

GLOBAL JOURNAL

OF HUMAN SOCIAL SCIENCE : A

ARTS AND HUMANITIES

DISCOVERING THOUGHTS AND INVENTING FUTURE

HIGHLIGHTS

Gender Travel Behaviour

Human Existential Desire

Marital Communication Skills

Self-Efficacy of Adolescents

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CONTENTS OF THE VOLUME

- i. Copyright Notice
 - ii. Editorial Board Members
 - iii. Chief Author and Dean
 - iv. Table of Contents
 - v. From the Chief Editor's Desk
 - vi. Research and Review Papers
-
- 1. Migration as Separation of Human Community- Analysis and Forecast. **1-5**
 - 2. Evaluating Intra-Urban Transportation and Gender Travel behaviour in Ilorin, Nigeria. **7-17**
 - 3. Parenting Styles and Self-Efficacy of Adolescents: Malaysian Scenario. **19-25**
 - 4. Effects of Assertiveness Training and Marital Communication Skills. In Enhancing Marital Satisfaction among Baptist Couples in Lagos State, Nigeria. **27-37**
 - 5. The Effect of Socio-Economic Survival of Okada Riders on African Cultural Values. **39-46**
 - 6. Human Existential Desire for Immortality in Unamuno's Perspective. **47-54**
-
- vii. Auxiliary Memberships
 - viii. Process of Submission of Research Paper
 - ix. Preferred Author Guidelines
 - x. Index



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Migration as Separation of Human Community - Analysis and Forecast

By Dr. Boris Rozin

Abstract - Throughout many years physical manifestation (phenotype) and inheritable information (genotype) are researched with different scientific methodologies in medicine, genetics, biology, physiology, psychology, etc. The dependence of physical traits on genetic code of individual can be established through various intensive mathematical models. This article explores one of the models that hypothetically explains segregation of people based on their observable psychological traits. Although, environment can influence behavioral traits, the predisposition towards them controlled by fundamental genes, and thus might be inherited.

The proposed mathematical model consummatesthat the process of human segregation leads to a break down on non-active and active communities. As a result, more active community has a tendency to develop much faster and dominate over non-active community. This result of this hypothesis can help to determine and eliminate various risks of denomination, and develop scientifically proven recommendations to improve immigration politic.

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MIGRATION AS SEPARATION OF HUMAN COMMUNITY - ANALYSIS AND FORECAST

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Dr. Boris Rozin

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Glossary

There are three levels on which to measure personality uniqueness :

- Genus : Human beings (*Homo sapiens*) are a biological species/genus, and are carriers of a predefined genetic structure that is similar throughout.
- Genotype : Endowments implemented into individuals' genetic code that are unique to individual and can be carried on to succeeding generations. For instance, underlying genes for eye color, hair type, skin, tendency to weight gain, or even predispositions to hereditary diseases are all properties defining our genotype.
- Phenotype : Is the physical characteristic of individual, controlled by genotype and environmental influence. For example, actual hair/eye color, behavior, temperament, actual weight, and diseases.

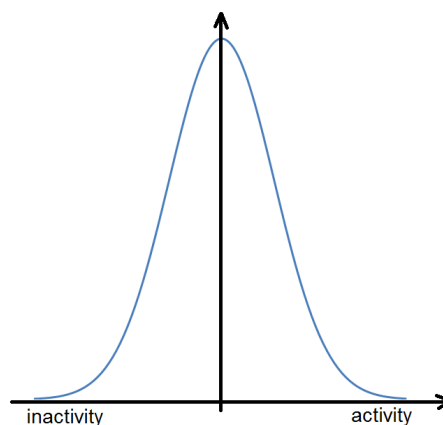
I. INTRODUCTION

As a result of a unique character of individual, its inherited endowments and observable traits are researched throughout the years in different disciplines. Numerous scientific approaches developed various theories and hypothesis about individual's abilities to inherit certain qualities and pass them into

posterity, or adopt traits influenced by environmental factors. Needless to say, fundamental genes control numerous individual's characteristics and make up the genotype, while phenotype is an obvious observable trait. The phenotype results from collaboration between numerous genetic capabilities and the expressions of individual's genes, while also controlled by environmental influence. Its physical manifestation and inheritable information can be expressed within two categories - physiological (physical qualities of individual) and psychological (mental type of individual). In analyzing the psychological category of individual's phenotype, a number of traits come to mind - namely, level of IQ, behavior, temperament, etc. However, taken into an account that these traits are observable and originate from genes that control individual's capabilities, we can assume psychological traits are implemented into individual's genetic code.

The focus of this article is to mathematically examine genotypic influence on observable psychological traits of an individual. Traits such as level of IQ, behavior and temperament can be integrated into one mathematical parameter - Activity. Activity is assumed to be a firm desire of an individual to progress (make better) his social status, to put significant effort for achieving goals, to get prepared for migration, risks, innovation and leadership.

Every individual possesses relatively different levels of Activity that can be expressed quantitatively. The relative level of Activity of every individual has incidental value. The statistical distribution of this incidental value, like most natural processes, has the normal (or Gaussian) distribution that has a bell-shaped probability density function (Picture 1).

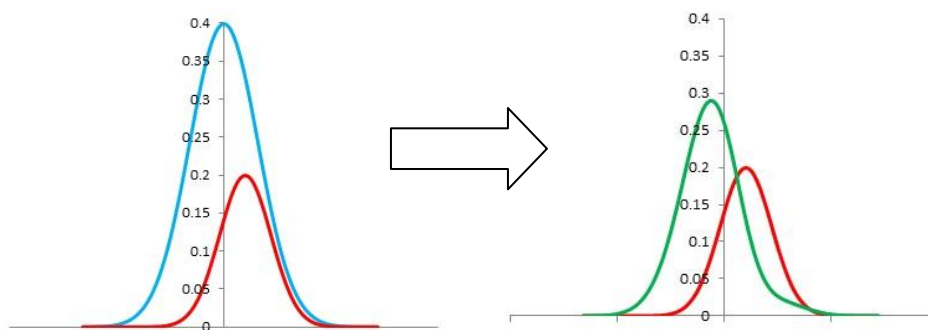


Picture 1 : The normal (or Gaussian) distribution.

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The probability that the *Activity* level of a newly born child will be close to the *Activity* level of the parents is relatively high, compared to the probability of deviation from the *Activity* level of the parents in descendants. Picture 1 represents a colloquial function of normal distribution of probability, with the *Activity* level on the horizontal axis and the probability of a born child with the corresponding *Activity* level on the vertical axis.

The probability density distribution of relative activity for a sufficient big group of randomly chosen individuals also has the normal distribution. On a horizontal axis, as before, it's the activity level, and on a vertical axis the relative quantity of individuals with the given degree of activity.



Picture 2a

Picture 2b

In Picture 2a, the blue line represents the statistical distribution of activity of the entire community before division, and the red line the part of the community that decided to migrate. In Picture 2b, the green line represents the distribution of the activity level of part of the community that remained. So above all, the genotypic factor and its transference according to inheritance become important while determining the activity level. Thus, the different distributions of activity level for the two community groups (in fact, two new communities) will be transferred to future generations. Therefore, we can say that migrants bring with them "The Gene of Activity".

This micro-model of the distribution of communities is the basis for this hypothesis.

The migration processes are the main factor which derives to the nonuniform distribution of the individuals with the high Activity among the whole human population.

III. BABYLONIAN CAPTIVITY

The first reference about segregation of the elite and the remaining population can be found in the Bible (in the second book of Kingdom). Babylonian king Nebuchadnezzar, after occupying Jerusalem and destroying the First Temple, deported the Jewish elite to

II. DIFFERENTIATION BY THE ACTIVITY LEVEL

As an example, let us consider a rural community mired in a resource crisis. For example, climate change has decreased edible resources. One possible solution for rural communities is migration. However, the entire community can't migrate. From the entire community, only a group that is ready for risks would migrate. As it was mentioned above, the readiness to risk and migration is the vivid activity sign, thus, the migrating part of community would have a high *Activity* level.

Babylon and sent off all dwellers of Jerusalem, all grandees, all powerful warriors, tens of thousands of refugees, cultural masters, Border Protectionists (Priests), everyone, except for the poor/deprived. "He carried into exile all Jerusalem: all the officers and fighting men, and all the craftsmen and artisans. Only the poorest people of the land were left" (2 Kings 24:14). A total of about 20 thousand people were kicked-off. According to various sources, the population of Jews then consisted of 0.5 to 1 million people, of which about 2-4% were refugees.

The Bible continues to say that further development of these communities turned out to be diametrically opposed. The Babylonian community could have occupied an important/worthy place in the political and trade life of the Babylonian Kingdom and established one of the greatest models of Jewish religious ideas, the Babylonian Talmud. After 70 years, the Jews returned from the Babylonian Tribe (Ezra 2:1, Nehemiah 7:8-63), and saw that the remained Jewish population practically lost all its national and religious identity.

Thus, the removal of the 'best population'-even less than 5% from its total population brought about catastrophic consequences.

IV. GREAT MIGRATIONS AND THE FORMATION OF ACTIVE NATIONS

The appearance of the active nations can be explained by the nonuniform distribution of the people with the high Activity. Interesting to point that many great countries formed on peninsulas such as ancient Greece, Roman Empire, The Spanish Kingdom. It can be explained by the convenient transport location as well as emigrants did not have choice to move farther.

There are several evidences that prove that migrants are carriers of "the *Activity* gene." Some examples include :

The Great Migration of peoples : From northern India and Asia to central Europe, this brought about very active migrators and formed the European nations. Europe became as a "big peninsula" for these people.

Tatar-Mongolian Invasion : The Mongolian and North China migrators, who occupied Eastern Europe and mixed with Slavs, established the Russian nation. The population that remained in Central Mongolia now happens to have a hypertrophied low level of activity.

Anglo-Saxon Nation : The British Isles many times proved to be a nation of conquest. The conquerors were settling and assimilating so that Britain succeeded to gather active genotype from across the North Europe. This genotypic activity of the Anglo-Saxons brought about in establishing the Britain Empire.

V. THOUGHTFUL EXPERIMENT

Let's collect half of the active population belonging to any territory and move them to another territory possessing similar natural resources, but not having a native population. The new population will create a society which has been not burdened with an aristocracy. During the first generation, the land will be distributed by self-capture. The second and third generation will self-organize in the new state and will build a more dynamic socio-political system than one with an ancestral base. In the following generations, owing to raised genotypic activity, the new state will expand its influence into nearby and far territories, through military and economic forms.

Isn't it very similar to the history of the United States that without American Revolution, Civil War, and destruction of indigenous population of the North America? Americans like to speak about themselves as a nation of immigrants, with a high genotypic activity level. Regardless of the stimulus for voluntary migration, be it economic, religious or safety-based, only the part of the population with the high activity level would take the risk. Only those with a high activity level emigrate, those without it remain in the homeland and reconcile to oppressions and the absence of the prospect for self-realization. Hence, this de facto emigration and immigration allow for the segregation of human

population under the factor of genotypic activity level - strong (active) leave, weak (passive) remain.

VI. IMMIGRANT COUNTRIES

The territories in which more than 40% of the population consists of descendants of immigrants over the last 400 years can be considered as immigrant countries. This includes many former British colonies: the U.S., Canada, Australia, and New Zealand. The USA will be considered in detail in this article, and Canada not only territorially adjoins the USA, but also forms a uniform territory with the USA within the limits of the given hypothesis. In both countries, the population consists of descendants of protest immigrants from Europe where similar policies were carried out in relation to the natives and to the peoples from Africa who were enslaved. Although this immigrant country status is somewhat weakened by generations of descendants from the original immigrants, it doesn't prevent Australia from being the regional leader. While New Zealand carries out an active immigration policy, it does not have the critical weight of immigrants to be nominated among world leaders in the field.

On the other hand, immigrant countries such as Mexico, the Southern and Central Americas (the former colonies of Spain and Portugal) had similar immigration patterns to the U.S., but the evolution of the blended society was much different. The difference is that immigration to South America wasn't on a mass scale and was not violent. The Latin American immigrants didn't resist the indigenous population - they actively mixed up with it. As a result, the genotypic high activity level advantage has been dissolved in indigenous genotype.

It is also possible to include the Republic of South Africa in the group of immigrant countries. Unfortunately, the white minority of the Republic of South Africa wouldn't cross through prejudices and give the majority a way of self-realization. The future of this country depends on what the African majority will do to construct a society of equal competition.

The last and the youngest immigrant country is Israel. Jews and the Jewish state deserve a more detailed analysis.

VII. JEWS - THE NATION OF HEREDITARY IMMIGRANTS

It is known that the European Jews have a genotypic anomaly iV their average IQ level is approximately 15% above that of a Central European's. The uneasy mutual relations between Jews and the Christians among who the Jews lived generated this trait.

In Europe, Jews were perceived as competitors in trade and crafts. The persecution of Jews did not stop until the mid-20th century namely because of economic

reasons. Exile and compulsory assimilation were the general forms of this prosecution. Exile, for the Jews, was the same as immigration iV strong leave, weak assimilate.

As is known, the basis of the Jewish nation is not the territory, but the religion. By centuries-old tradition, all Jewish boys are obliged to study the Five Books of Moses, known as the Torah. Those without high genotypic activity levels have not studied the Torah as much, have become less religious and therefore have assimilated more. The genotypic activity level in the European Jewry has therefore become suppressed. Meanwhile, the modern state of Israel has demonstrated its huge genotypic potential by being in several wars in which it has surpassed its numerically larger opponents.

