through their devotees. Two, there is no worship without divination; and three, there is no town in Yorùbá land where there is no celebration of *Ọdún Ifá.* Among the Yorùbá, *Ifá* divination is the major source of enquiry. According to Adéwálé[15], the Yorùbá depend almost entirely on *Ifá* for ascertaining the will of Olódùmarè on the present and the future. Thus, from time immemorial, *Ifá* has been central in solving the socio-political, economic and religious problems of the people. It is

[13] H. R. Boer. 1990. *A Short History of the Early Church.*
[14] M. Al Ghazoli. 2007. *Christ Muhammad and I.* D. W. Daniels (ed.) U.S.A: Chick Publications. 22
[15] S. A. Adewale. 1978. "The Role of Ifa in the Work of the 19th Century Missionaries". *ORITA: Ibadan Journal of Religious Studies,* xii/I. 23.

the anchor that holds all other aspects of human life as nothing is done without the full consultation of *Ifá* for guidance and advice.

During economic crises or famine, *Ifá* is consulted to know the way out. If there is any socio-ethical problem, *Ifá* is always there to give useful advice. If a person is sick, *Ifá* is the means of diagnosing and detecting the disease(s) or at least its etiology.[16] Even if a person has a bad dream, when he wakes up, he consults an *Ifá* priest for the interpretation of such a dream. In making the choice of a new chief or king and the installation of the chief or king, *Ifá* is consulted for his advice and sanction. A newly installed king does nothing against his subject without adequate consultation of *Ifá*. He runs his government with *Ifá*'s guidance and advice. *Ifá* is consulted in times of joy and happiness to enable the people take adequate precautions and guide against anything that could turn their joy and happiness into sorrow. *Ifá*, as the mouthpiece for other gods, always reminds the people of their obligations to these gods and other spiritual beings[17]. In fact, there is hardly any problem about which the Yorùbá will not consult *Ifá*. Whether in times of prosperity, or of disaster, or want, *Ifá* is always there to give the right direction towards any situation the people might find themselves. This they have done for many centuries and they have never been disappointed in any way in their strong relation (with) and absolute belief in *Ifá*.

Therefore, when we are talking about Yorùbá religion, we are talking about *Ifá́* because of its centrality and prominence in the worship of other gods. The religion is orally transmitted from generation to generation rather than scriptural. Although, these days, studies had been done on the religion, it is still far from being scriptural like we have in the case of the Bible, the Quran and Bhagavad Gita[18] among others. The religion believe in a Supreme Being, divinities, spirits, veneration of ancestors, and mysterious powers that have to do with magic, and traditional medicine. The role of man in the matter is to harmonize nature with the supernatural.

The religion as said earlier is not a book religion. It has been passed down from one generation to another orally and can be found through art, rituals and festivals, beliefs and customs, names of people and places, songs and dance, proverbs, and myths. Although it is difficult to estimate how many people are practitioners of the religion, but the fact remained that directly or indirectly, nearly all the Yorùbá are practitioners either through their names, songs, dance, proverbs, marriage system, customs and traditions. Indigenous religion of the Yorùbá is the religion of the people before the coming of Islam and Christianity. However, Early European scholars, travellers, investigators and missionaries of the two foreign religions succeeded in condemning the religion (*Ifá́*) that brought them to the Yorùbá from the Ẹ̀gbá axis[19] as barbaric, fetish, idolatry, the high god of the primitive people, polytheism, and withdrawn god who lived far away in

[16] C. O. Jegede. 2004. "Incantation and Herbal Cure in Ifa Divination among the Yoruba of South Western Nigeria". Ph. D Thesis. 12.
[17] A. Salami. 2002. *Ifa: A Complete Divination.* Lagos: NIDD Publishing and Company Ltd. xi
[18] H. Butani. 1989. *Understanding Bhagavad Gita with Tales of Mystic Saints.* Nigeria: C and A Prints Nigeria Limited. vii
[19] S. A. Adewale. 1978. "The Role of *Ifa* in the Work of the 19th Century Missionaries". *ORITA: Ibadan Journal of Religious Studies,* xii/I. 27.

heaven after the creation of the earth and has no business with his devotees[20]. The educated elites who were products of the schools established by the Christian missionaries in particular and the converts in general did not see anything good in the religion of the Yorùbá including the language, mode of dressing, and their culture.

This was the kind of misinterpretation given by the early European explorers, investigators and Christian missionaries. However, these terms were rejected at different meetings and in scholarly publications by African scholars and authors as uncomplimentary and unacceptable. Some of these scholars are Samuel Johnson, Olumide Lucas, E.G. Parrinder, Bolaji Idowu, John Mbiti, H. Sawyerr, E. G. Ilogu, Christian Gaba, Afolabi Ojo, P. C. Lloyd, E. W. Smith, Kwakopome, and Wande Abimbola just to mention a few. They asserted that we have had the concept of God before the foreigners came. They were not the one that thought us how to call the Supreme Being, Olodumare. In fact, some European investigators were later seen to have been sympathetic to the cause of the Yorùbá in particular and African in general, by showing understanding in their studies. Ratray, P. A. Talbot, A. B. Ellis, S. S. Farrow, S. E. Nadel, Andrew Lang, Archbishop Soderblom and Father Schmidt of Vienna were found in this category. According to Awolalu, "There were undoubtedly a few, who had the feeling that the story of a spiritual vacuum for a whole continent of people could not be entirely true"[21]. For instance, T. J. Bowen, a Baptist missionary worked extensively and achieved so much in his missionary endeavours in Ìjàyè and Ògbómọ̀ṣọ́, Ọ̀yọ́ State, Nigeria. He lived among the people, studied and observed their traditional worship. He left imperishable achievements in the religious and socio-economic lives of the people. In appreciating his missionary activities, the Baptist Convention in Nigeria, named a Christian Private University after him known as Bowen University, Ìwó, Ọ̀ṣun State, Nigeria. In assessing the Yorùbá religion, he said: *In Yorùbá, many of the notions which the people entertain of God are remarkably correct. They make Him the efficient, though not always the instrumental creator. They have some notion of His justice and holiness, and they talk much of His goodness, knowledge, power and providence. They may extol the power and defend the worship of their idols, whom they regard as mighty beings, but they will not compare the greatest idol to God.*

With this kind of notion at heart, we may then ask ourselves another question, are we still on the right track within our religious belief? This leads us to examine the situation of things with our religion in this era of change.[22]

Present Situation of the Yorùbá Religion

It is quite unfortunate that foreign religions, Western education and civilisation have done a lot of damages not only to the religion of the Yorùbá, but also to the socio-political and economic fabric of the Yorùbá land. The damage that foreign religions have done is unquantifiable, especially Christianity.

[20]T. N. O. Quarcopome. 1987. *West African Traditional Religion.* Ibadan: African University Press. 14-17
[21] J. O. Awolalu. 1979. *Yoruba Beliefs and Sacrificial Rites.* UK: Longman Group Limited. 4
[22] J. O. Awolalu. 1979. *Yoruba Beliefs and Sacrificial Rites…* 4

Christianity came into Africa, particularly Nigeria in phases. In 1842, it finally made its way into Yorùbá land and has since then remained. Christianity has greatly impacted every aspect of the life of the Yorùbá people, especially in the area of religion. Consequently, the Yorùbá are experiencing a serious level of moral degradation, lack of trust, economic and cultural imperialism, social pollution, and religious syncretism.

My royal fathers present here today, elders, colleagues, ladies and gentlemen, let me take you back to the memory lane a little. When the missionaries came in 1842 through *Ègbá* axis, the *Ẹ̀gbá* people were at the verge of being destroyed by their enemies (the Dahomians, Oyo Empire and the Ibadan). The missionaries assisted the *Ègbá* by freeing them from the impending calamity. The *Ẹ̀gbá* were grateful to the missionaries, as they saw them as their saviour and messenger of good tidings. This was the first benefit that the Yorùbá derived for accepting the whites to stay in their land with their religion. The missionaries wasted no time in establishing their mission in the land. From there, they spread to other parts of Yorùbá land. To consolidate their stay in Yorùbá land, education was introduced to the people. The tuition fee was made free and any child that cared to come to school was accepted. Also, to gain access to what they were looking for, they made the Bible a master textbook to which every subject had to be connected. The Yorùbá saw this early education as a means of social emancipation and an avenue for economic improvement. However, they were wrong because, these educated people, according to Babalọlá[23], were indirectly trained to imprint the political and religious institutions introduced into land by the West. The major reason for this education was to teach Christianity with a view of converting the people. This reflected in their educational work that concentrated on reading, writing and arithmetic to the neglect of industrial and technical training. Even with their education, educated elites in the whole of Africa, not the Yorùbá alone were not allowed to hold any important or high positions of trust in their own land. With this education, Africans in general, till today show preference for Western culture, habits and dresses. They devoted themselves to the learning of their languages, way of life, and preferred eating their foods that are killing us instalmentally, while shunning African culture and heritage[24].

ivilisation opened the eyes of the Yorùbá to Western culture. It led to the bearing of Western names by Africans. Western politics, religion and social lifestyles were also adopted. However, their medical system, in some ways, is simpler than the complex methods and unhygienic ways of preparing some traditional herbal medicine. Their drugs are more effective in combating some illnesses. There is also advancement in science and technology. The environment is filled with artificial materials and highly sophisticated technologies one can imagine.

As said earlier, some of the negative effects that these new developments have on Africa as a continent include religious devaluation, economic and cultural imperialism, social pollution and promotion of religious syncretism. Such that the religion that ushered in the missionaries, particularly, *Ifá,* was relegated to the background. The *ẹbọ* - sacrifice that the oracle (*Ifá*) enjoined the *Egba* to offer to hasten the advent of the missionaries is now a taboo in the land. The church came with their Bible and told the

[23] E. O. Babalola. 1978. *Christianity in West Africa (An Historical Analysis)*. 7
[24] A. Mazrui. 1990. *Cultural Forces in World Politics.* London: Curry Press. 119

Yorùbá that the death of Jesus Christ on the cross is the final offering. They have forgotten that "*ẹbọ tán*, *ẹbọ kù ní*" (*ẹbọ* has finished yet it still remains). On this note, one may be forced to ask some basic questions: if truly Jesus' death on the cross is the final sacrifice for the whole world, why then do the traditional Yorùbá and the rest of African still offer sacrifices till today and why are the sacrifices offered being accepted? Why do people still face challenges that would even lead some to take their lives when they could no longer bear the pain of such problems? The Yorùbá indigenous religion and the religion of the entire Africa was put on accelerated risk to the extent that those studying African traditional religion were and are still doing it with polluted and bias minds. Those who are sincere about the study are looked upon as people suffering from intellectual disorder. Showing your interests in the traditional religion of Africa is like committing an unpardonable crime. Everything about the religion is labelled bad in the face of Christianity and modernity. It is disheartening that foreign scholars were crooked in their presentation of the religions of Africa. They assumed and even believed that Africans did not know God, and therefore they did not serve him. More devastating is the Yorùbá, despite the fact that they were born into the system; they do not see anything good in the religion of the Yorùbá and Africa as a whole. They condemn every aspect of the religion, particularly *Odù Ifá* that is supposed to represent Yorùbá religious book, which teaches ethics and moral education. To them, the offering of *ẹbọ* - sacrifice is an abomination.

The missionaries gave the Yorùbá Christianity and plundered their economy. Nearly all our artifacts now domiciled in foreign lands where they are improving their economy. The West thinks for Africa and gives burdened loans that the next generations would still be paying for. This is economic deprivation and imperialism we are talking about. Societies are stratified along the lines of the poor and the rich, the oppressed and the oppressors. There is difference between developed nations and the Third World countries in economy and politics. The under-developed countries continue to blame their misfortunes on the developed world, claiming that the genesis of their underdevelopment is situated in the history of slavery and colonialism. The question is, since the end of slave trade, what have we done to improve our society as a nation? There are no good roads, no better hospital for the poor, no quality education, there are hundreds of thousands jobless graduates, yet some people could still prefer to save their money in soaked away and storage thanks. Are we going to blame our slave masters who kept their monies in the bank for general use for that?

Andre Crunder Frank and Robert Young[25] argue that the major problem that can be given for the underdevelopment of the developing countries of the world is the externalisation of their economies and exportation of their resources to the West. These materials bought at very cheap prices only to be sold back to them at exorbitant prices when they are finished takes away the little money given to them for the purchase of the resources. Consequently, they are left with little or nothing. Bade Onimode[26] observes that multinational corporations are instruments of oppression, domination and imperialism, by which poor nations are made dependent on developed nations. This is a

[25] A. C. Frank. 1970. "Imperialism and Under Development." In R. N. Robert (ed.) *Poverty and Wealth: Why Socialism Doesn't work.* Richardson: Probe Books. 186-96

[26] B. Onimode. 1983. *Interdependence and Imperialism in Nigeria.* Ibadan: Macmillan. 153-56

view also confirmed by *Ake*[27] who claims that developed nations exploit the Third World countries through the activities of multinational corporations. Giovermni Arrighi[28] also attests to the above facts. According to him, "the emergence of large-scale corporations on the typical unit of production in advanced capitalist economies has had momentous implications for the process of development in the still underdeveloped lands."

Although this could be a basic fact, it does not indicate that the Third World countries do not contribute to their own crippled economy and unstable political conditions. Their total dependency on developed nations in every sphere of life is a big factor undermining their development. They so much depend on them to the extent that they dictate the pace of all things. Some of the developed nations threatened to stop giving Nigeria aids because it passed the anti-gay bill into law. Besides, corruption, poor management and lack of continuity in governance are some peculiar causes of poverty in Nigeria. Instead of addressing these problems, our leaders are inviting foreigners to come and dominate and dictate the pace of things in our land. Musa Dube[29] asserts that "while we fought against being dominated by travelers from the so-called civilized Western world, today our president and ministers spend money and time travelling overseas to invite foreign companies to come and invest in our country".

These foreigners, whether invited or not, come as masters, manufacturers, investors, and so on, whereas, in the foreigners' world, Africans are made to be second-class citizens. As Dube[30] rightly avers, "they made the faces of the black predominantly among the grounds, kitchen and cleaning staff." Also, Nigeria is presently the home theatre of expired and ready to be discarded goods. For instance, only very few Nigerians could afford new cars. Even, with the so-called *tokunbo* (used vehicles), one would be taken to the realm of the spiritual for acquiring it by giving thanks to God for something that had already become a burden to these slave masters in their countries. Despite the woes that the Europeans created for Africa, they still have the gut to present a disgusting image of Africa at large.

The Yorùbá's social life is so polluted that there is no sense of belonging again. Nigerians at large has so much patterned their lives after that of their slave masters. They eat the[31] way they do, dress like them, and bear their names. Most of the cultural features of the Yorùbá have been permanently lost. Their family patterns have been dislocated[32]. No compound living system, no care about the extended family. It is now a situation of "To your tents oh Israel (1 Kings 12 v 16)"[33]. It is you and your family alone. Children are no longer allowed to visit the extended family members because of the fear of being killed either by the witches or being poisoned. The sense of tribal or ethnic

[27] C. Ake. 1985. *Political Economy of Africa.* Ibadan: University Press of Nigeria. 35
[28] G. Arrighi. 1973. "International Corporations, Labour Aristocracies, and Economic Development in Africa". In G. Arrighi and J. S. Saul (eds.) *Essays on the Political Economy of Africa.* New York: Monthly Review Press. 112.
[29] M. W. Dube. 2001. "Which Traveller Are You". In *The Bible in Africa* (ed.) Boston: Brill Academic Publishers, Inc. 155
[30] M. W. Dube. 2001. "Which Traveller Are You". In *The Bible in Africa* (ed.) 153
[31] A. Mazrui. 1990. *Cultural Forces in World Politics…*; See also, J. B. Ngubane. 1990. *The Unquestionable Right to be Free.* Edited by I. J. Mosala and B. Tihagale. New York: Orbis Books. 71- 81
[32] Gonsell L.O.R. Yoke. 2001. "The Bible in The Black Diaspora: Links with African Christianity". In West O. Gerald and Musa W. Dube (eds.) *The Bible in Africa*. Boston: Brill Academic Publishers, Inc. 128
[33] *Holy Bible*, New International Version. 2010. Korea: International Bible Society. 248

identity has been lost. People kill one another because of money. They betray one another at will because of position and power. The mother tongue, the pride of the Yorùbá that is beautifully garnished with wise sayings is spoken less and less. There is nothing like *eré òṣùpá* (moonlight plays), for the younger ones again. Rather, it has been replaced with cable and television programs that are of less quality to those ones received freely from the elders of our community.

Even, government attitude to the issue of mother tongue is deceitful. In some Yorùbá states, only one day is set aside for the members of the House of Assembly to conduct business with their mother tongue. Some years ago, a friend of mine obtained a form to further his education in Yorùbá language in one of our universities. He was surprised when he was told that English was going to be the official Language of teaching Yorùbá in a generation where even the whites are fluently speaking the Yorùbá language. Does this indicates that in the near future they are coming back to teach the Yorùbá people their language and culture?

The African health system bears the same tale. The unfortunate thing is that, despite all the achievements and claims recorded in the field of medicine, the situation of health in Africa and the world, in general, is still devastating. Medical knowledge and related technologies continue to advance at high rates, yet, infectious diseases are still the portion of the world. Indeed, the HIV/AIDs epidemic remains much disturbing as statistical evidences abound that many people across Africa have been infected with HIV while many others died of AIDS. In the year 2000 just in Sub-Saharan Africa alone, the figures of people living with HIV were a staggering 25 million. In the year 2009, the death toll was about 1.3 million from AIDS alone and 1.8 million people became infected with the HIV virus that same year. Since the start of the epidemic, 14.8 million children have lost a parent or both parents to the deadly virus[34]. The effects of these are felt on the economy as well as on the social lives of the world at large, especially the developing countries that have limited or no access to medical services.

There are reports that almost all the old diseases have staged a comeback and have become more deadly through their resistance to antibiotics. Millions of people have died of tuberculosis, malaria and many other ailments owing to resistance to Western drugs. In the past twenty years, at least thirty new diseases have been found to threaten the health of the world. Many of these diseases have no treatment, or vaccine, and there is no possibility of preventing or controlling them. Out of these thirty new diseases, none originated from Africa or Yorùbá land, which shows that Africans in general have perfect ways of controlling and managing their health system before and after the advent of the foreigners. Part of these ways are the use of incantations popularly known as *Ohùn Ifẹ̀*, which implies the use of herbs, water and offering of sacrifice as recommended by *Ifá,* the word of Olódùmarè given to the Yorùbá. Africans generally do not treat only the physical causation; rather, they treat the spiritual causation as well. Therefore, while diagnosing a sick person through *Ifá,* the spiritual is attended to first in order to seek for the root cause of such a sickness and the necessary sacrifice is offered. This offering could sometimes be the end of such a sickness. This is why it is always easy to cure some perceived incurable diseases in

[34] http//www.aidsinAfrica.com. Retrieved on 23/03/2016.

Africa at large. At the same time, constant and adequate offering of sacrifice to the agents of disease causation makes it impossible for diseases to originate from our land because many of these sicknesses must have been taken care of spiritually before they rear their ugly heads physically. Besides, much of these dreaded diseases are experienced as a result of people moving in and out of Africa. Despite all these facts, our people still do not want to have anything to do with native medicine, or medicine men and their concoctions. Many people will not even take any drug at all, either orthodox or native, based on their faiths in the new-found religions. Many have died as a result of this. Although, there are some levels of advancement in the Western health care system, yet, there is need for us to realise that it is not all the cases of disease menace that this westernized health care system can adequately handle.

he advancement in the sophisticated weapons of mass destruction has produced internal wars in different quarters. A recent one is the issue of *Boko Haram* and Fulani herdsmen in some parts of Nigeria. The groups have been maiming, killing, and terrorizing innocent people and threatening the peaceful co-existence of Nigeria. This is an activity that has been going on around the world for so many years. The United Nations want peace, love, good health and better economy for the world, yet, some countries are permitted to own sophisticated and weapons of mass destruction while some are not allowed.

In Yorùbá land, foreign religions have promoted religious syncretism, a state of confusion where one is neither here nor there. Many people cannot detach themselves completely from their traditional religion. This is why we can still see some *Babaláwo* attending church services on Sundays. Some members of the church too still patronize these *Babaláwo* to offer sacrifice for one problem or the other. Particularly, when problems become unbearable, some of these church goers remember what *Ifá́* and sacrifice are capable of doing during such critical time! Many highly placed people in the society and even some religious leaders, and general overseers of churches patronize these *Babaláwo* in the cover of the night.

The sick people also seek the aid of these *Babaláwo*, especially those with sicknesses that are spiritual in nature, which otherwise implies ailments that cannot be cured with the use of orthodox drugs. Such sickness may require one form of sacrifice or the other. This, more than anything else, has provided succour to Yorùbá indigenous religion, in the sense that it has not completely lost out to foreign religions. But in other aspects, there is nothing remaining in the culture. Rather, it is in a pitiable condition that has defied all solutions. Some people bear Yorùbá names but they cannot confidently tell you the meaning of the names. One out of hundreds of Yorùbá boys or girls can chant their *oríkì ìdílé* (linage praise). Many of them do not even know the names of their towns not to even talk of going there to spend some time. Their parents hardly allow these children to travel home for the fear of *Àjẹ́* (witches) that could possibly kill them.

We can see nowadays, boys put on earrings, plait their hair when they are not Sango worshippers. Some ladies cannot wear *bùbá* and tie the *ìró* very well. They dress and expose their prides all in the name of civilisation that foreign religion brought to Yorùbá land. Hardly can we find young ladies who can boast of their virginity, even in the church, where sex before marriage is highly frowned at. Sense of morality is lost completely all in the name of civilisation that Christianity brought.

These and Many more are the pains the Yorùbá would continue to bear and endure till the end of the world. But if the people change their way and give their culture the respect it deserves, salvation will surely come upon the land. No one is against advancement in life, but not in total neglect of ours for others.

The Survival of the Yorùbá Indigenous Religion in the Near future

Considering all the points mentioned so far, we cannot adequately say that people have gained much from our association with these foreigners. Africans, particularly the Yorùbá, should try and wake up from their slumber and face the reality. Yorùbá culture, tradition and religion are also worthy of emulation. The Yorùbá have a very good conception of God. According to their belief, His name is Olódùmarè*,* the Judge, the King, the Creator, the Holy one, and so on. The knowledge of this fact came through oral means, like myths, proverbs, pity sayings, and cognomen names given to the children from personal experience, liturgy and songs. Many Yorùbá artifacts taken away to Britain and other parts of the world by these messengers of Christianity and civilisation are part of the assets that these colonial masters cherish in their homeland today. These are concrete evidence and manifestation of their belief in Olódùmarè the giver of life. Ornaments[35] with symbolic meanings are part of the Yorùbá priest's mode of dressing in the service of God.