VIII. THE INVITATION TO IMMIGRATION

Other than the immigrant countries which are traditionally open for immigration, some countries have invited immigrants in large quantities. The most known invitations :

- Poland in the 13th and 14th centuries invited and gave protection to Jewish communities,
- The First Russian emperor, Peter the Great, actively involved foreigners such as the Germans and the Dutch for army and navy fleet construction,
- The Russian Empress Catherine II involved not only the European nobility in Russian government, but also entire communities from Germany.

In the 20-30 years after these immigration waves, these countries showed considerable economic growth. Peter the Great had created the Russian Empire, and Catherine II of Russia had become a highly recognized European leader. In addition, by the 15th century, Poland was one of the largest and most powerful states in Europe.

IX. WORLD LEADERSHIP AND THE USA

The U.S. is the world leader because it possesses a population with the highest genotypic activity level in the Earth. Therefore, statements about a rapid decline or loss of leadership by the U.S. have no real truth. World crises don't bear a direct threat on the U.S., though they are painful enough. As was shown during the last crisis 2008 - 2010, the relative falling of a standard of living in the majority of other countries was worse than what was experienced by the U.S. Constant inflow of the Active people from all over the globe is necessary for the maintenance of a stable high rate of development. This inflow can be so called as a "pumping out" the Active people. While the "pumping out" is working from across the World, the U.S. will be dominating.

X. "POMP" ADJUSTMENT ON PUMPING OUT THE ACTIVE PEOPLE AND FEDERAL GOVERNMENT'S ROLE ON IMMIGRATION

The immigration policy of the U.S. should be more pragmatic. Residual elites from every corner of the globe should be the target group.

As mentioned above, the high rate of development and leadership directly depends on the average genotypic activity level of the population. Therefore, the system of attraction of the active population from every corner of the globe is an important strategic function of the government. As a first generation immigrant, I recognize that the system works well, but it could perform more effectively.

The current ways of immigration to the U.S. are as follows :

1. *The refugee program* : Settlement in the USA under the refugee program from the underdeveloped countries possibly has political value; however, it is necessary to mention that strategically the U.S. often receives the genotypic ballast. There were some exceptions like the immigrations of Jews from the USSR in 1975-2000. In reality, it was immigration of the Jewish residual elite. This elite became residual as the result of the state anti-Semitism in the USSR.
2. *Professional immigration* : Canada has exemplified this over the last 20 years. This program has helped nominate Canada as leaders in fields from IT to technologies and has given an impulse of development to the entire economy. However, half of the beneficiaries from this program already live and work in the USA. Liberalization and expansion of the program of professional immigration will create an inflow of active populations from around the globe.
3. *Green Card Lottery* : It's an extremely successful program but needs a correction. For today, quotas in the Green Card Lottery are proportional to the country's population. However, the various countries do not have identical genotypic activity levels; therefore, it is necessary to bring into consideration a correcting factor in creating quotas. It is essential to factor in what the labor consumption of the population of a given country is; therefore, in the first stage, it is possible to apply a factor of education of the population.
4. *Illegal immigration* : The overwhelming majority of illegal immigrants arrive in the U.S. from Latin America and Mexico. As it was written above, the Spanish-speaking nations possess lower average genotypic activity levels in their populations. The reason why a huge presence of natives of Latin America are in the labor market of the U.S. is not

because of their genotypic activity level but rather their territorial affinity to the U.S., a low standard of living, and a permanent surplus of hardworking population in their native countries. Because of low genotypic activity levels, the second generation of immigrants from Latin America born in the U.S. cannot compete on equal terms in the labor market, creating a big social pressure.

Professional immigration, together with a student and scientific exchange, are the best ways of attracting active population of any given country. The system of working visas should be more pragmatic. Working visas should be held for a longer fixed period without the obligation of granting a Green Card. Green Cards should be given to only those having a successful business or four-year college degree. Illegal immigration can be forced out by the system of giving out working visas for a fixed period without granting a Green card. It is necessary to be ready for the new wave of immigration of the indigenous population of Europe related to the deepening economic and interfaith enmity crises in continental Europe.

XI. AFRO-AMERICAN COMMUNITY OF THE USA

Ancestors of many Americans weren't voluntary immigrants. The African American community was not built on voluntary immigration, and many of those brought over involuntarily as slaves would not have possessed high genotypic activity levels. I again emphasize that no particular race possesses any genotype advantages. If Africans would have started to occupy North America first and imported Europeans as slaves, the majority of US presidents and the top ten richest people on the Forbes list would be descendants of Africans. However, the history does not take into account what could have been, so American society and the American state bear responsibility for 200 years of slavery. However, it is necessary to take into consideration that the protectionist policy on a labor market yields huge losses to the economy and social development. The monetization of benefits and privileges given to descendants of slaves would considerably help recover the economy and government of the USA.

On a side note, the current US president, Barack H. Obama, is on one hand the descendant of the African aristocracy, and on the other of European immigrants. His father obviously was a person with a high genotypic activity level. Therefore Obama's positioning as a member of the African American community is incorrect - his ancestors were never slaves. Obama, the descendant of free immigrants, may have made use of privileges offered to African Americans due to his skin color when in fact he has no relation to them. The reasoning behind this discussion is that it is sometimes interesting to observe as immigrants

from Africa in the first and second generations use privileges for the African Americans though their ancestors never were slaves.

XII. THE SHORT-TERM FORECAST OF WORLD LEADERSHIP

It is not necessary to build a complicated mathematical model to forecast the economic development and the world leadership for the next 50 years. It is enough to put on a map of the immigration streams for the last several decades. The population with high genotypic activity levels determines this development through their migrations.

In the given context of research, the short-term period is 2-3 human generations or 40-60 years. During the next 50 years, world leadership of the USA does not have any obvious external threats. No state or territory can currently offer more to the Active immigrants than the US.

XIII. INTERMEDIATE TERM FORECAST OF WORLD LEADERSHIP

The intermediate term period is from 3 to 10 human generations or 50 - 200 years. In the intermediate term, the creation of a new immigrant state for the population with high genotypic activity levels is possible. Territories suitable to mass settling on the Earth could be Siberia, Tibet, Sahara, deserts of Australia and Antarctica. Given the level of development of current technology, there would be high probability of mass migration to Siberia. The main contenders for settling in Siberia are the Chinese ethnic groups.

As the result of the disintegration of the USSR, the immigration policy of Russia became more liberal, and there are weakened economic conditions in Moscow and territories behind the Ural Mountains. Chinese migration to Siberia has not reached mass proportions yet, but the Chinese communities have become a common trend in the cities of Siberia. The probability of global political crisis and disintegration of the Russian Federation remain high. Upon receiving independence, Siberia and the Russian Far East would fall under the influence of China and would completely open doors to the Chinese immigration stream. The Active Chinese people, having left in their homeland's communistic ideology and the clan structure, and having considerable experience in modern finance and information technology, would construct a super-competitive state within a short period of time. The proverbial Chinese dragon would wake up not in China, but in Siberia. This Chinese state of Siberia would be the strongest competitor against the US. Therefore, though it sounds paradoxical, maintaining the integrity of Russia should be a major strategic direction for the US.

XIV. THE LONG-TERM FORECAST OF WORLD LEADERSHIP

Undoubtedly, a time will come when humankind will start to occupy space; there will be colonies on neighboring and faraway planets. The future space migrants will be people with high genotype levels of activity. Therefore, extraterrestrial settlements would develop very dynamically.

After resettlement of 10-15 % of the population, the Earth would rather quickly lose the status of space mother country. Many fantasy writers have intuitively guessed this tendency, especially Isaac Asimov.

XV. ACKNOWLEDGEMENT

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Evaluating Intra-Urban Transportation and Gender Travel behaviour in Ilorin, Nigeria

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Abstract - The condition of intra-urban transport system in Nigerian cities is becoming worrisome by the day. Although the situation affects male and female, previous empirical and theoretical discussions most of the time assumed the universality of gender's experience. Transportation Planning and Engineering have been gender neutral. It is against this background that the study evaluates condition of intra-urban transport and gender travel behaviour in Nigeria using Ilorin as case study. The study uses primary data, which were obtained through a random and systematic sampling of 500 households in Ilorin, Nigeria. Variables used for this study include indicators of urban transport infrastructure conditions and intra-urban travel patterns. Data collected were analyzed using descriptive statistics in form of cross tabulation and chi-square statistics. The results showed inadequate and poorly maintained transport infrastructural facilities; accidents; waiting for long periods at the bus stops; traffic congestion and the related parking problems.

Keywords : *intra-urban, transportation, gender, travel behaviour.*

GJHSS-A Classification : *FOR Code : 169901, 120506, 120507*



EVALUATING INTRA-URBAN TRANSPORTATION AND GENDER TRAVEL BEHAVIOUR IN ILORIN, NIGERIA

Strictly as per the compliance and regulations of:



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Abstract - The condition of intra-urban transport system in Nigerian cities is becoming worrisome by the day. Although the situation affects male and female, previous empirical and theoretical discussions most of the time assumed the universality of gender's experience. Transportation Planning and Engineering have been gender neutral. It is against this background that the study evaluates condition of intra-urban transport and gender travel behaviour in Nigeria using Ilorin as case study. The study uses primary data, which were obtained through a random and systematic sampling of 500 households in Ilorin, Nigeria. Variables used for this study include indicators of urban transport infrastructure conditions and intra-urban travel patterns. Data collected were analyzed using descriptive statistics in form of cross tabulation and chi-square statistics. The results showed inadequate and poorly maintained transport infrastructural facilities; accidents; waiting for long periods at the bus stops; traffic congestion and the related parking problems. It was also revealed in the study that man and woman are not equal urban space users and actors, in relation to kind of trips made and complexity of trip making. The study recommends among others the need to develop transportation planning models that capture gender differences in trip purpose, frequency and distance travel, mode of transportation used and complexity of trip making. Improving safety on the street is very crucial. Routes should connect homes with other activity centers. The study concludes by reiterating the need to boost the current state of transport infrastructure in the study area.

Keywords : *intra-urban, transportation, gender, travel behaviour.*

1. Introduction

A growing body of academic literature has emerged over the last few years addressing the complex relationships between transportation and gender, both in developed (Rosebloom, 1993; Hanson and Hanson, 1978 and 1985; Jenkins and Gregory, 1991; Peters, 1999; Schintler, 2001; Jones, 1990) and developing countries (Turner and Fouracre, 1995; Fernando, 1997; Grieco and Turner, 1997 and Grieco et al, 1996; Oyesiku and Odufuwa, 2002; Okoko, 2007; Odufuwa, 2007; Overton, 1994; Asiyanbola, 2007). Matalon (1992) confirmed that, the travel behaviour of individuals is not uniform and he attributed this difference to sex (gender). Okoko (2007), expatiate further that, difference in travel behaviour of men and

women stems on the fact that women are vulnerable to a number of factors in their choice of travel (mode or in their travel behaviour).

In Nigeria, urban transport that serves as the sinew, binding together various land uses has not only remained inefficient, it has grown over the years to be expensive and dangerous (Egunjobi 1999). In many Nigerian cities, urban transport exhibits remarkable features. Several studies have revealed these features of Nigerian urban transport (Adeniji, 1993; Adesanya, 1996; Adesanya and Adeniji, 1998; Torres, 2001; Oyesiku, 2002b, 2002b; Ogunsanya, 2002; Olukoju, 2003; Osita et al, 2003; Vandu-Chikolo, 2004,).

A study by Fadare and Morenikeji (2007) on gender bias in intra-urban trip pattern in Niger State, Nigeria, shows that, there was a remarkable difference in the travel behaviour of men and women. Also, Hanson and Hanson (1980) noted that women travel less frequently than men and they travel shorter distances than men do and rely on bus (public transport) to a greater extent than men. Despite the transport bias against women, scholars emphasized that, there would be an increase productivity, improved nutrition and health for children and the society at large when gender discrimination against women is eliminated in terms of accessibility (Blackden and Wodon, 2006; Okoko, 2007).

Hitherto, every attempt at solving intra-urban mobility problems was made without gender considerations. The assumptions have always been such that the solutions are applicable equally to both men and women. In most cases, pure traditional economic variables, which ignore crucial cultural roles and the salience of the life course, are used to derive some of these solutions (Rosenbloom, 1993). Yet those missing variables are parts of our realities, which of course need to be applied in formulating any transportation policy. The place of gender has been found to be very important in effective policy formulation because man and woman are not equal urban space users and actors (Townsend 1991; Seager, 1992; Moser, 1993; Bowlby et al, 1989; Short, 1996; etc). This study is an addition to the existing literature and an attempt to make contribution along this line.

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II. Aim and Scope of Study

This study aims at assessing urban transport infrastructure condition and intra-urban travel of women and men in the city of Ilorin, Nigeria. This is with a view to understanding the situation of intra-urban transportation whether it is gender oriented or not. To achieve this, the operational objective used is the assessment of transport infrastructure condition and travel pattern of people in the study area.

III. Literature Review

a) *Urbanization and Urban Transport Condition in Nigeria*

The trend of urbanization and city growth in developing countries are characterized by rapidity of urban increase and a high rate of urban population growth by natural increase and migration (Oyesiku, 2002a). In Nigeria, urbanization has a fairly long history in its growth and development. Historical account shows that extensive urban development in Nigeria predates the British colonial administration. Early explorers, missionaries and merchants estimates of population of towns show the existence of substantial human settlements in this part of the world in the 19th century (Mabogunje 1968). During this period, the major factors crucial to the growth and development of cities were trading, marketing and administration. The second half of the 20th century witnessed rapid rate of urbanization and emergence of cities in various parts of Nigeria due to a number of factors among which are: introduction of wheeled transportation, particularly railway and road; categorization of settlement into hierarchical order of township; introduction of monetized economy and consequently production of cash crops and exploitation of mineral resources; continuous geopolitical restructuring, through creation of states and local governments in 1967, 1976, 1987, 1991 and 1996,; and the industrialization process between 1960 and 1975, which was based on import substitution strategies and consumer market for imported goods and services (Oyesiku 2002a).

In Nigeria the pace of urbanization has been dramatic showing extraordinarily high rates of 5-10 percent per annum (Egunjobi 1999). Consequently, there has been rapid expansion of Nigerian cities' areal extent, which is now sometimes ten fold their initial point of growth (Egunjobi 1999; Ogunsanya 2002; Oyesiku 2002a). A crucial aspect of this is that city growth and expansion in Nigeria has been largely uncontrolled (Agbola, 1989; Agbola, 1997; Egunjobi, 1999; 2002; Oyesiku, 2002a; Olanrewaju, 2004; etc). Consequently, the scaring and unsatisfactory situations in the cities have been increasing at an alarming rate. Egunjobi (1999:3) noted that our cities in Nigeria are not only ailing, quite a majority of them are on the verge of breathing the last breath. Several studies have shown

that inadequate planning of urban landuses in Nigeria and great intensity of use of land in the urban areas has exacerbated urban problems (Filani, 1994; Egunjobi, 1999; 2002; Oyesiku 2002a; Foundation for Urban Development in Africa, 2006; etc). The current trend in the Nigerian cities is very frustrating. Mabogunje (1968) notes that whether we think of welfare services or employment opportunities, the urban system in Nigeria today is already proving inadequate as a means of achieving the type of social order that the country desires (Foundation for Urban Development in Africa, 2006:23).

b) *Gender and Transport*

In the developed countries since the 1970s, there has been growing awareness of wide differences in the ways in which men and women travel (Beuret, 1991). This increasing awareness is from studies carried out on women and transportation. Highlight of some of these research findings in the developed countries included the following:

- Women's transportation patterns differ from men's on several dimensions: the journey-to-work trip; the kind of trips made, complexity of trip-making, and the use of public transit (Wekerle, 1980; Gordon, et al 1989; Hanson and Johnson, 1985; Schintler, 2001).
- Work trip is shorter for women than for men (Rutherford and Wekerle, 1989; Pisarski, 1987; Nelson, 1986; Singell and Lillydahl, 1986; Hanson and Johnson, 1985; Pickup, 1985; Dasgupta, Frost and Spence, 1985; Michelson, 1983. Howe and O'Connor, 1982; Madden, 1981; Ericksen, 1977; Gordon, Kumar and Richardson, 1989 etc.). This result holds in spite of differences in public transit versus automobile use and in female labour force participation rates. Women try to reduce the distance between home and work and the time spent in commuting; the shortest journey to work is found among married women.
- Working women made more domestic related trips and chauffeuring children than their spouses (Hanson and Hanson, 1980; Prevedourous and Schofer, 1991).
- Single parents made more trips and traveled further for all purposes than comparable married workers (Kostyniuk, et al, 1989; Johnson-Anumonwo, 1989; Rutherford and Wekerle, 1989)
- Age and presence of children influenced travel patterns in all types of household. Women's travel patterns varied significantly with the age of their youngest child (Rosenbloom and Raux, 1985; Perez-Cerezo, 1986).
- Women's entry into the workforce, along with their continued role as primary caretakers of domestic responsibilities, has led to the emergence of

“knock-on” trips, or trips generated by the substitution of home production for market production. Women are more likely than men to make these types of trips. (Rosenbloom 1993; Schintler, 2001).

- Complex travel behavior such as trip chaining is more common for women than men even when both males and females are in employment. Women stop more for running household errands than do men, on both inward and outward commutes and irrespective of the number of persons in a household or its structure (Root et al, 2000; Schintler, 2001).
- Married women are more likely to make a greater variety of trips for young children, and more of those trips are directly related to household responsibilities (Rosenbloom, 1989)
- Women frequently use public transportation for shopping and household errands and women workers combine these trips with the journey to work to save precious time (Skinner and Borlaug, 1978; Hanson and Hanson, 1978; Beuret, 1991).
- Within the same households, men and women often have differential access to family car, where there is only one automobile, it is frequently the husband who uses it on a regular bases (Wekerle, 1980; Hanson and Hanson, 1980; Beuret, 1991; Rosenbloom, 1993).
- In studies of traveller information services, women are often less prone to switch routes after receiving traveller information on alternative routes. Women tended to be more conservative in their selection of travel alternatives (Abdel-Aty et al, 1996; Schintler, 2001)

Historically, transportation planning and engineering have been gender neutral. The needs and responsibilities of women which now extend beyond the domestic sphere, due largely to the increase in female labour force participation play an important role in shaping their travel activity patterns, specifically, in their impact on trip purpose, frequency and distance travel, mode of transportation used, and complexity of trip making. However, as observed in the literature, transportation planning models are not designed to capture these differences (Wekerle 1980; Schintler 2001). The design of the transportation systems is such that it is primarily to carry workers to and from their jobs. Planning does not take into account the fact that the journey to work for women workers is often more time consuming, more costly, and more complicated than men's. Women frequently use public transportation for shopping and household errands and women workers combine these trips with the journey to work to save precious time (Skinner and Borlaug, 1978; Hanson and Hanson 1978). Yet fare structures and the location of transit lines do not accommodate this trips pattern. In

addition mothers are generally responsible for taking children to child-care facilities and picking them-up. These trips are not reflected in transportation models even though they require an extra trip twice a day, sometimes in a direction away from work, and involve additional time and money (Wekerle 1980). These models according to Schintler (2001:356-357), assume that each traveler's primary concern is to minimize travel time and cost, whereas other factors such as safety, comfort, and accessibility to opportunities may be more important than travel time to many women, and that the unique circumstances and psychology of women may lead them to very different rules of travel related decision-making than men, and this behaviour cannot be accurately reflected in travel demand models based on rational behaviour and utility maximization.

In the developing countries and in Nigeria in particular, studies have shown that there are significant differences between women and men intra-urban travel behaviour (Asiyanbola 1999; 2002; Fadare and Morenikeji, 2001; Oyesiku and Oduduwa, 2002). A study carried out in Abeokuta, Ogun State revealed that women linked-trips to and from work; women make more activity trips weekly than men and women and children depend heavily on public transport for their intra-urban travel (Asiyanbola, 1999). Observation in Ibadan city revealed that work trip distance is shorter for women than for men, women make domestic related non-work trips more than men and walking as well as public transport are crucial in enabling access to various activities centers; and in a household where there is one car, men use the car most (Asiyanbola 2002). In Niger State, Fadare and Morenikeji, (2001) found that among people without means of transport women make more trips than men, but among the group with means of transport men have a higher mean trip rate than women. Also, study by Oyesiku and Oduduwa (2002) on gender perspectives in travel behaviour of motorcycle passengers in Nigerian intermediate cities shows that females frequently use motorcycle mode for short and long distance trips more than males; the use of motorcycle has significant effects on the pattern of dressing of women and that two of every three passengers that have motorcycle accidents are women.

IV. Research Methodology

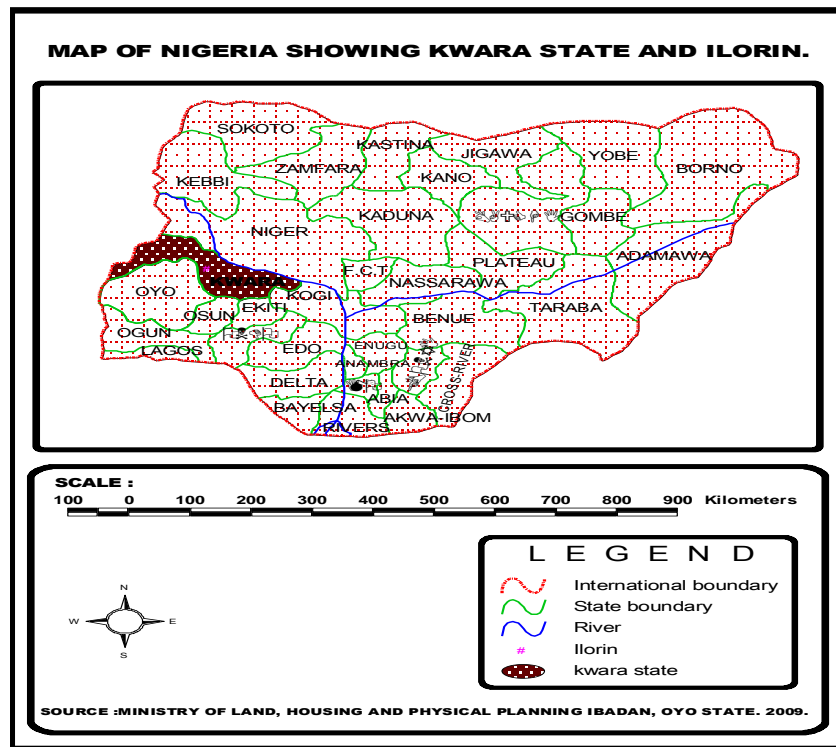
The data needed for the study were generated from field survey. This was achieved with the use of structured questionnaire which was administered in the study area. Some of the variables used are the urban transport infrastructure condition which consists of road quality in terms of condition, drainage, pedestrianization and parking. Other variables include condition of public transport (conventional and intermediate public transport system. The variable used to detect intra-urban travel of gender as indicated by weekly trips for

various purposes: Secular work, Children school, Childcare, Recreation, Shopping, Religion, Fetching water, Getting rid of household waste, social functions etc.

The Data used in the study were obtained from a cross-sectional survey of households through questionnaire administration. In this household survey, the sampling frame utilized is the total number of estimated households in Ilorin municipal area. The average household size declared for Nigeria in the result of the National Population Commission (NPC) 2006 household survey is 4.48. This was used to divide the 2006 population of each locality as defined by the NPC in the Ilorin municipal area to get an estimate of the number of households.

To make for effective and objective coverage, due to non-availability of the list of all households in each locality in Ilorin, the number of questionnaires administered in each locality was proportional to the total number of estimated households in each locality. **Random Systematic Sampling** was used in the selection of houses along the streets. The first house was selected by the use of random numbers and all subsequent units in the sample were chosen at uniform intervals of twenty houses. Descriptive analysis in form of cross tabulation and chi-square statistics were used to analyze the data collected. This is done with the aid of computer software program known as Statistical Package for the Social Sciences (SPSS).

Figure 1 : Map of Nigeria showing Kwara State and Ilorin.



V. Research Findings

a) Transport Infrastructure Condition in Ilorin

Table 1 : Road condition as observed by respondents.

Road condition		Gender		Total
		Male	Female	
Tarred	Frequency	44	99	143
	%(Row)	30.8	69.2	100
	%(Column)	22.2	32.8	28.6
Untarred	Frequency	0	41	41
	%(Row)	0.0	100	100
	%(Column)	0.0	13.6	8.2
Tarred but has developed potholes	Frequency	134	150	284
	%(Row)	47.2	52.8	100
	%(Column)	67.7	49.7	56.8
Untarred but has developed potholes	Frequency	20	3	23
	%(Row)	87.0	13.0	100
	%(Column)	10.1	1.0	4.6
No Response	Frequency	0	9	9
	%(Row)	0.0	100	100
	%(Column)	0.0	3.0	1.8
Total	Frequency	198	302	500
	%(Row)	39.6	60.4	100
	%(Column)	100	100	100

$$\chi^2 = 65.837, df = 4, P < 0.05 = 0.000$$

Source: Author's Fieldwork, 2010

Table 2 : Drainage condition as observed by respondents.

Drainage condition		Gender		Total
		Male	Female	
Very good	Frequency	0	12	12
	%(Row)	0.0	100	100
	%(Column)	0.0	4.0	2.4
Good	Frequency	0	11	11
	%(Row)	0.0	100	100
	%(Column)	0.0	3.6	2.2
Fair	Frequency	83	113	196
	%(Row)	42.3	57.7	100
	%(Column)	41.9	37.4	39.2
Bad	Frequency	73	120	193
	%(Row)	37.8	62.2	100
	%(Column)	36.9	39.7	38.6
No Response	Frequency	42	46	88
	%(Row)	47.7	52.3	100
	%(Column)	21.2	15.2	17.6
Total	Frequency	198	302	500
	%(Row)	39.6	60.4	100
	%(Column)	100	100	100

$$\chi^2 = 18.383, df = 4, P < 0.05 = 0.001$$

Source: Author's Fieldwork, 2010

Table 3 : Condition of Pedestrian System as observed by respondents.