Through systematic recitations of *Odù Ifá,* knowledge about Jesus Christ[36] was made known to the Yorùbá and there is no contention about that. God reveals Himself to nations the way it pleases Him. He revealed Himself to the Yorùbá as Olódùmarè with diverse gods. Through these gods, the Yorùbá fear and worship Him. As a judge of man's character, which the Yorùbá associate with the wrath of Olódùmarè that is connected with thunder, the axes found in the shrine as cultic objects of Sàngó, the god of thunder, which represents the instrument of affliction, is a constant reminder to be mindful of our behaviours and our dealings with others in the society. This has been helping and preventing any Yorùbá person that values life from stealing and doing shady businesses. Ògún is feared when it comes to swearing to an oath. This has been keeping the Yorùbá society away from falsehood because of their belief that *"Ẹní bá dalè á bálè lo"* (a treacherous person will fall through his/her treachery). Belief in magic and medicine are evident in the use of charms and amulets to avert evil and mischief and to attract success in life. This amulet could take the form of leather works like *óndè, ìfúnpá, ìgbàdí, or oruka*. They are parts of the Yorùbá belief system used to sanitize the society. I recommend that we the Yorùbá people should retrace our steps and look at those things that will make our society better and incorporate them to our modern life. This will help the future generations and save the culture from total extinction.

The political system of the Yorùbá in those days is associated with responsibility to the gods of the land. Such responsibility is tied to selfless act of leadership and divine wisdom of rulership. It is a ruling political system where the leaders are answerable to the gods of the land and subject to punishments for unruly behaviours from the

[35] T. N. O. Quarcopome. 1987. *West African Traditional Religion.* Ibadan: African University Press. 39

[36] A. Salami. 2002. *Ifa: A Complete Divination.* Lagos: NIDD Publishing and Printing Ltd. 274

**Onde, Ifunpa, Igbadi* and *Oruka* are specially prepared charms that can be used to attack or defend oneself in times of trouble.

members of the society. This further implies that any political system where there are proper and genuine checks and balances will surely yield good fruits.

The Yorùbá believe that what others can see, the gods can also see. As a result of this, one could display one's goods by the road side or the market and use stone or seeds of fruits to indicate how much one wanted to sell them and go for other businesses. This fear of a watching eye of the divine and fear of punishment allowed the owner of the commodity to meet his or her money and remaining items whenever he/she returns. This also paved the way for the promotion of a crime-free and stable society devoid of corruption and selfishness.

The Yorùbá judicial system is another method of sanitizing the society from bad eggs in every aspect of life. It does not give room for telling lies, or how well one can argue one's case. This we can see in the judgments of *Ayélála Ògún,* (god of iron), Sango, (god of thunder), *Èṣù,* and so on. More so, these are gods that usually prevent people from stealing, cheating, and other social vices. Indeed, these gods are symbolic judicial tools that remained highly useful in the past. And they can still be employed in this modern time to sanitize our society.

Conclusion

Finally, there is need to promptly seek the support as well as draw the attention of the missionaries of the Yorùbá indigenous religion, who are the ambassadors and representatives of this religion in distant lands, to the necessity of encouraging the practice of Yorùbá indigenous religion in all ramifications. Furthermore, these people are capable of imploring the foreigners they have assisted spiritually or the other way round in the past, to support the project of building sophisticated and well-refined temples with modern facilities for the purpose of fostering the sustainability of traditional worship and practices in Yorùbá land. A very good example in this area is the Late Chief Awopeju Bogunbe's remarkable contribution to Yorùbá indigenous religion through the building of *Ogunda Meji* ultra-modern temple mainly for worship. Definitely, more of this needed to be done in the spirit of collective love for the religion and not what we can benefit individually. Practitioners of *Ifá* and Yorùbá religion should not limit the training of their wards to *Ifa* alone. They should allow them to further their education beyond learning *Ifa*; indeed, there lies the future of the religion! More importantly, all other forms of awareness and campaign mediums used by other religions in the world can also be incorporated into the Yorùbá traditional religion to ensure its popular support. I pray that Olódùmarè would give us wisdom and understanding to have a reflection on our foundations?

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Psycho-sociological Variables Predicting Cultic Behaviour among Undergraduates in South-West, Nigeria

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Abstract

The incidence of cultic behaviour such as murder violence is becoming increasing in Nigerian tertiary institutions. The menace of this behaviour remains indelible in the minds of the victims and members of the society at large. In fact it has posed serious problems to parents, guardians, educators and management of tertiary institutions at large. This study therefore investigated psycho-sociological variables in predicting cultic behaviour among undergraduates in South-West Nigeria. The descriptive research design ofthe correlational type was adopted. The sample consisted of 1,200 participants from three federal and three State Universities. Data was collected and analysed using Multiple Regression and Pearson Product Moment Correlation. The results showed that there was a positive and significant relationship between self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem and cultic behaviour among undergraduates in South-West Nigeria. However, gender, age and self-concept were not significantly correlated with cultic behaviour of undergraduates in South-West Nigeria.

Recommendations were made that all stakeholders should be watchful and make concerted efforts to nip the manifestation of the behaviour on the bud to curb the menace of this behaviour in the tertiary institutions.

Keywords: Psycho-sociological variables, Cultic behaviour, Undergraduates.

Introduction

Cultic behaviour can be defined as an act of group of individuals who are initiated to practice the same ideology by following a charismatic leader to form alliance to be protected and cared for. Cultic like behaviour can be manifested through excessive control, manipulation and esoteric doctrines of a group. The members are often isolated and indoctrinated into special teaching and practices. The cult members are organised groups with tentacles spread in most academic institutions. They are mostly dreadful, powerful and well connected internally and externally. The activities of cults and confraternities in Nigerian tertiary institutions have assumed an alarming dimension. The rate of undergraduates' cultic behaviour in Nigeria educational institutions can be described as destructive, disruptive, disturbing, embarrassing and worrisome. Cult behaviour in tertiary institutions have manifested all manners of evil, wickedness, deviant and criminal act like murder, killing, rape, arson, kidnapping, assassination

intimidation of students and staff and examination malpractices. Other behaviours such as use of fire arms, misuse of drug, alcoholism, stealing and disrespect to school authority is not excluded in the manifestation of cult behaviour in various university campuses. Cultism thrives daily in Nigerian university campuses and becoming largely heinous and sophisticated that the institutions' authorities are finding its existence very difficult to bring under control. Activities of this group have become rather uncontrollable as they often operate in strict secrecy.

Niyi-Eke (2014) reported that it is not just in the universities that the behaviour is prevailing but the reckless activities have started to rear its head in Nigerian secondary schools. Cultic behaviour is a thorn in the flesh of some university undergraduates both in academic and in the social world. It is disheartening to note that cultic behaviour, an anti-social behavioural idiosyncrasy with nefarious activities have turned various citadels of learning to citadels of violence due to proliferation of cults. These cruel activities have made the university education system to be hindered for learning. As a matter of fact, parents and guardians are apprehensive of sending their children to tertiary institutions notable for high rate of cultic and violence activities. Brown (2013) asserts that the problems of cultic behaviour could be described as psychological and social, which cannot be solved by using expulsion mode of punishment, which has become the custom of many tertiary institutions in Nigeria. In fact, cultic behaviour in higher institutions of learning such as robbery, rape, kidnapping, thuggery and academic fraud have become alternative means of survival among students involved in the institutions. As cult behaviour activities deepen, many university undergraduates turn to crimes such as assassination, armed robbery, forgery, prostitution and other vices.

Fagge (2013) reported that a group of students had gathered inside a bush around a secondary school on the outskirt of a Southern Nigerian city, for initiation rates into Neo-black movement. Converts filed out before their leader, who used syringes to draw blood from each of them. The sample drawn was later emptied into a bowl, lobes of kolanuts were dipped inside and the converts were made to dance round it with rendition of incantations. The converts were later made to eat the kolanuts dripping with the blood. Ogunsanya (2000) investigated the impact of campus secret cult organisations in campuses which showed in the result that cultists clashes affect the social order on campuses. In another investigation, Babatunde (1998) discovered that many factors interact to induce students into cultism on the campuses. Some of the deduced causes of cultic activities in tertiary institutions from the cultural point of view are; children's orientation from homes, peer group influence in schools, quest for power and money, indiscipline, failure and misfortune

Eneji and Olapade (2003) also gave report of how cultism is now penetrating into secondary schools in Ibadan whereby a junior secondary school student initiated another student through the mark of blood on his forehead. Despite the various researches carried out on cultic behaviour, a lot of available literature on cult behaviour in Nigeria have been devoid of empirical bases, this study therefore consider the psycho-sociological variables as predicting factors to cult behaviour among undergraduates in South-West Nigeria. The psycho-sociological variables to be

considered are self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age.

Self-concept is the composite of ideas feelings and attitudes people have about themselves as self-concept is a personal conceptualisation, description and evaluation of one's own characteristics. It should be noted that self-perception has a line with cult activities because an undergraduate can be identified to go through frustration, life curiosity, and youthful exuberance, low level of self-actualisation and self-worth which could lure the youth into cultism while seeking for solution. As a result self-concept could play an integral part in cult behaviour.

Self-efficacy is an individual's belief that he or she is capable of successfully performing a task (Adeyemo, 2008). The higher an individual's self-efficacy, the more confidence he or she has in joining cult groups. Students with low self-efficacy are more likely to lessen their efforts or give up altogether, while those with high self-efficacy will try harder to master and accept challenges (Animashaun, 2000). A sense of low efficacy contributes to anxiety, perceived vulnerability and negative thinking. Pajares (2003), Schunk and Parajes (2001), Schunk (1994), Adeyemo and Tornbeh (2008) have self-efficacy beliefs influence the choice people make and the course of action they pursue.

Self-esteem is confidence in one's own worth or abilities, self-respect. Self-esteem reflects a person's overall subjective emotional evaluation of his or her or own worth. University undergraduates' cultic behaviour poses a major challenge in academic environment. It is important to find treatable predictors of cultic behaviour. There are multiple factors that contribute to cultism, making it difficult to determine the role that self-esteem plays. Such factors include drugs, alcohol, hostility, frustration, class and cultural conflict and jealousy to name but a few. When self-esteem fluctuates, the risk of violence rises with the favourable views of self, such as in manic-depressive illness. Indeed, people who are intoxicated with alcohol show increases in self-esteem and increases in violent tendencies. John (1977) documented that juvenile delinquents and anti-social behaviour not only had low self-esteem but that they also had higher feelings of anxiety. University undergraduates join gangs for many reasons but low self-esteem often is related. Those with low self-esteem seem to rely more on group or collective self-esteem than those with high personal self- esteem.

Anger can be described as a negative emotion that is associated with physiological arousal, hostile thoughts, threats and maladaptive behaviour. Cultic behaviour is not necessarily related to anger but it has been argued that poor anger control often plays a role in violent offending or re-offending and can be considered a criminogenic need for many violent offenders and re-offenders (Howells, Watt, Hall, and Baldwin 1977). Thus anger appears to be a particularly important emotion in residential settings with offenders. Anger problems have been linked with cult activities in anti-social behaviour. Anger is a strong predictor of aggression amongst university undergraduates (Cornell, Peterson and Richards, 1999) and has been shown to be associated with physical assault, rape, arson etc.

Aggression is any behaviour performed with the intent of physically or psychologically hurting one or more other people. Aggression is a behaviour that often accompanies anger. Internal feelings of anger and hostility may be involved but externally observed

aggressive behaviour must occur in order to qualify as aggression. There is difference between aggression and assertiveness which means taking a stand and letting one's view be clearly known without any intent to inflict harm. Aggressive behaviour may be physical (hitting, stabbing, shooting) or verbal (insulting, demeaning, shouting) and also active or passive. Active aggression involves some specific physical or verbal abuse of the other person whereas passive aggression is a more subtle form in which inaction is used to harm another.

Drug abuse is act of taking more than required dosage of drug to cure an individual without the prescription of a professional in medical line. Cult behaviour is not likely to be separated from drug abuse because every cult member could be a potential drug user. They need the false courage provided by drugs to carry out their nefarious activities. A drug addict would always want to hang out with a group or gang cultist that is substance or drug users. Some drugs usage might exert major action on the brain, thereby, producing such effects as sedation, stimulation and change in mood or behaviour. A number of psycho-active substances are being abused by some youths in Nigeria include alcohol, tobacco, stimulants and cannabis. These drugs are illegally cultivated in different parts of Nigeria. It has several street names like "igbo", "stone", "weed", "Indian hemp" and "marijuana". It makes the user feel high (Rimfat, 1999).