Pedestrian system		Gender		Total
		Male	Female	
Good	Frequency	0	9	9
	%(Row)	0.0	100	100
	%(Column)	0.0	3.0	1.8
Fair	Frequency	13	27	40
	%(Row)	32.5	67.5	100
	%(Column)	6.6	8.9	8.0
Bad	Frequency	10	30	40
	%(Row)	25.0	75.0	100
	%(Column)	5.1	9.9	8.0
No Response	Frequency	175	236	411
	%(Row)	42.6	57.4	100
	%(Column)	88.4	78.1	82.2
Total	Frequency	198	302	500
	%(Row)	39.6	60.4	100
	%(Column)	100	100	100

$$\chi^2 = 11.833, df = 3, P < 0.05 = 0.008$$

Source: Author's Fieldwork, 2010

Table 4 : Parking System as observed by respondents.

Pedestrian system		Gender		Total
		Male	Female	
On street parking	Frequency	152	239	391
	%(Row)	38.9	61.1	100
	%(Column)	76.8	79.1	78.2
Off street parking	Frequency	0	16	16
	%(Row)	0.0	100	100
	%(Column)	0.0	5.3	3.2
No Response	Frequency	46	47	93
	%(Row)	49.5	50.5	100
	%(Column)	23.2	15.6	18.6
Total	Frequency	198	302	500
	%(Row)	39.6	60.4	100
	%(Column)	100	100	100

$$\chi^2 = 14.358, df = 2, P < 0.05 = 0.001$$

Source: Author's Fieldwork, 2010

Table 5 : Bus Stop as observed by respondents.

Bus Stop		Gender		Total
		Male	Female	
Yes	Frequency	97	213	310
	%(Row)	31.3	68.7	100
	%(Column)	49.0	70.5	62.0
No	Frequency	67	72	139
	%(Row)	48.2	51.8	100
	%(Column)	33.8	23.8	27.8
No Response	Frequency	34	17	51
	%(Row)	66.7	33.3	100
	%(Column)	17.2	5.6	10.2
Total	Frequency	198	302	500
	%(Row)	39.6	60.4	100
	%(Column)	100	100	100

$$\chi^2 = 28.870, df = 2, P < 0.05 = 0.000$$

Source: Author's Fieldwork, 2010

Table 6 : Road Traffic Signs as observed by respondents.

Road Traffic		Gender		Total
		Male	Female	
Speed Limit	Frequency	4	12	16
	%(Row)	25.0	75.0	100
	%(Column)	2.0	4.0	3.2
Route Directions	Frequency	190	277	467
	%(Row)	40.7	59.3	100
	%(Column)	96.0	91.7	93.4
No Response	Frequency	4	13	17
	%(Row)	23.5	76.5	100
	%(Column)	2.0	4.3	3.4
Total	Frequency	198	302	500
	%(Row)	39.6	60.4	100
	%(Column)	100	100	100

$$X^2 = 31.491, df = 2, P < 0.05 = 0.017$$

Source: Author's Fieldwork, 2010

VI. Discussion of Findings

Concerning road condition as observed by respondents and shown in table 1, 28.6% of the roads were tarred, 8.2% were untarred, 56.8% were tarred but has developed potholes, 4.6% were not tarred but at the same time has developed potholes, while 1.8% refused to respond to our question. This shows that there is need for government to rehabilitate most of the road networks in the city. It could also be noted that poor state of road condition also subjected people to various forms of difficulties like armed robbery, vehicle deterioration etc.

Responses of the people as shown in Table 2 reveal that 38.6% of the drainage conditions were bad, 39.2% were fair, while 2.2% and 2.4% were said to be in good and very good condition. Since the drainage conditions of the study area are mostly bad, this might no doubt be responsible for the deteriorating condition of the road.

Also in table 3, it is observed that 8.0% of the respondent reported that the condition of pedestrian are bad and fair, while 1.8% said it is good. A significant proportion of 82.2% refused to respond to our question. It could be deduced that pedestrian find a place on the road but the space is basically not designed for it. This might be responsible for reasons while the respondents are not aware of the pedestrian (barrier) system.

It is also observed in table 4 that 78.2% of the respondents identified on street parking, while 3.2% noted off street parking. It could be deduced that parking system in the city of Ilorin are on street. This might not be unconnected with the fact that there is no enough provision for the off street parking which is very dangerous to the road users. In table 5, 62% of the respondents said there are bus stops in the city, 27.8% said there is no bus stop, 10.2% refused to respond. Here, the majority of the respondents declare the existence of bus stop. Most of the traffic signs in Ilorin

as given by the respondents and as shown in table 6 above are route directions (93.4%), 3.2% of the respondents noticed speed limit, while none of the respondent aware of right-off-ways and children/passengers crossing as far as traffic sign is concerned.

Table 7 : Public Transport System Operating in Ilorin.

Public Transport	Frequency	Percentage (%)
Public Transport		
Mass-transit	1	0.2
Para transit	480	96.0
Both	3	0.6
No Response	16	3.2
Total	500	100
Mass Transit		
Articulated Buses	33	6.6
Double Decker Buses	23	4.6
No Response	444	88.8
Total	500	100
Para-Transit		
Taxi Cab	317	63.4
Mini bus	48	9.6
Motorcycle	75	15.0
Tricycle	38	7.6
Others	13	2.6
Total	500	100

Source: Author's Fieldwork, 2010

Majority of Public Transport System operating in Ilorin Metropolis as observed in table 7 is Para-transit (96%), 0.2% of the respondent said it is mass transit, 0.6% said both of them exists, while 3.2% give no response. The same table (4.9) revealed that 6.6% of the mass transit are Articulated Buses, 4.6% are Double

Decker buses. It could also be established from the table 4.9 above that majority of the Para-transit public transport system are taxi cab (63.4%), 15% are Motorcycle, 9.6% are mini bus (Hiace, Liteace & Urvan), 7.6% are Tricycle while 2.6% are other forms of Vehicles.

Table 8 : Waiting and Travel time of Commuters.

Public Transport	Frequency	Percentage (%)
<u>Waiting time</u>		
Less than 5 minutes	117	23.4
5 – 10 minutes	200	40.0
11 – 20 minutes	70	14.0
21 – 30 minutes	53	10.6
31 – 59 minutes	45	9.0
1 hour and above	15	3.0
Total	500	100
<u>Travel time</u>		
Less than 20 minutes	75	15.0
20 – 40 minutes	300	60.0
50 minutes – 1 hour	74	14.8
1 hour – 2 hours	40	8.0
2 hours and above	11	2.2
Total	500	100

Source: Author's Fieldwork, 2010

Table 8 shows the waiting and travel time of commuters in the study area. Accordingly, it is observed that 23.4% of respondents waited less than 5 minutes before they get vehicle. Another 40% of respondents waited 5 – 10 minutes, 14% waited 11 – 20 minutes, 10.6% waited 21-30 minutes, while 9% and 3% of respondents waited 31-59 minutes and 1 hour & above respectively. It is observed that majority of respondents

waited between 5 and 10 minutes, situation which is not too good for transportation. In table 11 majority of respondents (60%) uses between 20 and 40 minutes before getting to destinations. This is a reflection of bad transport infrastructure.

Also in the table 8, it is observed that 15% of the respondents uses less than 20 minutes before getting to their destination. Another 14.8% uses between 50

minutes and 1 hour while 8% and 2.2% uses 1 hour to 2 hours and 2 hours and above respectively. The implication of this is that the travel time of people in the

study area is not encouraging given that they consume long time before reaching destination. This might be due to the poor transport infrastructure condition.

Table 9 : Road Worthiness/Conditions of Vehicles used for Public Transport.

Condition of Vehicle	Frequency	Percentage (%)
Good Engine but Bad Body	12	2.4
Good body but Bad Engine	88	17.6
Good Body and Engine	11	2.2
Fairly maintained	193	38.6
Rickety & ill maintained	196	39.2
Total	500	100

Source : Author's Fieldwork, 2010

It is observed from the table 9 that 2.4% of respondents reported that the engine of the vehicles used by public transport operators are good but clothed tearing body. Another 17.6% of them noted that the body of vehicle is good but smoke bearing engine. Only 2.2% of respondents gave account that the engine and body of the vehicle are good. Moreover, 38.6% of respondents are of the opinion that the vehicles are fairly maintained, while 39.2% of them noted that the conditions of public transport vehicles are rickety and ill maintained.

It is observed here that majority of the respondents in the study area gave accounts of the fact that the conditions of the vehicles of transports operators are noting to write home about. This explains why road worthiness of these vehicles is questionable. The implication of this is that services of the intra-urban transportation will be in pathetic situation as people will not enjoy their services.

a) Intra-Urban Travel Pattern in Ilorin

Table 10 : Frequency of Weekly Trips.

Trip Purpose	Male								Female							
	0	1	2	3	4	5	6	7	0	1	2	3	4	5	6	7
Trip for work	53.5	0	0	0	2	40.4	4	0	34.8	3	0	0	0	34.4	23.5	4.3
Children school	56.6	0	0	0	0	43.4	0	0	37.1	8.9	13.9	1.3	0	38.7	0	0
Childcare	77.3	21.7	0	0	0	0	1	0	37.1	8.9	13.9	1.3	0	38.7	0	0
Personal h/care	64.9	16.7	0	0	0	0	0	0	83.3	26.2	3	6	0	0	0	0
Shopping	65.2	43.2	5.6	0	0	0	0	0	36.4	56.7	21.9	8.6	0	7.9	0	0
Recreation	73.7	26.3	0	0	0	0	0	0	88.4	11.6	0	0	0	0	0	0
Religious	35.1	46	0	0	0	2	0	0	52	46.7	2.6	0.7	0	7.9	7	0
Fetching water	70.7	0	4.5	2	0	2	10.6	10.1	22.8	15.2	7	2.3	1.3	15.6	26.5	9.3
Waste disposal	69.2	10.1	17.7	3	0	0	0	0	29.5	33.8	27.8	0.7	8.3	0	0	0
Wedding	82.3	17.7	0	0	0	0	0	0	32.5	53	14.6	0	0	0	0	0
House warming	89.9	10.1	0	0	0	0	0	0	38.7	55.6	4.3	1.4	0	0	0	0
Funeral cerem.	74.7	25.3	0	0	0	0	0	0	25.5	59.6	13.6	1.3	0	0	0	0
Visit to relatives	75.8	24.2	0	0	0	0	0	0	31.5	52	16.6	0	0	0	0	0

Source : Author's Fieldwork, 2010

Generally, it is observed as shown in table 10 that there is a remarkable difference in the travel behaviour of men and women in Ilorin. Accordingly, the travel patterns of male have more spread in weekdays than females. The spread is particularly noticeable in travel for work trips, children school, recreation and funeral ceremony.

Concerning the female folk, it is observed that their travel pattern is far more differ than male counterparts. In essence, women make more activity trips weekly than men in trip purposes like childcare, personal healthcare, shopping and religious purposes.

Other activity trips which women do more are fetching water, waste disposal, social functions which include wedding ceremony and house warming, as well as visit to relatives.

VII. Planning Implication, Policy Issues and Conclusion

This study made assessment of intra-urban transport and gender travel behaviour in Ilorin, Nigeria. The result showed unprecedented existence of urban transport problems of inadequate and poorly maintained infrastructural facilities, accidents; the relative immobility

of the disadvantaged shown in, for instance, in waiting for long periods at the bus stops; pollution from transport; traffic congestion and the related parking problems, etc is becoming acute in the city. This is due to the city's rapid economic and industrial developments which have resulted in the large expansion of the city's areal extent.

The city of Ilorin, like many cities in Nigeria, has been growing in recent years in all directions without planning. Lack of physical planning in many parts of Ilorin city has contributed in no small measure. It gives rise to the almost disorganized arrangements of buildings, which in turn negates and continue to prevent the development of better sections of the city. Even in the areas, which appear to be better planned, there is no adequate provision of sidewalks to facilitate pedestrian movements. Where sidewalks exist, they are usually taken over by roadside traders (Filani 1994; Egunjobi 1999), forcing pedestrians more to walk on road pavements. According to Filani (1994:188), this, in essence means constant conflicts between pedestrians and motorists. Also most of the existing roads in the city were constructed in the late 1940s and early 1950s when the city's economic base and territorial extent were very limited (Filani 1994). At that time the major commercial and industrial activities were concentrated in a few pockets area and fewer vehicles were in circulation within the city.

Consequently, the roads are narrow, winding and lacking in pedestrian sidewalks and adequate parking facilities. The existing transport systems fall far short of the ever increasing commuter traffic demand and the complexity of intra-urban journey patterns. This has resulted in excess capacity utilization, which has contributed to the deterioration of the roads. Moreover, as there are very few organized parking lots people suffer stress in search for parking space. Vehicles and their owners are subjected to dangers in non-conventional car parks. Parking space inadequacy is the result of illegal street parking, which has already, reaches crisis proportions in the city. In addition, such vehicles parked on the streets are ready targets of thieves and reckless drivers. Vehicles are always double-parked along the verges of the main roads thereby decreasing their lane capacity. As a result, traffic congestion, 'hold-ups' and bottlenecks are a common feature, particularly during rush hours.

The issue of concern therefore is to make intra-urban transportation services not only affordable, accessible, safe and appropriate, but also gender sensitive. These will facilitate the achievement of the Millennium Development Goal Number 3, which is to promote gender equality and empowerment. This is because, services which are gender-sensitive would improve the potential of women to enjoy and exercise their full human rights – political, economic, social, civil

and cultural; would facilitate greater equality between women and men; and would contribute to greater equity (O'Connell, 2000). To achieve this:

- Among local decision makers – elected representatives, officials, service planners, and deliverers – and civil society organizations including NGOs and community-based organizations there is the need to build greater awareness of and sensitivity to gender differences as this is fundamental to developing gender sensitive services (O'Connell 2000).
- There is the need to develop transportation planning models that capture gender differences in trip purpose, frequency and distance travel, mode of transportation used and complexity of trip making. There is the need to improve public transport. This could be achieved through increasing subsidies for on import duties of vehicles, spare parts and fuels in order to reduce fares or increase services, providing more buses, staff, stations and bus stops.
- There is an urgent need for planning. That is, urban development and transport have to be pursued together at the same time. Provision of efficient public transport should precede any major housing development.
- Measures should be taken to avoiding alienation of any existing right-of-way, especially in the dense areas. A design of integrated metropolitan transport master plans with a clear vision of train, bus and taxis as well as urban motorcycle and non-motorized transport roles is needed.
- Urban transportation policies, which emphasize accessibility, that is, reducing the need to travel, should be pursued. Such policies relate to land use planning and decentralization of activity areas and the prioritization of walking and cycling over motorized transport.

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Parenting Styles and Self-Efficacy of Adolescents: Malaysian Scenario

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Abstract - Parenting styles and its impact on adolescents' psychosocial development has been an area of interest in the field of psychology. Previous studies have revealed that parenting styles are correlated with adolescents' self-esteem, drug and alcohol use, delinquency and academic performance. This study aimed to investigate the effect of parenting styles namely authoritative, authoritarian and permissive on adolescents' self-efficacy level. A hundred and twenty students served as participants for this study. The mean age for the entire sample was 18.441 and had an equal number of males and females. A single survey was administered and data on perceived parenting styles and ratings on self-efficacy were collected. Correlation was carried out and results indicated that authoritative parenting style is highly associated with self-efficacy. Regression result showed that authoritative parenting style contributes 12.8% towards student's self-efficacy. However, authoritarian and permissive parenting styles do not produce any significant relationship when associated with self-efficacy.

Keywords : *parenting style, self-efficacy.*

GJHSS-A Classification : *FOR Code : 940105*



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Parenting Styles and Self-Efficacy of Adolescents: Malaysian Scenario

Cai-Lian Tam^α, Amanda Chong^σ, Amudha Kadirvelu^ρ & Yoon-Ting Khoo^ω

Abstract - Parenting styles and its impact on adolescents' psychosocial development has been an area of interest in the field of psychology. Previous studies have revealed that parenting styles are correlated with adolescents' self-esteem, drug and alcohol use, delinquency and academic performance. This study aimed to investigate the effect of parenting styles namely authoritative, authoritarian and permissive on adolescents' self-efficacy level. A hundred and twenty students served as participants for this study. The mean age for the entire sample was 18.441 and had an equal number of males and females. A single survey was administered and data on perceived parenting styles and ratings on self-efficacy were collected. Correlation was carried out and results indicated that authoritative parenting style is highly associated with self-efficacy. Regression result showed that authoritative parenting style contributes 12.8% towards student's self-efficacy. However, authoritarian and permissive parenting styles do not produce any significant relationship when associated with self-efficacy. T-test comparison revealed a significant difference of self-efficacy among the males and females. The male students demonstrated higher level of self-efficacy as compared to the females. This study is significant because it allows helping professionals to gain a better understanding on the relationship between parenting styles and self-efficacy.

Keywords : parenting style, self-efficacy.

I. INTRODUCTION

Adolescence has been known to be a rather challenging developmental stage in the human lifespan for adolescents as well as their parents. Adolescents are differentiated from other human developmental stages such as infancy and childhood in

terms of their strong sense to exercise their autonomy. Adolescents might begin to question the legitimacy of parental authority and parental supervision [1]. Adolescents are particularly prone to defiant behavior towards authority due to the need to be autonomous. Moreover, as adolescent's transition from children to adults, they go through different domain of issues and concerns. Adolescents are faced with the pressure of excelling in school and making future career decision. It is also not uncommon for the family, school and society to impose higher expectation on adolescents [1].

Nordin [2] found that adolescents make up half of the entire Malaysian population and it is particularly important due to the fact that Malaysia is a developing country. Nordin further [2] suggested that adolescents are one of the great assets for the country as they are the future leaders and have the potential to bring Malaysia to better heights. Nurturing and educating adolescents to live their life functionally and effectively has never been so crucial for Malaysia. Parental authority, involvement and parenting styles received by adolescents throughout their life have known to have influenced adolescents' psychosocial competency. This area has evoked lot of interest over the past few decades [3] [4] [5] [6] [7].

Coping with life's challenges are crucial for adolescents because failure to do so could lead to negative outcomes such as being defiant towards parental authority, engagement in risky behavior (e.g. reckless driving, unprotected sex), drug and alcohol use and lack of self-confidence. Adolescents' self beliefs in restraining themselves from engaging in misconduct are determined by their level of self-efficacy. The ability to exercise self-efficacy not only affects adolescents' behavior but also has a major influence on their overall well-being. Self-efficacy allows adolescents to engage in tasks that they believe they can succeed and keeps them motivated. According to Bradley and Corwyn [8] experiences of children in their environment particularly home are associated with a broad domain of their development such as social behavior and self-efficacy. Parents consistently play an important role in adolescents' life. Thus, it is important to examine the type of parenting style and its effect on adolescents' self efficacy in order to gain valuable insights that would help to nurture self sufficient future adults.

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Parenting style is a pattern of attitudes that parents exhibit toward the upbringing of their children [9]. Baumrind [10] [11] identified two broad dimensions of parenting styles: demandingness which relates to the amount of parental control exerted over children's activities and behavior, and responsiveness that is determined by the amount of warmth and nurturance displayed by parents towards their children. Baumrind then used these dimensions to identify three parenting styles: authoritarian, authoritative and permissive.

II. TYPES OF PARENTING STYLES

Three parenting styles were identified throughout the present research. First, the authoritarian parenting style in which, the parents are strict and demanding, make most of the decisions for their children and expect them to be followed without any questions. This is the most basic and traditional parenting technique where the families are adult centered [12].

The second style is authoritative parenting where parents love and discipline the children. There can be an open dialogue between parents and children and the children will not be punished for voicing out their views or opinions. Authoritative style emphasizes on positive encouragement for constructive behavior and punishment for negative behavior [12].

In the permissive parenting, parents implement little rules and allow the children to make their own decisions. It is also known as the "democratic" parenting style. Families are child centered and the children are in touch with their center-of-growth, and are more creative and spontaneous in their characteristics [12].

III. SELF-EFFICACY

Self-efficacy is defined as a person's confidence and belief that he or she is able to achieve something that has significant effect over their lives. It also has major effect over a person's self esteem and ability to compete with other individuals. Self-efficacy beliefs determine how people feel, think, motivate themselves and behave. Such beliefs produce these diverse effects through four major processes which includes cognitive, motivational, affective and selection processes [13].

Bradley and Corwyn [8] proposed that environment stimulates or encourages one's behavior such as self-efficacy. Bandura [14] explains that self-efficacy plays an important role in determining one's capacities to organize and execute courses of action required to produce given attainments. It influences the choices people make, courses of action they pursue, amount of stress and anxiety that one experiences as he or she is involved in the activity. A strong sense of efficacy encourages people to do well in many ways. They can approach difficult tasks as challenges and

maintain strong commitment [15]. If they face failure, they will attribute it to insufficient efforts and lack of knowledge. On the other hand, people with low self-efficacy always assume that tasks are tough and avoid indulging in it. They have little or no idea on how to resolve it by using the best choice.

IV. PARENTAL AUTHORITY AND SELF-EFFICACY

According to Buri et al.[3], parental authority could be considered as a reliable mean to measure the practice of permissive, authoritarian and authoritative parenting styles. Baumrind [16] [17] suggested that permissive parents are characterized by displaying non-controlling behaviours and making limited command towards children's behaviour. In other words, permissive parents focus on freedom over control. On the contrary, authoritarian parents show high level of command and impose power when interacting with children. Authoritarian parents focus on control but not freedom. While permissive parents and authoritarian parents appear to be opposite in terms of imposing control on their children, authoritative parents exhibit nurturing behaviour and direct their children's behaviour through reasoning.

a) Permissive Parenting Style and Self-efficacy

Adalbjarnardottir and Hafsteinsson [4] found that adolescents who perceived their parents as neglectful used more licit and illicit drugs compared to adolescents who perceived their parents as authoritative. They conducted the research in a sample of 347 Iceland adolescents. Children raised by permissive parents have been found to be more prone to delinquent behaviour, display poorer academic competence and achievement, and overall lower levels of psychological functioning [5].

Permissive parenting has also been found to be related to low self-esteem, less persistence on learning tasks, low patience for frustration, and intrinsic/extrinsic motivational orientation [6] [18]. According to Boon [19], permissive parenting, high self-handicapping, low mastery goals and self-efficacy are notably associated to low achievement whereas higher achievement is linked to authoritative parenting style.

b) Authoritarian Parenting Style and Self-efficacy

Buri et al. [3] investigated the relationship between parenting styles and self-esteem. Questionnaires were administered to 230 students. Their findings showed that most of the participants who judged both of their parents as authoritarian scored low in self-esteem level. On the contrary, participants who perceived both of their parents as authoritative have high self-esteem. In a study by Qazi [20] that examined the correlation between parenting styles, locus of control and generalized self-efficacy, it was found that authoritative parenting style had a positive correlation with generalized self-efficacy whereas authoritarian and

permissive parenting styles showed no association with self-efficacy.

c) *Authoritative Parenting Style and Self-efficacy*

Turner, Chandler and Heffer [7] conducted a research to explore the relation between parenting styles, self-efficacy, achievement motivation and academic performance in undergraduate students. Their study in 264 college students suggested that perceived authoritative parenting styles significantly related to college students' academic performance. Moreover, the results showed that authoritative parenting styles and academic self-efficacy were significant predictors of academic performance. In other words, authoritative parenting styles and academic self-efficacy are two of the contributing factors for academic performance. Furthermore, adolescents who viewed their parents as authoritative were reported less likely to have tried alcohol compared to adolescents who viewed their parents as authoritarian and neglectful [4].

V. GENDER AND SELF-EFFICACY

Sylvia-Bobiak and Caldwell [21] studied 874 undergraduate students to explore the complex relationship between social cognitive constructs, gender, and active leisure among university students. Results of their study indicated that males have higher active leisure efficacy and higher physical activity self-efficacy compared to the females [22]. This data concurred with the results of studies by Milligan et al. [23] and Netz and Raviv [24] among Australian males and females. Besides that, Clement [25] claimed in her research that women display lower self-efficacy expectations compared to males with regards to traditionally male occupations.

A recent study by Schmitt [26] examined the relationship between gender, emotional stability and self-efficacy among 891 college students. The results showed significant relationship between gender and the level of self-efficacy. The results also specifically suggested that female college students demonstrate lower level of emotional stability and self-efficacy compared to males. Furthermore, the results revealed that self-efficacy is significantly related to academic performance.

VI. SIGNIFICANCE OF RESEARCH

This study is important because it would increase awareness among the community that parenting styles are related to adolescent's self-efficacy. The findings of this study will also increase awareness among parents on the importance of practicing favourable parenting styles. Insights on the relationship between parenting styles and self-efficacy of adolescents would assist professionals including psychotherapists and family and marriage therapists in the delivery of effective support and care to their clients.

Moreover, this study is highly relevant for Malaysia considering adolescents make up 50% of the Malaysian population.

VII. OBJECTIVE AND RESEARCH HYPOTHESES

Based on the literature of past studies on the relationship between parenting styles and self-efficacy level, we hypothesize that:

H1: There is a positive relationship between parental authority and adolescents' self-efficacy; the higher the level of parental authority, the higher the level of adolescent's self-efficacy.

H2: There is a negative relationship between permissive parenting style and adolescents' self-efficacy; the higher the level of permissive parenting style, the lower the level of adolescent's self-efficacy.

H3: There is a negative relationship between authoritarian parenting style and adolescents' self-efficacy; the higher the level of authoritarian parenting style, the lower the level of adolescent's self-efficacy.

H4: There is a positive relationship between authoritative parenting style and adolescents' self-efficacy; the higher the level of authoritative parenting style, the higher the level of adolescent's self-efficacy.

H5: Male participants would outperform female participants in their level of self-efficacy.

VIII. METHODOLOGY

a) *Subjects*

The study sample consisted of 120 students from Sunway (pre-) University College, Secondary school of Batu Lapan, and St. Xavier High School, Penang. There were 60 males and 60 females aged between 16-21 years (mean age - 18.441) and were from different races: Malays (N=2, 1.7%), Chinese (N=89, 74.2%), Indians (N=23, 19.2%), and others (N=6, 5.0%).

b) *Procedure*

A single survey questionnaire was used to obtain information from the study participants. To start with, lecturers and teachers of the college and high schools were approached to obtain permission for questionnaire administration during class time. After the permission was granted, a brief explanation about the aims of the study was given to the students. After obtaining consent from the participants thirty minutes were given to complete the questionnaires. The questionnaires and consent forms were written in English.

The questionnaire consisted of two sections. The first section gathered demographic information including age, gender, and race of the subjects. The second section was divided into two parts: Part A contained 30-items related to parenting style and part B contained 30-items related to self-efficacy.