Parental influence can be described as a way parents exert authority on their wards in order to shape their pattern of behaviour. The type of family, nature of child's upbringing could determine the attitude of such child in school especially when he is not under close monitoring of his parents. It is not unlikely that a child that is raised in an hostile environment might join bad gang in school when he feels he has gained autonomy to his freedom. Parents who are secret cult members are likely to map out a lifestyle of cultism for their children. Miller, Benson and Galbraith (2000) assert that the characteristics of the families make up the context in which the adolescent life relates to adolescents' involvement in risk cult activities.

The peer influence is a strong factor that could get students into secret cult. The role of peer group is very important in university undergraduates' cultic behaviour. For instance, University undergraduates that have cultism background do "evangelise" and win "souls" into cultism. They use various strategies; they induce, entice and use threat to get their friends into cult activities. The assistance given to their colleagues are not free but a bait to get them into the "fold". Most parents do not have time for child upbringing and providing for their children's school materials. These children can easily fall prey to their peers who could tempt them with gifts. Knowingly or unknowingly, these children can become victims of cultism. A student who is an active member of a secret cult can motivate or influence his peer to join such cult; and such peer or student can yield to such pressure. Smith, Udryand Morris 91985) found out that the higher the cultic involvement of an adolescent's best same cult friend, the more likely that the adolescent was to engage in cultic behaviour. The peer influence is a strong fact that could get students into secret cult.

Gender plays an important role in the society.Cultism is dominated by the youth. There are male and female cult groups. It should be noted that any male or female undergraduate that is tall, hefty and from a wealthy home and of high academic performance is a target of cult groups. The cult groups will do everything possible to get

them into the fold (Singer, 1990). Thomas (2002) described secret cult as a group of youth that meets in secret and keep discussions, plans and activities secretly. Such youth are from 14years to 21 years of age. There are various male cult groups and various female cult groups. Some of the cult members are Christians by religion, some Muslims, some idol worshippers, while some are free thinkers (Brown, 1999). Some of the cult members are married, while some are singles. Some of them are of high level of education or academic performance while some are of low level of education or low academic performance. There are more male cult members and group than the female counterparts (Brown, 1999).

Age is also a factor to be considered. The age at which most youths enter educational institutions do not help matters. Many secondary school children nowadays enter at ridiculous age as early as 10 and the University at 14-16 years, thereby they experience psychological fluctuations while searching for self-age, identity and self-direction (Smart and Smart, 1978). Maccoby and Jackline (1974) revealed that males are more dominant, aggressive, competitive, active, decisive, logical, unemotional and ambitious. Females have greater tactile sensitivity and more compliant.

Adegboye (1998), Babarinde (1998), Omoluwabi (1998), Animashaun (2000), Ogunsanya (2000), Abdu (2003), Awe (2003), Jegede and Olumiyiwa (2006), Oni (2006), Busari (2010), Okebukola (2011), support the fact that there is need for improvement on solving the problems of cultic behaviour among university undergraduates in universities.

The literature review presented also revealed that though (psycho-sociological factors): self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, peer influence, parental influence, gender and age are among other variables that have been used in solving cultic behaviour problems of university undergraduates in recent time. However, these ten variables have not been used together to establish their effects on cult activities of undergraduate students. Beside this, available evidences as contained in the literature review done that research on each of the independent variables on cult activities are inconclusive.

Research Questions

1. Are there significant relationships among the independent variables (gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence and peer influence) and university undergraduates' cultic behaviour?
2. What is the composite effects of self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse (psycho), parental influence and peer influence, gender and age (sociological) on university undergraduates' cultic behaviour?
3. What is the relative effects of self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse (psycho), parental influence and peer influence, gender and age (sociological) on university undergraduates' cultic behaviour?

Methodology

The descriptive survey design of the correlational type was adopted in this study. This approach was considered appropriate for this study as it purported to investigate the relationship between the independent variables and cultic behaviour without manipulating any of the variables.

Participants

The target population for this study consists of federal and state University undergraduates in the South-West, Nigeria which comprises of six (6) states, Oyo, Osun, Ogun, Ondo, Ekiti and Lagos. The Universities are: University of Ibadan, Oyo State; University of Lagos, Lagos State; Olabisi Onabanjo University, Ago-iwoye, Ogun State; Federal University of Agriculture, Abeokuta, Ogun State; Tai Solarin University of Education, Ijebu-Ode, Ogun State; Obafemi Awolowo University, Ile-Ife, Osun State; Federal University of Technology, Akure, Ondo State; Ondo State University of Science and Technology, Okitipupa, Ondo State; Adekunle Ajasin University, Akungba, Ondo State; Ladoke Akintola University of Technology of Technology, Ogbomoso, Oyo State; Osun State University, Osogbo, Osun State; University of Ado- Ekiti, Ado-Ekiti, Ekiti State. This became necessary to achieve the purpose of the study.

A total of 1,200 undergraduates from six (6) Federal and State Universities in South-West, Nigeria participated in the study. Six Universities were purposely selected for the study because at the preliminary stage of this study, issues of cultic activities were rampant among the students. All the faculties and departments in each of the universities were sampled in order to give an equal opportunity for participation. A total number of two hundred (200) undergraduate students from 100-200 level in each Federal and State Universities were randomly selected using multi-stage sampling technique.

First stage: At the first stage, all the federal and state universities in each state in the south-west, Nigeria were randomly selected to get six federal and state universities.

Second stage: At the second stage, 200(two hundred) male and female university undergraduates were selected from100-200 level in each selected six federal and state universities to give a total sample of 1,200 university undergraduates participants in this study.

Instrumentation

For the purpose of data collection, nine (9) research instruments were used:-

Self-Concept Inventory

Sub-scale A of the Adolescent Personal Data Inventory (APDI) (Akinboye, 1977) was used for the study. The sub-scale A of the APDI measures the Adolescents' self-concept. It has 30 items. The APDI has an internal consistency reliability of 0-87. It also has a test-retest reliability indicated by r = 0.87. The instrument had been shown to be

valid as it has widely used by researchers among Nigerian samples with samples (Salami, 1999; Animashaun, 2002).

Self-Efficacy Questionnaire

The Morgan-Jink student self-efficacy scale developed by Morgan and Jinks (1999) was used to assess self-efficacy of the participants. The instrument has a total of 31 items with response format ranging from (1) strongly disagree to (5) strongly agree. The instrument had an overall reliability coefficient of 0.82. This instrument was also used by Adeyemo (2001).

Self-Esteem Scale

Self-esteem scale of cultic behaviour was measured using Rosenberg's self-esteem scale (1965). This 31- item self-report measure requires respondents to indicate their perceptions of themselves in positive or negative ways. Examples of items in the scale include: "I am able to do things as well as most other people", "I feel I do not have much to be proud of". It is a 4 point scale (4 = strongly agree, 3 =agree, 2 = disagree and 1 = strongly disagree) with higher total scores indicating a stronger self-esteem. The test-retest reliability of Rosenberg's self-esteem scale ranger from 0.85 to 0.88.

Anger Scale

Anger scale of cultic behaviour was measured using ten (10) adopted items from violent behaviour scale by Animashaun (2007). The original scale contains twenty-five (25) items. However, the ten (10) items adopted were revalidated via a pilot study. The reliability obtained through a test-retest is .75. The author also reported Cronbach alpha reliability of 0.82.

Aggression Scale

This instrument measured aggressive propensity of the participants. It was adapted from section C of the conjugated relationship inventory designed by Zaks and Walter (1989). In its original form, it is a twelve items with rating scale of disagree (zero) and agree (one). It was converted to a 5-point Likert type scale with response patterns raging from strongly agree (5) to strongly disagree (1). It was revalidated by Toger (1990) with reliability of r = (0.80) and psychometric properties of r =0.87.

Drug Abuse Scale

Drug Abuse Scale by Animashaun (2007) was used to measure the drug behaviour of university undergraduates' cult members. The original scale contains thirty items. However, fifteen items were adapted and revalidated through a pilot study. The reliability obtained through a test-retest is.77. The author also reported Cronbach alpha reliability of 0.91.

Parental Influence Questionnaire

Parental Influence Questionnaire constructed by Makinde (1999) was adopted. The questionnaire contains 20 itesms on a five point scale. It has a reliability of 0.75 and construct validity of 0.77. A typical item is, " My parents always encourage me to watch violent films".

Peer Influence Questionnaire

Peer Influence Questionnaire constructed by Jegede (2006) was adopted. This was used to measure the influence of peers on cultic behaviour among university undergraduates. This instrument has a total of 18 items with response format ranging from (1) I did not like to (5) very much like to. A typical item is "my peers teach me what to do". It has a test-retest reliability index of 0.76.

Cultic Behaviour Questionnaire

The Cultic Behaviour Questionnaire constructed by Animashaun (2000) was adopted in this study. It contains 30 items based on the rating, 5, 4, 3, 2, 1 with a retest reliability of 0.73 and construct validity of 0.70.

Method of Data Analysis

The data were analysed using Pearson's product moment correlation and multiple regression analysis at 0.05 significant level.

Results

The study examined gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence and peer influence as predictors of undergraduates' cultic behaviour in South-west, Nigeria. Three research questions were tested using Pearson product moment correlation and multiple regression analysis. The summary of the findings were presented as follows:

Research Question 1

Are there significant relationships among the independent variables (gender, age, self-concept, self-efficacy, self-esteem, aggression, anger, drug abuse, parental influence, peer influence) and university undergraduates' cultic behaviour?

Table 1

Summary of Test of Significant Correlations among Independent and Dependent Variables

	1	2	3	4	5	6	7	8	9	10
Gender	1.000									
Age	0.031	1.000								
Self-concept	-0.086**	-0.117	1.000							
Self-efficacy	-0.028	0.015	0.160**	1.000						
Aggression	-0.045	-0.013	0.138**	0.220	1.000					
Drug abuse	0.026	-0.005	0.037	0.07	0.150**	1.000				
Parent Infl.	-0.017	0.042	0.110	0.195**	0.539**	0.164**	1.000			
Peer Infl.	-0.094**	0.131**	0.215	0.312**	0.161**	0.281**	0.327**	1.000		
Anger	0.099**	0.087**	0.074*	0.111**	0.152**	0.373**	0.378**	0.001	1.000	
Self-esteem	0.084	0.100	0.047	0.104**	0.125**	0.291**	0.351**	0.004	0.008	1.00
Cultic Beh.	-0.039	-0.005	0.002	0.187**	0.455**	0.132**	0.608**	0.245**	0.140**	0.211
Mean	-	21.53	87.49	102.54	48.37	40.27	51.40	47.81	54.01	76.62
SD	-	1.90	22.07	7.12	29.32	17.48	16.06	15.16	12.04	23.67

N.B: ** Significant at P<0.01; Significant at P< 0.05.

The results from the table showed that there was a positive and significant relationship between self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem on University undergraduates' cultic behaviour in South-west, Nigeria. However, gender, age, self-concept were not significantly correlated with university undergraduates' cultic behaviour in South-west, Nigeria. Self-efficacy($r = 0.187$, $p < 0.05$); Aggression ($r = 0.445$, $p < 0.05$); Drug abuse ($r = 0.132$, $p < 0.05$); Parental influence ($r = 0.608$, $p < 0.05$); Peer influence ($r = 0.245$, $p < 0.05$); Anger ($r = 0.140$, $p < 0.05$ and self-esteem ($r = 0.211$, $p < 0.05$), but university undergraduates' cultic behaviour had no significant correlations with Gender ($r = -0.039$, $p < 0.05$); Age($r = -0.005$, $p < 0.05$ and Self-concept ($r = 0.002$, $p < 0.05$).

Research Question 2
To what extent would the joint contribution of the independent variables predict university undergraduates' cultic behaviour in south-west, Nigeria?

Table 2: Summary of Regression Analysis of the Combined Prediction of Undergraduates' Cultic Behaviour by the Ten Independent Variables.

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.654	0.427	0.422	17.99635

Summary Regression Anova

	Sum of Squares	Df	Mean Square	F	P	Remark
Regression	265604.948	10	26560.495	82.010	0.000	Sig
Residual	356255.473	1100	323.869			
Total	621860.421	11100				

Table 2 showed that the prediction of all the ten independent variables to the dependent variable. That is, undergraduates' cultic behaviour correlated positively with the ten predictor variables. The table also shows a coefficient of multiple correlations (R) of 0.654 and a multiple R square of 0.427. This means that 42.7% of the variance in the undergraduates' cultic behaviour is accounted for by all ten predictor variables, when taken together. The significance of the composite contribution was tested at $p<0.05$ using the F-ration at the degree of freedom (df= 10/1100). The table also shows that the analysis of variance for the regression yielded a F-ration of 82.010 (significant at 0.05 level). This implies that the joint contribution of the independent variables to the dependent variables was significant and that other variables not included in this model may have accounted for the remaining variance.

Research Question 3

What is the relative effect of each of the independent variables on undergraduates' cultic behaviour in South-west, Nigeria?

Table 3: Relative contribution of the independent variables to the dependent variables (test of Significance of the Regression Coefficient)

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	30.889				
Sex	-1.016	1.099	-.021	-.924	.356
Age	-.256	.294	-.021	-.873	.383
Self-concept	-.111	.026	-.104	-4.339	.000
Self-efficacy	-.036	.024	-.044	-1.460	.145
Self-esteem	.161	.029	.177	5.594	.000
Anger	.099	.081	.040	1.218	.224
Aggression	.143	.044	.114	3.269	.001
Drug abuse	.013	.033	.010	.391	.696
Parental Influence	.719	.042	.488	17.067	.000
Peer Influence	.086	.041	.055	2.127	.034

Table 3 reveals the relative contributions of the ten independent variables to the dependent variable, expressed as beta weights. The partial correlation coefficients of gender, age, self-concept and self-efficacy have negative relationship with the undergraduate cultic behaviour. The positive value of the effects of self-esteem, anger, aggression, drug abuse, parental influence and peer influence implies that the university undergraduate cultic behaviour is actually determined by positive reinforcement of these six variables. Using the standardized regression coefficient to determine the relative contributions of the independent variable to the explanation of the dependent variables, parental influence (B =0.488, t = 17.067, $p< 0.05$) is the most potent contributor to the prediction followed by the self-esteem (B = 0.177, t = 3.269, $p< 0.05$), followed by the aggression (B = 0.114, t = 3.269, $p< 0.05$) followed by peer influence (B= 0.055, t =

2.127, p> 0.05), followed by anger (B = 0.040, t =1.218, p>0.05) followed by drug abuse (B = 0.010, t = 0.391, p>0.05), followed by age (B =-0.021, t =0.873, p>0.05), followed by gender (B = 0.021, t = 0.924, p>0.05), followed by self-efficacy (B = 0.044, t= 1.460, p<0.05; and finally followed by self-concept (B = -0.104, t = 4.339, p< 0.05) in that order.

Discussion

Result Question 1

The result of this finding, from table 4.1 shows that there was a positive and significant relationship between parental influence, self-esteem, aggression, anger, drug abuse, peer influence and self-efficacy on university cultic behaviour. However, gender, age and self-concept were not significant correlated with university undergraduates' cultic behaviour. This finding agreed with the studies of Oni (2006), and Amaele (2013), that parents who are cult members do encourage their children to join cult groups; and such children are from parents with various occult and Chieftaincy titles.

Mckay (2000), and Harter (1990), findings agreed with this finding that, the youth with low self-esteem are more likely to do poorly and be involved in crime or delinquent behaviour or serious behavioural problems. They also agreed that youth with low self-esteem could be involved in anti-social acts, delinquency and having criminal tendencies. In line with this finding, Fatusin (1998), discovered that students joined cult groups to display aggression or show annoyance to authority and express displeasure at the society.

Furthermore, the works of Ogunsanya (2000), and Jegede (2006) agreed with this finding that students are swayed more by their fellow students than by any other influence that is students who are into secret cults have the urge to identify or associate with peers who are of their social class. This finding agreed with the finding of Ogunsanya (2000), that cultic behaviour on campuses could be as a result of aberrant sub-culture of violence, effect of foreign culture especially violent pornography and sub-culture in media reports, music, television, videos, foreign films that provokes violence and physical assault. This finding agreed with the works of Animashaun (2000), Busari (2010), and Okebukola (2011) agreed with this finding that, students join cult groups on campuses so as to manifest or display boldness and violence to confront authorities, fight for their rights and get get their right with the influence of drugs. The works of Adeyemo and Torubeli (2008), Salami and Ogundokun (2009), agreed with this finding that beliefs, influence the choice that people make and the course of action they pursue.The work of Novaco (2000), agreed with this finding that, an angry person can make mistakes because anger caused a loss in self-monitoring capacity and objective observability.

Research Question 2

The result of this finding shows that there was a relative effects of self-concept, self-efficacy, self-esteem, anger, aggression, drug abuse, parental influence, peer influence, gender and age on university undergraduates' cultic behaviour.

This finding got the support of the works of Pajare (2003), Adeyemo 92008), Salami and Ogundokun (2009), that self-efficacy do influence the choice people make and the course of action they pursue. The work of Animashaun (2000), agreed with this finding

that, the higher an individual's self-efficacy, the more confidence he or she has for joining cult groups.

A psychologist, Stanley Cooper Smith (1967), agreed with this finding in his study that, boys with high self-esteem were more likely to come from home with strict manifest or display boldness and violence to confront authorities, fight for their rights and get their right with the influence of drugs. Animashaun (2000) work agreed with this finding that positive self-concept will enhance personal courage, strength, environmental protection and encouragement that always motivate students to join cult groups on their own.

The finding actually agreed with the findings of Opetu and Dittmiya (2000) that students who are into secret cults have the urge to identify or associate with their peers of the same social family status. Berns, (2004) reported that peer group dynamics could result in negative or anti-social behaviour when children's needs are not met in a family. Bulus, (2003) agreed with this finding as it explained how drugs give youth extraordinary power, boldness to confront and help the weak students to make up for their deficiency.

The findings of Maccoby and Jackline (1974) agreed with this finding that males are more dominant, aggressive, competitive, active, decisive, logical, unemotional and ambitious while females have greater tactile sensitivity and more compliant.

Research Question 3

The result of this finding from table 4.3 reveals the relative contributions of the ten (10) independent variable expressed as beta weights, that there are positive value of the effects of self-esteem, anger, aggression, drug abuse, parental influence and peer influence which implies that the university undergraduates' cultic behaviour was clearly determined by positive reinforcement of the these six (6) variables. According to the findings of Raymon (2006), which agreed with this finding, anger becomes the predominant feeling behaviourally, cognitively and physiologically when a person makes the conscious choice to take action to immediately stop the threatening behaviour of another outside force. Such anger can be found in facial expression, body language, responses and at times in public acts of aggression.

The finding of Jegede (2006) agreed with this finding that aggression can be described as destructive behaviour especially when caused by frustration or provocation. It was seen as anti-social behaviour, youth delinquency usually carried out on other people and could be described as a crime. The work of Busari (2010) agreed with this finding that intake of drug by the youth do provide relief from anxiety, but the individual obtains a temporary ecstatic feeling: a "high" under the influence of the drug, the individual temporarily experience an increased sense of power, control and well-being. In the finding of Adurodola (2009) which agreed with this finding, parents that are highly demanding have detailed rules which are expected to be followed without questions by their children, such parents always encourage their children to join cult groups or secret societies.

Conclusion

The study investigated psycho-sociological variables predicting cultic behaviour among university undergraduates was carried out in south-west, Nigeria. Three research questions were raised to guide the study. The sample was drawn from six (6) universities Federal and State Universities from Ogun, Osun, Oyo, Ondo, Ekiti, Lagos. There were one thousand, two hundred (1,200) participants but only one thousand and thirty (1030) submitted the questionnaire.

The finding showed that the ten variables taken together accounted for 42.7% of the variance in the undergraduates' cultic behaviour. It should be noted that only seven (7) of the ten (10) independent variables on cultic behaviour: self-efficacy, aggression, drug abuse, parental influence, peer influence, anger and self-esteem have direct prediction of cultic behaviour while three (3) other independent variables (age, gender, self-concept) did not.

In view of the above, the researchers observed that using force to instill discipline in students for example use of expulsion, suspension from school , or 21 years imprisonment have not prevented the excess behaviours of cultism. Career talks, lectures and symposia as well as counselling services should be organized at regular intervals to pre-occupy and enlighten the students on the dangers of joining secret cults.

It has been established in the course of this study that the problem of cultism which is embroiled in moral decadence and where institutionalized and personal violence has become a way of life realizing the havoc which cultism has wrecked on both members and non-members of the academic community, all hands must be on deck to combat the menace, besides, if the tertiary institution administration would come back to its glorious past as well as prepares the nation for the better days, there is need to rediscover and teach the people concerned the goals of university education.

Recommendations

Counselling Psychologists, Counselling rehabilitators, Parents, religious bodies, policy makers, sociologists, Government, non-governmental agencies and all stakeholders should as a matter of importance put more efforts in bailing out cultic students in the universities by showing good examples, use of mass public enlightenment to promote good and positive behaviour, behaviour modification approach, comprehensive guidance and counselling services. Civil, religious and moral education may be entrenched in tertiary institutions curriculum. In order to have positive behaviour among university undergraduates with cultic behaviour, there may be need for parents to show good examples, institutions to provide more recreations and sporting activities, strict adherence to behaviour modification package and better welfare package for students. University undergraduates with cultic behaviour should have a personality model that has positive, direct and significant effect on their behaviour or character.

Rehabilitating Counselling programmes should be designed to address the psychological and sociological maladjustment of university undergraduates' cultic behaviour.

Government and non-governmental agencies should step up their campaigns against cultism and its destructive tendencies. The evil nature of cultism should be explained to young people in schools at all levels through sensitization, seminars and workshops. Osaigbovo, (2000) recommended that through seminar, workshops, seminar workshops, poster, handbills and public lectures, cultism may be effectively combated. It is therefore imperative on the part of the stakeholders in the university education (the churches, the mosques, parents, school administrators and the society at large) to fuse effort to eradicate the menace before it destroys the whole educational system. Besides, government should be more aggressive in her quest to eradicate cultism in the tertiary institutions.