Parental Authority Questionnaire (PAQ)

The Parental Authority Questionnaire [PAQ] [27] was designed to measure parental authority, or disciplinary practices, from the child's point of view of any age. This instrument is divided into three subscales: permissive, authoritarian, and authoritative. Our study subjects were asked to rate their response on a 5-point scale (1 = strongly disagree, 5 = strongly agree). PAQ had good internal consistency with alpha between .74 and .87 for the subscales and two-week test-retest reliability ranged between .77 and .92.

Self-Efficacy Scale (SES)

The Self-Efficacy Scale [SES] [28] was designed to measure general levels of belief in one's own competence. Subjects were asked to rate their response on a 5-point scale (1 = Disagree strongly, 5 = Agree strongly). This instrument is divided into two subscales: general self-efficacy and social self-efficacy. The SES had good internal consistency, with alpha of .86 for the general subscale and .71 for the social subscale.

IX. RESULTS

a) Correlation

A correlation was done between Parental Authority and Self-Efficacy. The results were significant with a low degree of correlation between PAQ and SES ($r = .228$, $p < .05$). See Table 1.

Table 1 : Correlation Between Parental Authority And Self-Efficacy

Parental Authority Self-Efficacy	.228*
-------------------------------------	-------

* $p < .05$

Between parenting style (permissive, authoritarian, and authoritative) and self-efficacy, the correlation was low. However, the correlations between permissive parenting style and self-efficacy was $r = .098$, $p > .05$; between authoritarian parenting style and self-efficacy was $r = -.087$, $p > .05$, while the correlation was $r = .357$, $p < .01$ between authoritative parenting style and self-efficacy. See Table 2 (a), 2 (b) and 2 (c).

Table 2.1 : Correlation Between Permissive Parenting Styles And Self-Efficacy.

Self-Efficacy Permissive Parenting Style	.098
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$p > .05$

Table 2.2 : Correlation Between Authoritarian Parenting Styles And Self-Efficacy.

Self-Efficacy Authoritarian Parenting Style	-.087
--	-------

$p > .05$

Table 2.3 : Correlation Between Authoritative Parenting Styles And Self-Efficacy.

Self-Efficacy Authoritative Parenting Style	.357**
--	--------

** $p < .01$

Regression

Table 3 : Summary of Ordinary Least Squares Multiple Regression Analysis for Parenting Styles Predicting Self-Efficacy (N=120).

	B	SE B	β
Self-Efficacy			
Permissive	.009	.163	.005
Authoritarian	-.012	.140	-.008
Authoritative	.585	.150	.354**

Note: $R^2 = .128$ [$F(3,116) = 5.658$, $p < .01$]. ** $p < .01$

Regression analysis was done to determine the contribution of the three types of parenting style towards self-efficacy. The results showed that parenting style contributes 12.8% towards children's self-efficacy and, it is unlikely to have been caused by sampling error; F

(3,116) = 5.658, $p < .01$. From the results, permissive parents had a regression coefficient of .009; the t-value was .053 and associated with a probability of 0.05. Authoritarian parents had a regression coefficient of -.012, the t-value was -.085 with an associated

probability of $p > .05$. It is likely that the regression coefficients for these two variables were caused by sampling error. However, the regression coefficient of authoritative parents was .585 ($t = 3.905$, $p < .01$) indicating sampling error could be unlikely. In conclusion, this study strongly suggests that only authoritative parenting style plays an important role in children's self-efficacy (See Table 3).

TWO GROUP COMPARISON: T-TEST

Table 4 : T-Test for Male and Female In Self-Efficacy Scale(Ses)

	Mean	Standard Deviation
Male	80.733	10.746
Female	75.550	9.071

****** $p < .01$

Mean differences in self-efficacy between male and female students were assessed through t-Test. Results indicated a significant difference between the two groups [$t(118) = 2.855$, $p < .01$] (See Table 4).

X. DISCUSSION

The main purpose of this study was to examine the influence of different parenting styles on self-efficacy of adolescents. This research revealed that there was a general relationship between parental authority and self-efficacy. The authoritative parenting style was significantly associated with self-efficacy while authoritarian parenting style and permissive parenting style were not correlated with self-efficacy. More specifically, children with authoritative parents would have higher level of self-efficacy. In addition, present study revealed that there was a significant difference between genders in terms of self-efficacy where male students outperformed the female students.

a) Parental Authority, Permissive Parenting Style and Self-efficacy

Results of this study showed that there is a significant correlation between parental authority and self-efficacy, thus supporting the first hypothesis.

However, no relationship was noted between permissive parenting style and self-efficacy, rejecting the second hypothesis. This finding is consistent with a previous study by Qazi [20] found that reported permissive parenting style is not correlated with adolescents' self-efficacy level. Baumrind[17] suggested that permissive parents' exhibit low level of demandingness and tend to provide limited supervision. These results imply that permissive parenting style is not favorable to foster self-efficacy among adolescents.

b) Authoritarian Parenting Style and Self-efficacy

In this study, significant relationship was not observed between authoritarian parenting style and self-efficacy, thus rejecting the third hypothesis. This study revealed that in order to maximize children's self-efficacy, parents should practice authoritative parenting style by setting ground rules as well as allowing the children to have their own autonomy and freedom to voice out opinions instead of the old-fashioned authoritarian parenting style. This would enable the children to have some room to develop their own thinking, opinions and judgments at their own pace.

c) Authoritative Parenting Style and Self-efficacy

Result of the present research showed significant relationship between authoritative parenting style and self-efficacy, supporting the forth hypothesis. These results support the views by Hetherington and Stanley-Hagan [29], where authoritative parenting is related to positive perceptions, academic and socio-emotional child outcomes. In addition, results of this study also indicate that authoritative parenting style is the most effective style that results in children scoring high on measures of competence and self-perception [10] [11][5].

Authoritative style has constantly been found to be correlated with positive self-perceptions while authoritarian style has repeatedly been found to be correlated with negative self-perceptions [3] [30] [5][31].

d) Gender and Self-efficacy

In this study, females were found to have lower level of self-efficacy compared to the males, supporting the fifth hypothesis. This finding concurs with previous reports [21] [22] [23] [24] [25] [32] that have shown that males are more confident than females. In addition, it has been reported that male students at high school and college tend to be more confident than female students in certain academic areas including science and mathematics [33] [34] [35] [36] [37].

Malaysia is an Asian multi-racial country that predominantly consists of Malays, Chinese and Indians. Malaysian families practice eastern cultural values. Traditional eastern cultures tend to view males as the bread winner in the household and view females as the caregiver to the next generation. This cultural value might have an impact on parents' behavior and hence might raise males and females differently. The results obtained from this study may be a reflection of the eastern cultural values.

e) Recommendation for Future Research

In this study, all measures were based on self-reported questionnaires and the assessment of parenting styles was based on the perspectives of early adults only. Future studies could involve parents' perspectives on parenting style characteristics besides

adolescents' perspectives. Another limitation of the study is that the questionnaires were distributed to students within a specific age range instead of including other age groups. It is possible that some parents exercise different style of parenting at different times depending on the age their children.

f) Implication of Research

It is challenging to sustain effective parenting styles, and parents often report that living with teenagers is stressful. Although adolescents often resist, parental monitoring of the adolescent's daily life still consistently predicts the favorable adjustment. For example, parental monitoring is linked to positive outcomes that include reduction in sexual activity and delinquency. In addition, ideal parenting style would improve school performance and mental health status of their children [38].

The findings from this study, in conjunction with reports from previous studies on the effect of parenting styles on adolescent's competence could provide valuable insights to the professionals with regards to parental influence on adolescents' self-efficacy. Moreover, the findings of this study will increase awareness in the community in promoting favorable parenting styles. New parents who are unsure about which parenting styles to adopt can gain some insights from this study. This study could also aid in the development of favorable parenting or intervention programs that aim to develop self-efficient future generation.

In conclusion, there is a significant relationship between authoritative parenting style and subjects' level of self-efficacy. Authoritative parenting style indeed plays a vital role in children's level of self-efficacy compared to authoritarian and permissive parenting style. In addition, there were significant gender differences in the level of self-efficacy where males tend to have higher self-efficacy compared to females.

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Effects of Assertiveness Training and Marital Communication Skills In Enhancing Marital Satisfaction among Baptist Couples in Lagos State, Nigeria

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Abstract - This study examined the effectiveness of assertiveness training and marital communication skills. The moderating effect of length of marriage and number of children were also investigated. The study adopted pre-test, post-test control quasi-experimental design with 3 x 2 x 2 factorial matrix. Multistage sampling technique was used to select 84 participants; representing 42 married couples who were selected from the three local Baptist Churches of the three Baptist conferences in Lagos. The comprehensive marital satisfaction scale $r = 0.98$ was the research instrument used. One (1) hypothesis was tested at 0.05 level of significance using Analysis of covariance (ANCOVA) and Duncan post hoc test. The study revealed that there was a significant main effect of treatment on marital satisfaction ($F_{2, 31} = 19.96, p > 0.05$). Marital communication skills group obtained the highest adjusted post-test mean score on marital satisfaction ($X = 396.29$), while the least score was obtained by the control group ($X = 342.91$).

Keywords : *assertiveness training, marital communication skills, marital satisfaction; married couples.*

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R. A. Animasahun^α & O. O. Oladeni^σ

Abstract - This study examined the effectiveness of assertiveness training and marital communication skills. The moderating effect of length of marriage and number of children were also investigated. The study adopted pre-test, post-test control quasi-experimental design with 3 x 2 x 2 factorial matrix. Multistage sampling technique was used to select 84 participants; representing 42 married couples who were selected from the three local Baptist Churches of the three Baptist conferences in Lagos. The comprehensive marital satisfaction scale $r = 0.98$ was the research instrument used. One (1) hypothesis was tested at 0.05 level of significance using Analysis of covariance (ANCOVA) and Duncan post hoc test. The study revealed that there was a significant main effect of treatment on marital satisfaction ($F_{2, 31} = 19.96, p > 0.05$). Marital community skills group obtained the highest adjusted post-test mean score on marital satisfaction ($X = 396.29$), while the least score was obtained by the control group ($X = 342.91$). Based on these findings therefore, counselling psychologists, marriage counsellors and other professionals working on marriage should make conscious efforts to adopt marital communication skills and assertiveness when managing marital problems and associated challenges. Would be couples should also be expose to the two therapist.

Keywords : assertiveness training, marital communication skills, marital satisfaction; married couples.

1. BACKGROUND TO THE STUDY

Marriage is perceived by Waite and Gallagher (2001) as a social institution under which a man and a woman establish their decision to live as husband and wife by legal commitment and or religious ceremonies. One ultimate thing that must be born in mind is that marriage institution is not accidental, but meant to achieve certain purposes. Marriage is also a socially acknowledged and approved sexual union between two adult individuals (Amato & Deboer, 2001). It is a unique institution that affirms and supports a distinct sociology in human culture; bridging of the gender gap, facilitates the generation of life through the fusion of sexes; and promotes the birthright of children

to know, to be connected to, and to be in stable relationship with their natural parents (Papeboes & Whitehead, 2001). Marriage is a legal union between a man and a woman as husband and wife, which further connotes matrimony, wedlock, alliance, association and union (Ariyo, 2005).

Deducing from the definitions given above, certain purposes that constitute marriage are unveiled as follows: companionship; social integration of persons, approved sexual union; mutual commitment; mutual growth, bridging of the gender gap; and promoting the birthright of children. National polls showed that what people consider being very important in marriage (that is, love, sexual fidelity and ability to talk about feelings) have been fairly similar over the past two decades (Roper Organization, 1990). It was also found that a person's beliefs about marriage and how marital satisfaction was achieved might significantly affect one's expectations and readiness for marriage (Larson, 1988a, 1992; Larson & Holman, 1994). Marriage as a matter of fact can be defined as a legal term describing certain relationship concerning individuals in order to fulfill three different types of needs: material, sexual and psychological (Saxton, 1992).

According to Thomas (2002), marriage is more than physical attraction, biological union and social integration. It involves total commitment, self-donation to one another, and taking responsibilities that lead to mutual well-being. Marriage celebration may differ from culture to culture and from religion to religion. However, most people enter into it with the right expectations, joy and happiness with the full sense of accomplishing the purpose for which marriage is established. This is corroborated by Esere (2002) that marriage is usually contracted amidst joy, happiness and merry-making for the couple, family members and friends. Findings suggest that a happy marriage is conducive to a long, healthy life (Waite & Gallagher 2000). The researcher wonders why the joy of marriage could turn soar suddenly. This experience by couple may be because they lack the ability to face the challenge and problems that arise and, or they are yet to understand factors that favour marital joy. The reality of it is that each marriage

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has its own unique challenges and problems. The question is not whether they will arise but how to face them when they do (Powell, 2005). The unfortunate thing, according to Ariyo (2004) is that when these challenges occur, many marriages become disestablished. Many marriages become disestablished when the couples are not able to manage challenges such as challenges of resolving their conflict, sexual fulfillment, good communication, mutual commitment, child bearing and rearing. The phenomenon of marital problem is world wide, not limited to Nigeria alone. The statistics released by National Centre for Health, Marriage and Divorce (2003), revealed that divorce rate in Canada, England and Wales Greece, the Netherlands and United States have more than double since 1970.