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PSYCHOMETRIC PROPERTIES AND USE OF SOCIAL ANXIETY INVENTORY AMONG ADOLESCENTS IN IBADAN METROPOLIS

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This study investigates the psychometric properties of social anxiety inventory among adolescents in Ibadan, Oyo State. The population consists of secondary school adolescents in Ibadan, Oyo State. Five selected local government formed the sample for this study. Five hundred (500) participants were selected through stratified random sampling. Four research questions were tested using internal consistency, cronbach alpha and validity techniques like construct and content. Factor analysis was also established to determine the factor structure of the inventory. A structured questionnaire consisting of demographic section, and measures of family problem, social avoidance, shyness, interpersonal passivity and social anxiety were used to collect data. The reliability of social anxiety was tested using cronbach alpha and measure of internal consistencies which was done in two stages and the result show internal consistency coefficient ranging from 0.378 to 0.792. The reliability of social avoidance was tested using cronbach alpha and measure of internal consistencies which was done in two stages and the result show internal consistency coefficient ranging from 0.361 to 0.799. The reliability of shyness was tested using cronbach alpha and measure of internal consistencies which was done in two stages and the result show internal consistency coefficient ranging from 0.430 to 0.758. The reliability of family problem was tested using cronbach alpha and measure of internal consistencies which was done in two stages and the result show internal consistency coefficient ranging from 0.336 to 0.686. The reliability of interpersonal passivity was tested using cronbach alpha and measure of internal consistencies which was done in two stages and the result show internal consistency coefficient ranging from 0.307 to 0.771. Based on this, it was recommended that social avoidance should be reduced among students in schools so as to reduce their social anxiety through involvement in social group participation. Student should be guided and taught how they can reduce their social anxiety through adequate guidance counseling services in school system.

INTRODUCTION

The world we live in today to a significant extent has lost its sense of social intelligence, due to many factors. The rising wave of society's today social anxiety has become one of the major issues of great concern. For a long time now social scientists, psychologists and educationists have sought specific predictors of social anxiety in the young ones. Rule violating behaviour is an increasingly key topic of public concern, it is worthy to note that it is so because it is costly and damaging to the majority of the society, even though it is committed by minority of the same.

Alarmingly, recent research and happenings have revealed that about 80 or more percent of social anxiety in the nation and worldwide are perpetuated by youths and this is worrisome, because it has a serious implication for the future of the nation as a whole. Factors responsible for social anxiety are many and inter-connected and these factors combine to make probability of criminal behaviour in adolescents more likely. Research into persistent offending of adolescent involvement with stigma, fear of unknown and gang violence is now beginning at increasing younger ages. Given this gap, this study intend to assess the psychometric properties of social anxiety among adolescents in Ibadan metropolis.

With an early age of onset and increasing prevalence rates, social anxiety is a growing concern for children and adolescents. A host of variables have been connected to the development and maintenance of social anxiety. Anxiety motivates behavior. It guides us in our pursuit of pleasure and our avoidance of pain. It is important to note that the level of anxiety will differ from person to person and from situation to situation. At a facilitative level, anxiety provokes people to live their lives to the best of their abilities. When the level of anxiety in a given situation exceeds that which is helpful or necessary to motivate behavior, debilitative effects are made salient. Higher, harmful levels of anxiety have the capability of interfering with processes that are necessary for the healthy development of children, adolescents, or adults (Harry Stack Sullivan, 2003). Anxiety that is inappropriately high for a given situation can interfere with the processing of cognitive information (Mullins & Duke, 2004) and educational success (Stein, Torgrud, & Walker, 2000). As reflected by the inverted U-shaped curve of the Yerkes-Dodson Law, if there is too little or too much arousal, learning will be impaired (Yerkes & Dodson, 1998).

Social anxiety, as the name suggests, refers to the fear of interpersonal interactions and performance-based conditions occurring in front of others. Anxiety in a social situation can be beneficial because it encourages individuals to make a positive first impression and to learn ways to interact in a positive manner. The fear in individuals who experience any level of social anxiety derives from the potential to be embarrassed by negative evaluations of others in a social situation (Mash & Wolfe, 2007). Physical symptoms of anxiety include, but are not limited to, sweating, blushing, palpitations, muscle tension, and tremors. Psychological symptoms of anxiety include excessive worry and nervousness (APA, 2000).

According to Leitenberg (1990), social anxiety involves feelings of apprehension, self-consciousness and emotional distress in anticipated or actual social evaluative situations. Such anxiety occurs in situations where people want to make a favorable impression but have doubts about their abilities to do so. They believe that such situations involve scrutiny or evaluation by others, and that negative evaluation is a possible and likely outcome. In addition, they fear harm and rejection from these negative consequences. Furthermore, Leitenberg 19990 points out that social anxiety has been studied under various forms. Among these are shyness, performance anxiety, social phobia, social withdrawal, public speaking anxiety, dating anxiety, and social inhibition.

The family problem is a variable the researcher intends to show the relationship with the social anxiety. Family problems play an important role in adolescent behavior. Adolescents with a family history of social anxiety have a greater probability of engaging in social anxiety behavior (Flisher et al., 2000; Steiner &Cauffman, 1998). Family problem at birth may be consequential for a variety of reasons, including its potential to shape parenting behaviors, its relationship to the stability of the family unit, and the extent to which it reflects characteristics of parents that are relevant for shaping parenting. Incidence of Drug Abuse among Nigerian Adolescents Idowu (1987) found that students smoke and use drugs at the instance of friends/peers, parents and television/radio advertisements. Oladele, (1989); Okorodudu and Okorodudu (2004); and Enakpoya (2009) in their studies showed that adolescents were very susceptible to the influence of their peers.

Interpersonal passivity is also another factor whose influence on social anxiety the researcher intends to investigate. Interpersonal passivity can may be seen has a pattern of relationship which often manifest itself through going along with what the other person wants, needs or expect. It is refer to building of resentment and frustration oneself for essentially abandoning one's own needs this may relate to social anxiety in the sense that it may lead to the relationship so tense or painful for the individual involved that he or she may blow up in anger with the other person, falling into a deep depression or simply run away to avoid problems, since a passive interpersonal relationship of often translates into other people. Interpersonal passivity relationships on a larger scale, it is not inconceivable to see how this control may have developed. We live in a society in which males have traditionally been more powerful than females in areas such as religion, politics, and economics. Over time this position of power and dominance began to be viewed as acceptable within the context of man's interpersonal relationships, i.e. with his mate (Stets &Pirog-Good, 1987). It has been accepted, largely without question, that the male is the dominant figure within a relationship and that he usually regulates any action by the female. To this end, females may tend to be passive in their relationships has a result of inability to control their relationship with their male counterpart, which in turn may lead to social anxiety among females than male adolescents.

Another variable the researcher intends to investigate its relationship with social anxiety is social avoidance. Watson and Friend (1969) developed a scale to assess levels of Social Avoidance and Distress (SAD), one of the factors that contribute to social anxiety. Social avoidance is the most common anxiety disorder and is characterized by persistent fear and avoidance of social situations. Avoidance behavior, in particular, plays a crucial role in the maintenance of the disorder and hinders extinction of fear in social situations. Despite this important role, little is known about the psychobiological mechanisms controlling social avoidance in Social anxiety. It has been suggested that persons who possess low Need for Affiliation not may have histories of successful interpersonal interaction and that their subsequent lower motivation for affiliation is a means by which to avoid further rejection (Byrnne et al., 1993).

Finally another psychological variable which the researcher would like to investigate its influence on social anxiety is shyness. Shyness can be defined as behavioral inhibition involving anxiety and fear of social situations (Shiner, 2006). Shyness seems to be related to fear in some way; fear is one of the main components of shyness (Rothbart, 2006). Shyness can negatively affect several areas of an individual's life, including an individual's self- esteem, peer relationships, and internalization of negative emotions (Eisenberg, Shepard, Fabes, Murphy, & Guthrie, 1998; Gazelle, 2008; Koydemir&Demir, 2008). Shyness also affects performance of children. Crozier and Hostettler (2008) examined the classroom performance of children identified as shy, in contrast to non-shy children. Children were scored on oral and written responses to vocabulary and arithmetic tests. Shy children performed considerably lower than non-shy children on the oral vocabulary tests. In a written setting, there was no difference between the test scores of non-shy students and shy participants.

Research Question:

1. What is the reliability and Validity of social Anxiety Scale
2. What is the factor analysis of social Anxiety scale

RESEARCH METHODOLOGY

Research Design

The descriptive research design of ex-post facto type. This design was used because the researcher has no control over the variables under study have already occurred and there is no need for any manipulation of the independent variable. Thus, the main focus of the study is to develop and validate social anxiety scale among the secondary school Adolescents in Ibadan metropolis.

Population

The population for this study comprises of secondary school students in Ibadan metropolis.

Sample and Sampling Techniques

Five selected local government areas were used as the sample for this study. Five hundred (500) participants were selected through stratified random sampling.

Instrumentations

The questionnaires used were designed by the researcher and a trial testing of the instruments were observed by the researcher before the commencement of the main study on a different population. The questionnaires were divided into five sections. The sections are: A, B, C, D and E.

THIS SECTION COMPRISED: Demographic information of the students such as age, gender, religion and faculties. This section was developed by the researcher.

SECTION A: Social Anxiety scale

It consists of 15 items social anxiety scaledeveloped by the researcher. It measures the extent to which the need of the individual has been satisfied by the virtue of the social relationship with people. The scale adopted a 4-likert response format ranging from SA=strongly agree to SD= strongly disagree. Typical examples of the items are" I am afraid of people in the position of authority" I hardly partake in any activity in school'' among others. It has a reliability coefficient.890 using of cronbach's Alpha methods. While it subscales initially had a reliability coefficients of social avoidance = .862, family problem = .874, shyness = .857, Interpersonal passivity= .926

SECTION B: social avoidance scale

It consist of 20 items social avoidance scale developed by the researcher paul and Taiwo (2015). It measures the nature of assistance an individual benefit from the relationship with society when needed. The scale adapted a 5-point likert response format ranging from SA=strongly agree to SD= strongly disagree. Typical examples of the items are: "I do avoid social gathering'' I usually withdraw from my classmate'' among others. It has a reliability coefficient of .862 using cronbach's – Alpha method.

SECTION C: Family problem scale

It consists of 16 items family problem scale developed by the researcher (2015). It measures level of emotional disturbance and stress in homes experienced by the students. The scale adapted a 5-point likert response format ranging from SA=strongly agree to SD= strongly disagree. Typical examples of the items are: "stressful situation in the family always affect my sense of reasoning" My father is very harsh man" "my parent over- pampers me" among others. It has a reliability coefficient of .874 using cronbach's – alpha method.

SECTION D: shyness scale

It consists of 8 items shyness scale developed by the researcher (2015). It measures level of emotional responses and distress of individual experienced by the students. The scale adapted a 5-point likert response format ranging from SA=strongly agree to SD= strongly disagree. Typical examples of the items are: "I am always very quiet in class" I am often uncomfortable at parties It has a reliability coefficient of .857 using cronbach's – alpha method.

SECTION E: Interpersonal passivity scale

Consist of 26 items Interpersonal passivity scale developed by the researcher (2015)

It measures level of interpersonal behavior openly positive and negative feelings are expressed experienced by the students. The scale adapted a 5-point likert response format ranging from SA=strongly agree to SD= strongly disagree. Typical examples of the items are: “I love lonely environment” I love calmness”. It has a reliability coefficient .926using cronbach’s – alpha method.

Reliability of the Instruments

A pilot study was conducted using 30 participants was generated based on the identified reliability co-efficient domains on social anxiety scale (a=0.89), social avoidance (a=0.86), family problem (a=0.87), shyness (a=0.85), Interpersonal passivity (a=0.92) items were reviewed by the Counseling psychologist for content validity and eliminate items based on content redundancy and theoretical logic.

Procedure of Data Administration

The questionnaires were administered to the secondary school students in the five selected local government areas which include Ibadan North Local Government, Ibadan Southwest Local Government, Ibadan Northeast Local Government, Ibadan Southeast Local Government and Ibadan Central. Administration of the instrument was made possible with the help of the school principal and the teachers whose permissions were first sought for in the schools. The participants were adequately briefed on the need to cooperate with the researcher. They were also assured of confidentiality of their responses. The data collection spread over one week, during which 523 copies questionnaires were administered but 500 copies of the questionnaires were returned.

RESULTS

Research question one; what is the reliability of Social anxiety?