The source also showed that divorce around the world has nearly quadrupled since early 1960 in Britain. Divorce affects about a third of marriage in Canada and Japan, couples getting married have not more than 50-50 chance of staying together in United States. Divorce ends about two out of every five marriages in Zimbabwe. The situation could be worse in Nigeria particularly Lagos where marital relationships are being broken on a daily basis. Some divorce cases in 2005 at Grade "A" customary court, Somolu Local Government Area, Lagos also showed that Five (5) of the eight (8) cases i.e. 62.5% ended up in divorce. One (1) of the eight (8) cases i.e. 12.5% did not end up in divorce while two (2) of the eight (8) cases i.e. 25% were yet to be decided. This shows that marital relationship is in a serious mess.

Spouses are expected to know and practice good interpersonal relationships (Akinade, 1997). The principles that can help marriages grow include increasing marital happiness, understanding, love for each other and a sense of fulfillment; to become respectable models to other couples; to keep unwanted people out of the marital life and enjoying more interpersonal quality time together (Akinade, 1997). This may not be so these days when everybody, especially marriage partners, are struggling to get money to the detriment of their relationships. The absent – father syndrome has now been extended to include the absent – mother as both parents struggle to keep jobs as well as maintain marriage and families. They wake up at around 4.00am leave their homes at around 4.30am to return home at around 10.30pm or more when the children with either one or non of the spouses must have slept. No time for the family members. The more they have no time for one another the more the gap in their relationships is widening, creating problems the money they are struggling to get may not solve. Money is good and it is needed in the home but should not be sought for at the expenses of marital relationship.

According to Lee (2008), being assertive is not only about being confident, it is also about

understanding your spouse and other members of the family and the empathy that you give them. Assertiveness Training is a behavioural therapy technique which prepares an individual to stand up for himself or herself, to know and achieve his or her rights, and also take cognizance of the need to strike a balance between assertiveness and aggressiveness (Morse & Watson, 1979). Marital Communication Skills focus on the abilities of the spouses to pass across information or message from one to the other person in such a way that what is meant by the speaker (husband or wife) is also interpreted by the listener (wife or husband).

To the best of the researcher's knowledge, assertiveness training and communication skills have not been frequent application used as packages to enhance marital satisfaction among Nigeria couples. Marital satisfaction referred to an individual's subjective evaluation of the marital relationship (Taylor, Peplau and Sears, 1997). Satisfaction may be used interchangeably with happiness, lack of distress, quality. Perhaps, assertiveness training technique has not been applied as a treatment package either to enhance or to improve marital satisfaction. Akinade, (1987) used assertiveness training to treat shyness among adolescents, Asuzu, (1998) also made use of assertiveness technique to treat promiscuity among adolescents in Ibadan. Similarly, Akponye, (1999) used assertiveness training to increase self esteem of female adolescents from divorced homes. Hammed, (1999) in a similar vain applied Assertiveness Training and Transactional Analysis in fostering interpersonal skill among selected Bank workers. This was why the researcher was motivated to use the two variables (Assertiveness training and Marital Communication Skills) in order to fill the existing gap and see to how the two variables can be used to enhance marital satisfaction among Baptist Couples in Lagos.

On communication and marital satisfaction, it has been found that happy couples with marital stability and satisfaction were more likely to use active listening skills, agree, approve, assent, use laughter and humor (Fisher, Giblin, and Hoops, 1982; Noller and Fitzpatrick, 1991) and possess character virtues of self-restraint, courage and friendship (Fowler & Olson, 1985). Regarding the issue of disagreement, it is not that couples would not disagree but some couples are fond of disagreeing for a very long time which has negative impact on their relationship. Disagreement in marriage should lead to agreement in order to enhance good marital communication.

Furthermore, recent research by Baucom, Espstein, Rankin, and Burnett (1996) also reports that relationship focused standards, that is, standards for marriage that place a major emphasis or priority on the marriage, are related to both marital adjustment and communication patterns. A longitudinal study that

follows the pattern of development of communication and standards in a relationship establishes that having relationship –focused standards early in the relationship may help the couple develop constructive communication skills; however, it is equally possible that good communication may aid partners in creating a positive relationship, which in turn may foster the developments of relationship-focused standards (Gordon; Epstein; Burnett, & Rankin, 1999).

A 1999 meta-analysis of 16 studies of the oldest marriage enhanced programmes, couple communication, observed meaningful programme effects with regard to all types of measures. Couples who took the training experienced moderate to large gains in communication skills, marital satisfaction, and other relationship qualities. For example the average couples, after taking couple communication training, were able to out perform 83 percent of couples who had not participated in the programme in the critical area of marital communication (Butter & Wampter, 1999). In their own investigation of marital communication after interviewing 51 recently married couples analyzed various cues, verbal and non-verbal, that transpired between couples during the interview, Beier and Sternberg (1977) found close communication including body communications as an important factor in marital communications. The use of verbal and non-verbal ways of communication still retains their value in marriage up till now.

Markman's (1981) study to predict the effect of communication deficit on marital happiness used 26 couples planning marriage in an initial stage of the study and later used 9 of 21 couples who remained intact during the study; found out that the more positively premarital couples related in their communication, the more satisfied they were with their relationship. This calls attention to the fact that the more negatively premarital couples related in their communication the more dissatisfied they were with their relationship. Of recent, it has been observed that couples who had negative premarital relationship in their communication end up in constant fight or divorce Markman (1993) in preventing marital distress through communication and conflict management training examined a four and five year follow-up data from evaluation of effects of prevention and relationship enhancement programme marital distress prevention programme which teaches couple effective communication and conflict management skills. At five year follow-up, intervention as compared with control, couple had higher levels of positive and lower levels of negative communication skill and lower levels of marital violence.

The study conducted by Amao-Kehinde (1998) on effectiveness of communication skills training and conflict resolution strategies in the improvement of marital adjustment of married couples in Lagos State

shows that subjects in the treatment group, that is communication skill training and conflict resolution strategies scored significantly higher than the subjects in the control group indicating that the two treatment strategies did improve that marital adjustment of subjects. In the same study, it was revealed that there are significant statistical differences in the improvement of marital adjustment of subjects exposed to communication skills training and those in control group. This implies that communication skills' training was effective.

Amao-Kehinde (1998) found that the younger married subjects exposed to communication skills training and their counterpart in the control group was found to be significantly different. Furthermore, the study also exposes that there are significant difference between subjects exposed to communication and conflict resolution strategies programmes respectively. Subjects exposed to communication skills training scored significantly higher than subjects exposed to conflict resolution skills training. This in effect means that subjects in communication skills training demonstrated superiority over those in the conflict resolution skills training. However, the two strategies were effective, but communication skills training proved better in ameliorating the subjects' problems associate with marital adjustment. According to Awe, (1986) couples usually spend the first few years of their marriage adjusting to their individual differences and other external factors affecting their marriage. The first two to five years are the most critical for couples in marriage since after the first five years of marriage couples begin to tolerate each other and to understand each other better, especially when children start coming.

Karney, Bradbury, Fincham and Sullivan, (1994) found that negative spousal affectivity contributed to the negative attributions one makes about self, spouse and marital relationship. Gottman (1995) and Holman and Li (1997) have found that romance was the most important ingredient in the newlywed relationship and was kept alive by frequent interactions, spending time together, and openly disclosing one's thoughts and feelings. Individuals who admire, support and are proud of each other in their respective endeavours and achievements openly express appreciation and build one another's self-esteem and fulfill emotional needs build a satisfying and enduring relationship. Similarly, a successful marriage, according to (Mace, 1982) requires three things: (a) a high degree of motivation (b) a desire to make the marriage work, and (c) a willingness to expend personal time and effort to make sure it does. Sabatelli and Cecil-Pigo (1985) found that when both partners were participating equally in the relationship and when there was maximum interdependence, the couple was the most committed.

Gottman and others have given considerable attention to the ways that communication influences marital satisfaction (Bradbury, Fincham, & Beach, 2000; Driver & Gottman, 2004; Gottman & Silver, 1994; Karney & Bradbury, 2005). Embedded within their consideration of communication are affectivity, conflict resolution, and interactional patterns. Regarding affectivity, the overall review of marital satisfaction has shown that nondistressed couples have lower levels of negative reciprocity and reactivity (Bradbury, Fincham, & Beach, 2000). Additionally, Gottman and Silver (1994) have found that ways in which couples resolve conflict and their overall patterns of interaction are other potential determinants of marital satisfaction. Mirahmadizadeh Amroodi, Tatabai & Shafieian, (2003) argued that marital satisfaction was greater amongst those who were older and had higher level communication skills and understanding. Effective communication was found to have a main effect on marital satisfaction of newly wedded couples (Imhonde, Aluede & Ifunanyachukwu, 2008). Communication is a vital tool in couples interaction and conflict resolution. Integral factors involved in marital satisfaction include communication and spousal support (Hess, 2008). Perren, Von Wyl, Burgin, Simoni, and Von Klitzing (2005) supported this idea by finding that decreases in communication and sensitivity were a major source of declining satisfaction in a marriage. The quality of communication associated with marital outcomes is continuing to gain evidence over time. When spouses experience strain, it can be assumed that their marital interaction and communication might be primed for more critical comments and blaming (Rogers & White, 1998).

However, Wehr & Kaufman (1987) identified in their study that assertiveness training increases assertiveness and decreases state anxiety among highly anxious adolescents. Akinade (1987) applied assertiveness training in the management of shyness among secondary school students successfully. Kling (1990) had used assertiveness training effectively in changing antisocial behaviour among adolescents. According to Wise (1991) assertiveness training is effectively adopted in educating the adolescent on personal transaction and social responsibility. Oladele (1986) stated that assertive training had been applied successfully in the treatment of conditions such as obsessive compulsive disorder, sexual communication, smoking, chronic urinary retention and labour management disputes. Assertiveness training is a cognitive behavioural therapy that concerns the skills of relating to people. (Asuzu, 1998). Asuzu (1998) applied covert self-control and assertiveness technique in the treatment of promiscuity among adolescent in Ibadan successfully. In her study she found that subject in covert self-control group and assertiveness training group had reductions in promiscuous behaviour more than the control group. It was also revealed that there is

significant difference in the reduction of promiscuous behaviour of adolescents exposed to assertiveness training and the control group.

Hammed (1999) conducted a research among selected Bank Workers using Assertiveness Training and Transactional Analysis to foster interpersonal skills among the subjects. He reported that both assertiveness training and transactional analysis proved to be effective in the improvement interpersonal skills of subjects considerably when compared with the control group. Assertiveness training seems to be an effective behavioural therapy which can be used to modify behaviour. Studies have also justified that the use of Assertiveness Training as an effective behavioural management techniques (Lazarus (1971), Phillips (1977), Alberti & Emmons (1977), Kazdin (1925), Lorr (1980), Kutara (1995), Agali & Idowu, 2007). So assertiveness training will be used in this study as part of intervention to enhance marital satisfaction.

II. STATEMENT OF THE PROBLEM

In Nigeria where marital stability is generally, culturally and religiously supported, research cannot be overflogged on marital satisfaction. This is because a little few of research shows a high prevalence of marital dissatisfaction among couples. The issue of marital happiness and joy which suddenly turn soar often constitute the subject of discussion all over the world. This is due to the fact that more than ever before marriage institution is being confronted with all kind of problems such as infidelity, poverty, spousal battering, and unwillingness to take responsibilities.

Evidences have shown some cases of infidelity, separation, unresolved conflicts, threat of divorce and eventual divorce among Baptist pastors (Book of Reports 2008, 2009, 2010, 2011). If these are happening among the Baptist pastors who are leaders then that of their members, the followers could be worse. This dangerous trend is noticed as marital relationships continue to break down at an alarming rate among married Baptist couples. Veroff, Kulka, and Douvan (1981) buttressed that married couples experience an erosion of positive qualities such as life long companionship, romance, sexual fulfillment and commitment, over time and, for some, marital relationship satisfaction erodes to the point where relationship is terminated. For others, the barriers to separation, or perceived absence of alternative, may result in remaining married despite being unhappy with the relationship.

Due to the researcher's experience and observation among Baptist couples in Lagos on how some newly wedded couples and those who have married long ago lack enough reasons why they should remain in the union, engaging in unresolved conflicts, abandoning their matrimonial homes, threat of divorce

abandoning their matrimonial homes, threat of divorce and eventual divorce, the resultant effects on the children rear in such home atmosphere and the negative impacts on the society and the entire world. The researcher therefore examined Assertiveness Training and Communication Skills in Enhancing Marital Satisfaction among Baptist Couples in Lagos.

III. PURPOSE OF THE STUDY

The main purpose of this study was to experimentally investigate the relative effectiveness of two psychological strategies (Assertiveness training and marital communication skills) in enhancing marital satisfaction among Baptist couples in Lagos Nigeria. The study however specifically examined the moderating effects of number of children and length of marriage in enhancing marital satisfaction using the two therapies.

IV. SIGNIFICANCE OF THE STUDY

The outcome of the findings of this study would be of immense significant to marriage partners, male and female, old and young, as it would sensitize them to see themselves as responsible individuals who could live together amicably and satisfactorily in their marriages.

The expected findings of this study would also increase the volume of therapies that can be used by counselling psychologists in enhancing marital satisfaction. This will therefore further establish the veracity of MACOS in the treatment of marital dissatisfaction or instability. It would also add to the empirical supports already available in favour of MACOS. The same thing is applicable to AST. It would also prove a basis for the development of a more effective theory and technique which will be useful for guiding and counselling married couples in Nigeria and other parts of the World with a view to enhancing marital satisfaction.