The above research question was tested using Cronbach Alpha and measures of internal consistencies. It is presented in the table below:

Table 1

Coefficient Alpha of Social Anxiety Scale in two stages

Variable	Stages	No of items	Mean	Stdev	Coefficient Alpha
Social Anxiety	1st	30	38.78	7.35	0.806
	2nd	15	40.99	8.79	0.890

Table 1 above shows the result of reliability analysis of social anxiety in two stages. At the first stage, the scale yielded Cronbach coefficient of 0.806. At this point, the internalconsistency result removed fifteen items (i.e items 2, 4, 6, 9, 10, 11, 13, 14, 15, 16, 20, 21, 22, 23 and 24) because they produced low or negative correlations and did not represent the domain of behaviour. This called for second stage reliability analysis

which then boosted the Cronbach Alpha to 0.89 (see table 2). The internal consistency tables were shown below:

Table 2

Internal consistency analysis of the first stage

Items	Internal consistency	Cronbach's Alpha if item deleted
Item 1	.444	.887
Item 2	.581	.882
Item 3	.723	.875
Item 4	.378	.889
Item 5	.625	.880
Item 6	.398	.888
Item 7	.489	.885
Item 8	.606	.881
Item 9	.571	.882
Item 10	.385	.890
Item 11	.792	.871
Item 12	.681	.877
Item 13	.504	.886
Item 14	.612	.881
Item 15	.572	.882

Table 2 shows internal consistency coefficients ranging from 0.378 to 0.792. This implies that the items were internally consistent and represent social anxiety.

Research Question two;What is the reliability of Social Avoidance?

The above research question was tested using Cronbach Alpha and measures of internal consistencies. It is presented in the table below:

Table 3

Coefficient Alpha of Social Avoidance Scale in two stages

Variable	Stages	No of items	Mean	Stdev	Coefficient Alpha
Social Avoidance	1st	30	36.58	7.35	0.838
	2nd	20	46.60	8.79	0.862

Table 3 above shows the result of reliability analysis of social avoidance in two stages. At the first stage, the scale yielded Cronbach coefficient of 0.836. At this point, the internal consistency result removed ten items (i.e items 4, 7, 8, 9, 10, 11, 16, 18, 19, and 30) because they produced low or negative correlations and did not represent the domain of behaviour. This called for second stage reliability analysis which then boosted the Cronbach Alpha to 0.89 (see table 4). The internal consistency tables were shown below:

Table 4

Internal consistency analysis of the first stage

Items	Internal consistency	Cronbach's Alpha if item deleted
Item 1	.799	.848
Item 2	.664	.854
Item 3	.661	.853
Item 4	.361	.859
Item 5	.535	.855
Item 6	.772	.883
Item 7	.463	.857
Item 8	.418	.858
Item 9	.600	.853
Item 10	.454	.858
Item 11	.425	.857
Item 12	.418	.858
Item 13	.503	.855
Item 14	.393	.858
Item 15	.483	.856

Item 16	.503	.855
Item 17	.450	.857
Item 18	.544	.855
Item 19	.565	.853
Item 20	.609	.852

Table 4 shows internal consistency coefficients ranging from 0.361 to 0.799. This implies that the items were internally consistent and represent social avoidance.

Research Question three; What is the reliability of family problem?

The above research question was tested using Cronbach Alpha and measures of internal consistencies. It is presented in the table below:

Table 5

Coefficient Alpha of Social Avoidance Scale in two stages

Variable	Stages	No of items	Mean	Stdev	Coefficient Alpha
Family Problem	1st	30	86.45	23.65	0.810
	2nd	17	47.60	9.98	0.874

Table 5 above shows the result of reliability analysis of family problem in two stages. At the first stage, the scale yielded Cronbach coefficient of 0.810. At this point, the internal consistency result removed thirteen items (i.e items 5, 7, 8, 9, 14, 15, 16, 18, 19, 20, 23, 29 and 30) because they produced low or negative correlations and did not represent the domain of behaviour. This called for second stage reliability analysis which then boosted the Cronbach Alpha to 0.87 (see table 6). The internal consistency tables were shown below:

Table 6

Internal consistency analysis of the first stage

Items	Internal consistency	Cronbach's Alpha if item deleted
Item 1	.417	.871
Item 2	.645	.861
Item 3	.684	.859
Item 4	.686	.859
Item 5	.336	.874
Item 6	.485	.868
Item 7	.457	.868
Item 8	.547	.865
Item 9	.378	.872
Item 10	.505	.867
Item 11	.448	.869
Item 12	.485	.867
Item 13	.557	.864
Item 14	.404	.870
Item 15	.539	.865
Item 16	.394	.871
Item 17	.631	.863

Table 6 shows internal consistency coefficients ranging from 0.336 to 0.686. This implies that the items were internally consistent and represent family problem.

Research Question four; What is the reliability of Shyness?

The above research question was tested using Cronbach Alpha and measures of internal consistencies. It is presented in the table below:

Table 7

Coefficient Alpha of Social Avoidance Scale in two stages

Variable	Stages	No of items	Mean	Stdev	Coefficient Alpha
Shyness	1st	30	80.75	20.12	0.754
	2nd	8	22.03	6.48	0.857

Table 7 above shows the result of reliability analysis of shyness in two stages. At the first stage, the scale yielded Cronbach coefficient of 0.754. At this point, the internal consistency result removed twenty-two items (i.e items 1, 2, 3, 4, 5, 6, 8, 9, 10, 14, 16, 17, 19, 20, 21, 22, 23, 24, 26, 27, 28, 29 and 30) because they produced low or negative correlations and did not represent the domain of behaviour. This called for second stage reliability analysis which then boosted the Cronbach Alpha to 0.85 (see table 6). The internal consistency tables were shown below:

Table 8

Internal consistency analysis of the first stage

Items	Internal consistency	Cronbach's Alpha if item deleted
Item 1	.557	.845
Item 2	.758	.821
Item 3	.570	.844
Item 4	.812	.815
Item 5	.474	.855
Item 6	.479	.853
Item 7	.430	.858
Item 8	.737	.823

Table 8 shows internal consistency coefficients ranging from 0.430 to 0.758. This implies that the items were internally consistent and represent shyness.

Research Question five; What is the reliability of Interpersonal Passivity?

The above research question was tested using Cronbach Alpha and measures of internal consistencies. It is presented in the table below:

Table 9

Coefficient Alpha of Interpersonal Passivity Scale in two stages

Variable	Stages	No of items	Mean	Stdev	Coefficient Alpha
Interpersonal Passivity	1st	30	78.78	35.35	0.922
	2nd	26	66.20	33.45	0.926

Table 9 above shows the result of reliability analysis of interpersonal passivity in two stages. At the first stage, the scale yielded Cronbach coefficient of 0.922. At this point, the internal consistency result removed ten items (i.e items 14, 15, 18 and 21) because they produced low or negative correlations and did not represent the domain of behaviour. This called for second stage reliability analysis which then boosted the Cronbach Alpha to 0.926 (see table 4). The internal consistency tables were shown below:

Table 10

Internal consistency analysis of the first stage

Items	Internal consistency	Cronbach's Alpha if item deleted
Item 1	.389	.925
Item 2	.523	.923
Item 3	.668	.921
Item 4	.676	.921
Item 5	.477	.924
Item 6	.497	.924
Item 7	.429	.924
Item 8	.516	.923

Item 9	.538	.923
Item 10	.611	.922
Item 11	.577	.922
Item 12	.771	.919
Item 13	.307	.927
Item 14	.317	.926
Item 15	.537	.923
Item 16	.655	.922
Item 17	.703	.920
Item 18	.480	.924
Item 19	.645	.921
Item 20	.530	.923
Item 21	.563	.923
Item 22	.657	.921
Item 23	.740	.920
Item 24	.729	.920
Item 25	.423	.925
Item 26	.355	.926

Table 10 shows internal consistency coefficients ranging from 0.307 to 0.771. This implies that the items were internally consistent and represent Interpersonal passivity.

Table 11: Internal Convergence of the independent variables and Social anxiety

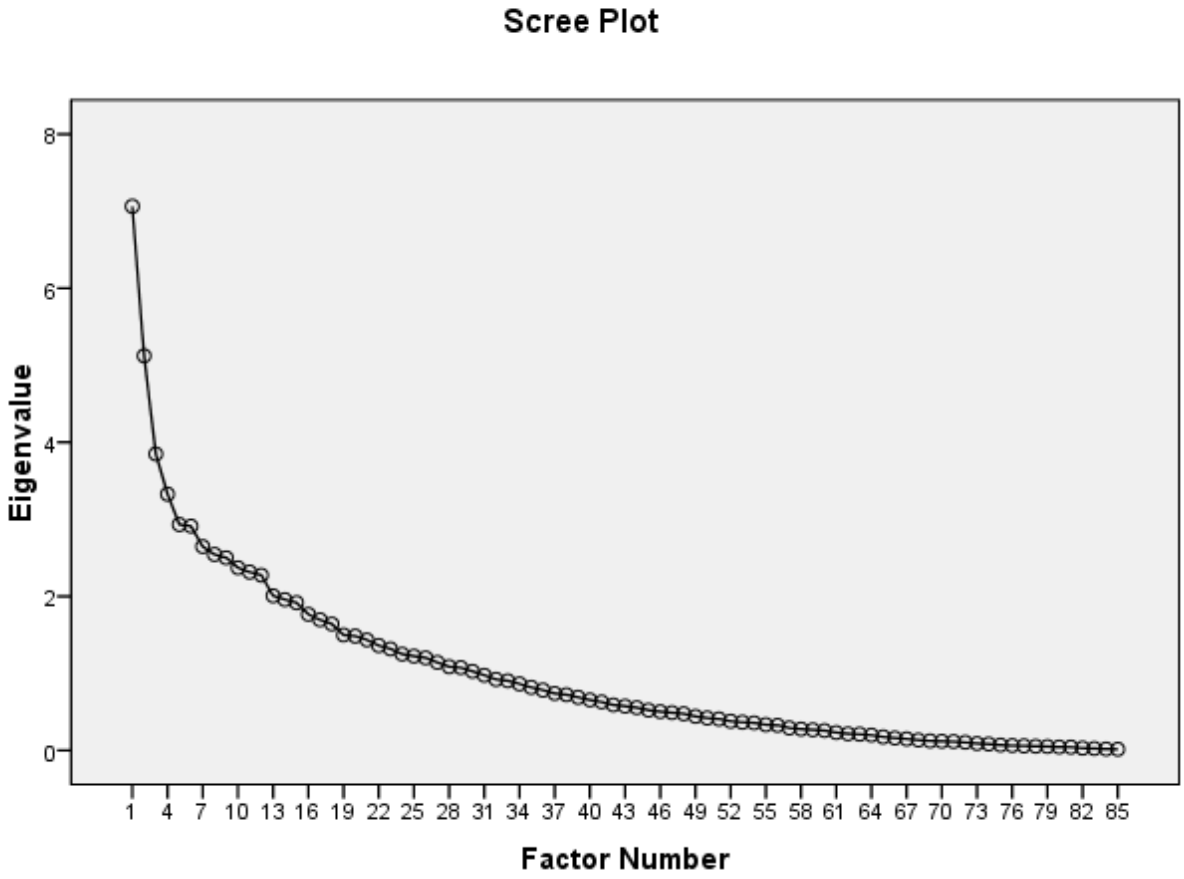
Variables	Social avoidance	Family problem	Shyness	Interpersonal Passivity	Social anxiety
Mean	59.0950	47.8650	21.3800	69.5850	43.5650
Standard Deviation	9.86471	8.34114	4.56726	11.35993	6.58655
Social anxiety	1				
Family problem	.227	1			
Shyness	.375	.499	1		
Interpersonal passivity	.324	.451	.330	1	
Social avoidance	.467	.375	.324	.027	1

Table 11 reveals the inter-correlation matrix of the significant relationship among the independent variables to the convergence of social anxiety of the participants. The result shows a positive significant relationship between the family problem (r = .227), shyness (r = .375), interpersonal passivity (r = .324) and social avoidance; (r = .467).

Table 12 Exploratory Factor Analysis

Table: KMO and Bartlett's Test		
Kaiser-Mayer-Olkin Measure of sampling Adequacy		.299
Bartlett's Test of Sphericity	Approx. Chi-square	1.9844
	Df	3570
	Sig.	.000

This exploratory analysis is used to assess the construct validity of the scale using Principal Axis factoring with verimax rotation. To satisfy the assumption on the factor structure and to assess factor validity in order to be sure of those factors that are associated with social anxiety scale; table 12 shows that the Kaiser-Mayer-Olkin Measure of sampling Adequacy and Bartlett's Test of Sphericity was conducted. KMO =. .299 andBartlett's Test of Sphericity (Approx. Chi-Square = 1.0844, $p<.05$). This reveals that sample size is adequate enough (KMO > .05). Moreover, the fitness of the questionnaire; Bartlett's Test of Sphericity is significant. This implies agood factorability potential.



Exploratory Factor Analysis (EFA) with varimax rotation was conducted on all the 85 items of the social anxiety scale on five indictors. Factor solutions were based on the following criteria: Eigenvalues of 1.0 (value of one), factor loading of .5 or greater and rotated component to ascertain the sensitivity of the items. In the initial factor loading majority of the items merged into eight factors, corresponding with the postulated factor structure, items that loaded into factor outside of the eight had loading less than 1.0.In order to “clean up” the model a scree plot test was conducted to determine the number of factors to be retained in the scale. The sree plot also revealed that all the items of the sub dimension loaded on factor (1). That shows that the items are true measure of social anxiety.

Table 13 **Total Variance Explained**

	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.064	8.310	8.310	6.342	7.461	7.461	4.710	5.541	5.541
2	5.123	6.027	14.337	4.364	5.134	12.594	4.001	4.708	10.249
3	3.848	4.527	18.864	3.112	3.661	16.256	3.488	4.103	14.352
4	3.327	3.914	22.777	2.583	3.038	19.294	3.275	3.853	18.204
5	2.932	3.450	26.227	2.164	2.546	21.841	3.091	3.636	21.841
6	2.910	3.424	29.651						
7	2.647	3.114	32.764						
8	2.544	2.992	35.757						
9	2.501	2.942	38.698						
10	2.371	2.790	41.488						
11	2.314	2.723	44.210						
12	2.274	2.676	46.886						
13	2.007	2.361	49.247						
14	1.958	2.304	51.551						
15	1.917	2.255	53.806						
16	1.767	2.079	55.885						
17	1.695	1.994	57.878						
18	1.641	1.931	59.809						
19	1.497	1.761	61.571						
20	1.484	1.746	63.316						
21	1.434	1.687	65.003						
22	1.361	1.601	66.604						
23	1.318	1.551	68.155						
24	1.249	1.469	69.624						
25	1.224	1.439	71.063						
26	1.201	1.414	72.477						
27	1.141	1.343	73.820						
28	1.086	1.277	75.097						
29	1.074	1.263	76.360						
30	1.026	1.207	77.567						
31	.975	1.147	78.714						

32	.921	1.084	79.798						
33	.903	1.062	80.861						
34	.863	1.015	81.876						
35	.817	.962	82.838						
36	.782	.920	83.758						
37	.739	.869	84.626						
38	.723	.850	85.477						
39	.689	.810	86.287						
40	.654	.770	87.057						
41	.628	.738	87.795						
42	.590	.694	88.489						
43	.573	.674	89.163						
44	.554	.651	89.814						
45	.522	.614	90.429						
46	.501	.590	91.019						
47	.489	.575	91.594						
48	.475	.559	92.152						
49	.441	.519	92.671						
50	.419	.493	93.165						
51	.407	.478	93.643						
52	.378	.445	94.088						
53	.365	.429	94.518						
54	.357	.420	94.938						
55	.332	.391	95.328						
56	.325	.383	95.711						
57	.291	.342	96.053						
58	.277	.326	96.379						
59	.267	.314	96.693						
60	.256	.301	96.995						
61	.232	.272	97.267						
62	.214	.252	97.519						
63	.210	.247	97.765						
64	.197	.232	97.998						
65	.174	.205	98.203						
66	.160	.188	98.391						
67	.148	.174	98.566						
68	.133	.156	98.722						
69	.122	.143	98.865						

70	.117	.138	99.004						
71	.113	.133	99.137						
72	.104	.122	99.259						
73	.089	.105	99.364						
74	.082	.097	99.460						
75	.069	.081	99.542						
76	.062	.072	99.614						
77	.057	.067	99.682						
78	.053	.063	99.744						
79	.049	.058	99.802						
80	.044	.051	99.854						
81	.041	.049	99.902						
82	.029	.034	99.936						
83	.024	.028	99.964						
84	.017	.020	99.984						
85	.014	.016	100.000						

In order to assess the structure of social anxiety scale, 85 items of 5 factors were analysed by using principal axis factoring with varimax rotation Kaiser Normalisation. The initial factor solution for the social anxiety scale using the two rotations resulted in 5 factors with Eigenvalues greater than 1. The 5 factors accounted for 26.227% of the variance. This is presented in table 3 above. The selected items with factor loading less than .360 were dropped. Thus the number of items came to 42 items. This reduced the total item from 85 to 42 with 5 factors having eigenvanues greater than 1 as shown in table 4 below;

Table 13 ; Shows the Rotated factor matrix and communality

Rotated Factor Matrix[a]						
	Factors					
	Social Anxiety	Social Avoidance	Family Problem	Shyness	Interpersonal Passivity	Communality Extraction
A5	.571					.328
A6	.583					.417
A7	.552					.395
A8	.391					.335
A14		.364				.183
A15				.445		.242
B1				.493		.378
B2	.436					.257
B4	.393					.240
B6	.367					.171
B8	.424					.240
B10	.464					.261
B12				.530		.314
B13			.594			.394
B14				.402		.222
B17			.427			.281
B18			.383			.203
B19	.400					.164
B20	.512					.305
C1				.426		.423
C2	3.86					.228
C3			.407			.218
C5			.511			.314
C7		.455				.239
C8	.363					.509
C10	.399					.205
C12				.412		.221
C16				.504		.365
D1			.478			.316
D2					.476	.251
D3		.458				.262
D4					.360	.379
D5		.397				.356
D6	.397					.194
D8					.382	.263
E2		.364				.217
E3		.484				.282
E5		.459				.253
E10					.434	.248

E19		.431				.244
E20					.590	.402
E21		.367				.243

Discussion of findings

Findings on reliability shows that society scale is reliable and is internally convergent with other scales (social avoidance, family problem, shyness, interpersonal passivity). The result reveals significant relationship among the components of the social anxiety; this indicates that the components converge within it. The findings of the study further revealed that, reasonable inference can be drawn on the account of oneness of the scale; meaning that when components of a scale converge within itself it denotes that the component are measuring the same construct although they may not have total resemblance because they are measuring different aspect of the construct. This result corroborates of Davis, Munson and Tarcza (2009), who found significant relationship among (fear of negative evaluation, reflects concerns about certain ordinary events, negative self-concept, reflects concerns about social failures and criticism). Likewise, Clark and Wells (1995) also found significant relationship among (parent, relative, sibling, adult, peer, information and emotional) of the children with social anxiety. This means that all the components of the scale are true indicators of social anxiety.

In discussing the relationship among the factors of the social anxiety scale, the result reveals that there was a significant relationship among the factors of social anxiety scale; social avoidance scale SAS, family problem scale, shyness scale and interpersonal passivity. This implies that the factors of social anxiety scale (SAS) significant correlated. This therefore satisfies the condition for convergent validity although the patterns of items differ. This result is in line with Vassilopolous (2004) who found moderate correlations with social anxiety, with responding scores on the analysis on social anxiety scale for the adolescents and children, a widely used measure of social support in adolescences. This indicates that the measure of social anxiety scale (SAS) is potent in as much that it easily converges with well-known social avoidance (SAS). This implies that social anxiety scale carries equal potentials with other scale existing scale but with an advantage of a standard component of satisfaction needs support.

Social avoidance could act as a negative factor that could increase social anxiety problems among students. This agrees with Calvete and Smith (2006) study who found that social avoidance reduces the impact of social anxiety problems among students. Similarly, Friedlander, Reid, Shupak and Cribbie (2007) found that students who perceived that their social avoidance increased the level of social anxiety disorder problems.

This findings further establishes the fact that family problem determines social anxiety. This result supports of (Flisher et al., 2000; Griffin, Botvin, Scheier, Diaz, & Miller, 2000; Igra & Irwin, 1996). Other studies, however, have found that the quality of the home environment is more important than the family structure. Poor family functioning, with high levels of conflict, low levels of cohesion and acceptance, and a lack of commitment

to meaningful values, is associated with more involvement in rule-violating behavior. This implies that despite the differences in family problem and social anxiety factors makeup they still measure the same construct

Shyness scale was highly reliable. Fear is one of the main components of shyness. Investigations on shyness related to social anxiety revealed that “amount of negative affect, including unease, worry or nervousness related to anticipated pain or distress and/or potentially threatening situations” (Simonds, 2006). Social anxiety moderate the relationship between stress and physical and psychological distress among the secondary student in Oyo state. This implies that social anxiety can be easily diagnose as psychological problems via discriminant power of stress. This is in line with Olanrewaju (1999) found that the family problem has been shown to be related to high-rule of social anxiety among Nigerian youths. According to him, authoritative parents provide clear boundaries and expectations for the children. As a result, the children of such parents in general engage in less antisocial behaviour, display greater psychosocial maturity and perform better in school than children whose parents are indifferent or uninvolved.

Interpersonal passivity scale was also highly reliable. Based on this corresponding validity, it is evident that the assumption for concurrent validity is not betrayed. Therefore social anxiety is concurrently valid. The result is in line with (Schutz, 1966,) in (Felson&Messner, 2000), who found out that students with high levels of social anxiety were significantly less likely to report symptoms with increasing levels acculturative stress, compared to students who report low levels of social supports and Interpersonal passivity.

Conclusion

With respect to the passion undertaking development and validation so social anxiety scale. It was discovered that social anxiety scale gain incremental validity by the virtue of an addition component of satisfaction. However, social anxiety scale significantly discriminates between high and low depressed students. In addition social anxiety scale displayed good model fit via reliability factor analysis. It was observed that the variables were reliable and valid. It was also observed that the factors predicted social anxiety when taken together and independently.

Implication

The development and validation of social anxiety scale therefore engage and enhance diagnosis of depression students, to understand the maladaptive behavior and dimensions of human emotional need, it pointing out the aspect where emotional support is needed or lacking. It will assist in discovering and understanding the type of counseling pattern to be adopted in counseling process. It open-up the aspect of need support (e.g emotional support, material support, network support, satisfaction support needs) and not only just source of support. (e.gpyscho-therapist or counselor, parent, family members, friends and significant others).

Recommendation

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

This inventory is well recommended to psychometricians as a convergence validity tool to newly developed scales on social anxiety

The inventory could be used as diagnostic techniques to measure social anxiety in individuals.

This inventory has been proved to be reliable and valid, so clinical psychologists/counselors could adopt it as a tool in clinical settings.

Students should be well guided to identify factors precipitating social anxiety inherent in them and provide solution on how to curb it so as to become good ambassador and role model for other students.

Educators and counseling psychologists could use this information to adjust the learning environment to meet students individual free from any kind of social anxiety.

The findings of this study should serve as resource materials for others who want to carry out research in related field while contributing to existing literature on social anxiety.

Student should be guided and taught how they can reduce their social anxiety through adequate guidance counseling services in school system.

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