The anticipated findings would at the same time be of great benefit to Marriage Counselors, Ministry of Social Welfares, Community Development and Women Affairs, who are frequently confronted with marital issues such as divorce, separation, unresolved conflicts among couples. It is believed that an enhancement of marital satisfaction of the target population may increase readiness of married couples thereby making counselling enterprise uncomplicated and establish the success of counsellor at work.

V. METHODOLOGY

a) Research Design

The study employed a pre-test, post-test, control quasi experimental design using a 3 x 2 x 2 factorial design. The participants of the study were divided into three groups A_1 , A_2 , and A_3 . Two of the

groups (A_1 and A_2) were treated while the third group (A_3) served as control. While the young and old participants were constituted into columns – B_1 and B_2 . Number of children (0-3) and (4 and above) were superimposed under young and old participants in the column C_1 and C_2 . The first and second experimental groups were pre-tested and subjected to the behavioural treatments (Assertiveness Training and Marital Communication Skills). The control group was equally pre-tested before they were exposed to a counseling talk on 'parenting Styles'. This served as placebo for the members of the group so as not to feel redundant in the programme.

b) Population

The target population of the study consisted of all married Baptist couples in Lagos State, Nigeria.

c) Sample and Sampling Technique

The sample of the study comprised forty two (42) married couples randomly chosen from three Baptist Churches in Lagos State. Multistage random sampling technique was used to choose the sample.

At stage I, simple random sampling was used to select 1 Association each from the three Baptist Conferences in Lagos State.

At stage II, simple random sampling technique was used to select 1 church each from each of the three Associations.

At stage III, purposive sampling technique was used to select young and old married couples. 13 couples were selected from First Baptist Church, Ipaja; 15 couples were selected from Winners Baptist Church, Bariga while 14 couples were selected from First Baptist Church, Afromedia-Ajangbadi. This was done in order to ensure that couples who are qualified give their consent to suit the purpose of the study were selected. The use of intact participants is suggestive of one man, one wife relationships who are and still remained within the institution of marriage.

d) Inclusion and Exclusion Criteria

The participants in the programme satisfied the following qualifications.

1. They were couples selected from Baptist churches
2. They were still intact in their marital relationships
3. They had never experienced divorce
4. They had both agreed to attend the programme throughout.
5. Those who have divorce cases in court were excluded
6. Couples who lived separately were excluded
7. Polygamists were also excluded.

e) Research Instrument

The researcher used Comprehensive Marital Satisfaction Scale for the study.

The Comprehensive Marital Satisfaction Scale developed by Blum and Mehrabian (1999) was adapted for this study. Blum and Mehrabian (1999) reported a large scale study bearing on the comprehensive marital satisfaction scale (CMSS) and its reliability and validity. The comprehensive marital satisfaction scale (CMSS) has a highly satisfaction internal consistency (reliability) coefficient of .94 and a satisfactory test-retest reliability coefficient of .83 over a six week interval (Blum & Mehrabian, 1999). However, re-validation of Comprehensive Marital Satisfaction Scale on twenty (20)

couples from intact homes in Ibadan (not part of the proposed population) yielded a reliability co-efficient of $r=0.982$, and a Cronbach alpha of reliability, indicating that the instrument is reliable and can be used on Nigerian populace. Therefore, the instrument (CMSS) is good for use in this study.

VI. RESULTS

a) Hypothesis One

There is no significant main effect of treatments on marital satisfaction of the participants.

Table 4.1: Table 4.1 is presented showing the Summary of post-test marital satisfaction of couples by Treatment, Number of children and length of marriage.

Source	Type III sum of squares	Df	Mean square	F	P	Remark
Prescore	9657.483	1	9657.483	12.814	0.001	S
Treatment	30087.124	2	15043.562	19.960	0.00	S
Marriage Length	3693.543	1	3693.543	4.901	0.034	S
Number of Children	4702.482	1	4702.482	6.239	0.018	S
Length of marriage X Treatment	1544.940	2	772.470	1.025	0.371	NS
Length of Marriage X Number of Children	2945.925	1	2945.925	3.909	0.057	NS
Treatment X Marriage Length	1086.352	2	543.176	0.721	0.494	NS
Treatment X Marriage Length X Number of Children	0.000	0	0.00	0.00	0.07	NS
Error	23364.208	31	753.684			
Total	104278.119	41				

$R \text{ Square} = 0.776$ (adjusted $R \text{ Square} = 0.704$)

Table 1 above shows a significant main effect of treatment on marital satisfaction ($F_{2,31} = 19.960$; $P < 0.05$). This means that there is difference in the mean of marital satisfaction score of participants in the assertiveness training; marital communication skills and the control. Hence hypothesis one was not confirmed statistically.

To find the degree of significance among the treatment groups table 2 is presented. **Table 4: 2.** Table 4.2 is presented showing the Multiple Classification Analysis of Post-test Marital Satisfaction by Treatment, Length of Marriage and Number of Children.

Grand Mean = 370.769

Variable + Category	N	Unadjusted		Adjusted	
		Deviation	ETA	Deviation	Beta
Assertiveness Training	15	11.623		10.523	
Marital Communication Skill	13	25.517		23.715	
Control	14	-27.856	0.60	-27.568	0.51
Length of Marriage					
Young Couple	21	6.038		5.308	
Old Couple	21	-4.025	0.01	-3.521	0.07
Number of Children					
0 – 3 Children	33	+6.361		5.124	
4 and above	9	-4.242	0.01	-4.216	0.02
Multiple R Square					0.704
Multiple R					0.839

Table 4. 2 above reveals that the marital communication skill group obtained the highest adjusted post – test mean score in marital satisfaction ($X = 396.28$, $SD = 8.56$). This is followed by the assertiveness training ($X = 382.39$; $SD = 8.24$) while the lowest score was obtained by the control group ($X = 342.91$, $SD = 9.44$). To this end, marital communication skill was more effective in enhancing marital satisfaction among couples than the assertiveness training skill and the control group respectively.

VII. DISCUSSION

The effectiveness of two therapeutic techniques (Assertiveness Training and Marital Communication Skills) in enhancing marital satisfaction among married couples in Lagos State, Nigeria was examined in this study. The results of the study were discussed hypothesis by hypothesis, based on the scores of the participants on the measure of marital satisfaction as stated here under.

The first hypothesis which states that there is no significant main effect of treatment on marital satisfaction of participants was rejected. Going by the outcome of results resented in Tables 4.1 and 4.2, it could be deduced that there was a significant scores of participants exposed to treatment and the control group. The participants in the marital communication skills group obtained the highest adjusted post-test mean score in marital satisfaction. This is followed by the assertiveness training while the lowest score was obtained by the control group. To this end MACOS was more effective in enhancing MS among couples than the AST and the Control group respectively.

The outcome of this finding should not be surprising as marital satisfaction is one of the spousal relationship energizer MACOS is primarily designed for. The finding is therefore in consonance with the earlier empirical supports for MACOS which indicates that the therapy is an effective treatment. For example, Fisher et al (1982), Noller et al (1991) and Fowler et al (1985) found that happy couples with marital stability and satisfaction were more likely to use active listening skills, agree, approve, assent, use laughter and humor, and possess character virtues of self-restraints, courage and friendship. Also, Baucon et al (1996) found that relationship focused standards, that is, standards for marriage that place a major emphasis or priority on the marriage, are related to communication patterns in a similar study, Gordon et al (1999) who compared the pattern of development of communication and standards in a relationship focused standards early in the relationship may help the couple develop constructive communication skills, and that good communication may aid partners in creating a positive relationship, which in turn may foster the development of

relationship-focused standards. In a related finding Butter et al (1999) in a meta-analysis of 16 studies of the oldest marriage enhanced programmes, couple communication, observed meaningful programme effects with regard to all types measures, found out that couples who participated in couple communication training experienced moderate to large gains in communication skills, marital satisfaction and other relationship qualities. The average couples, after taking communication training were able to out perform 83 percent of couples who had not participated in the programme in the critical area of marital communication.

The possible explanation for the effectiveness of MACOS in enhancing marital satisfaction could be in that it lays much emphasis on various cues, verbal and non-verbal. Going by Beier et al (1977) in their own investigation of marital communication after interviewing 51 recently married couples analyzed various cues, verbal and non-verbal that transpired between couple during the interviews, found that close communication including body communication as an important factor in marital communication. In the same vein, Markman (1981) who predicated the effect of communication deficit on marital happiness used 26 couples planning for marriage in an initial stage of the study and later 9 of 21 couples remained intact during the study, found out that the more positively premarital couples related in their communication, the more satisfied they were with their relationship. Furthermore, Markman (1993) who examined prevention of marital distress through communication and conflict management training investigated a four and five year follow-up data from evaluation of effect of prevention and relationship enhancement programme marital distress prevention programme which teaches couple effective communication and conflict management skills at five year follow-up intervention as compared with control found that couple had higher levels of positive and lower levels of negative communication skills and lower levels of marital violence. The effectiveness of MACOS has equally been established by other finding. The study conducted by Amao-Kehinde (1998) on effectiveness of communication skills training in the improvement of marital adjustment of married couple found that there was significantly statistical difference in the improvement of marital adjustment of subjects exposed to communication skills training and those in control group indicating that communication skill training was effective.

Similarly, the effectiveness of assertiveness training over the control group in the enhancement of marital satisfaction among the participants in this study is not strange as it has proven its suitability for use in behaviour modification. King (1990) opined that it is effective in changing anti-social behaviour among adolescent. The study therefore concurred with the

findings of Wise (1991) who found that assertiveness training is effective in educating the adolescent on personal transaction and social responsibility. Also with Asuzu (1998) who found out that assertiveness is effective in reduction of promiscuous behaviour of adolescents. These confirms the outcome of Hammed (1999) who investigated the effectiveness training and transactional analysis in fostering interpersonal skills among bank workers, found that assertiveness training proved to be effective in the improvement of participants interpersonal skills considerably when compared with the control group. The finding therefore take side with Lazarus (1971), Philips (1977), Alberti et al (1977), Kazdin (1925), Lorr (1980), Kutara (1995), Agali and Idowu (2007) who found and justified the use of assertiveness training as an effective behavioural management technique.

Comparing the effectiveness of the two therapies, one over the other, it could be deduced from table 4.2 above that the mean score of participants in MACOS ($X = 396.286$, $SD = 8.568$) is higher than the mean score of participants in AST ($X = 382.394$; $SD = 8.243$) indicating a significant difference in the marital satisfaction scores of the participants in the two therapies. MACOS is therefore found to be more effective than assertiveness training (AST) in enhancing marital satisfaction. The finding seems to be in conformity with similar studies of Pernen et al (2005) who found that decrease in communication and sensitivity was a major source of declaring satisfaction in marriage. In the same vain, Imhode et al (2008) found that effective communication as a main effect on marital satisfaction of newly wedded couples. However, the reason for the effectiveness of MACOS over AST is not hidden. This is because communication is an integral part of human life. Good communication is a vital tool for couple to maintain satisfying relationship. Hess (2008) corroborated that communication is a vital tool in couples interaction and conflict resolution and that integral factor involve in marital satisfaction include communication.

a) Implications of the Study

This study has grim implication for married couples, potential married couples, marriage counsellors, counselling psychologists, social welfares, government and the society in general. From all indications it is glaring that marriage counselors in Nigeria and other African countries have been so hidden in their operations dissimilar to what obtains in other countries of the world where marriage counseling is valued and recognized by the government and the masses. There is a provision of online and marriage counseling clinics services. The issue of attending to marriage matters is not absolutely reticent for religious leaders alone, yet large numbers of pastors are exposed to skills of counseling psychology.

The results achieved in this work have established the uniqueness and certainty of factors affecting marital satisfaction and how a good number of couples' incongruence to these factors help termination of marital relationship. As mentioned above, the findings have huge multi-dimensional implications for marriage counselors, married couples, and singles, counselling psychologists, social welfare, government and all the stake holders. This is due to the fact that the predicament facing marriages are direct worry of the entire society. It has been established by literatures that the arrival of first child leads to decline in marital satisfaction, as disruption is caused in couples' interaction, conflict and negativity within the family relationship are elevated. As the family members increase in number, the larger family is prone to violence because they experience greater stress associated with the necessity to provide for several children. Hence, less satisfaction is expressed. It is consequently mean that to ensure marital satisfaction, proper parenting, morally sound children and a peaceful society, married couples should be encouraged to make a purposeful decision of meeting a marriage counsellor for their marriage appraisal.

The key implication of this study for the whole world is that, if marital satisfaction is enhanced at all levels and areas it would be easy for the government to accomplish her goal, control the numerous emergence of various antisocial, moral decadence and successfully tame the whip of bribery and corruption without much sweat because every child is a product of a marriage.

VIII. RECOMMENDATIONS

The results from this study call for immediate attention by all stake holders, including marriage counselors, religious leaders, counseling psychologists, married couples, would-be couples, government and entire society. The reason for this is apparent as it has discovered and established the certainty of factors against marital satisfaction. Hence, the findings of this work should be of significant concern to the Nigerian populace that counselling therapy should be for both academic exercise and everyday experience of Nigerians, particularly marriage counsellor.

It is evident from increasing rate of marital dissatisfaction leading to separation and divorce, issues of single parents and consequent outcome on children and members of the society that the special needs of this category of subjects have been unduly abandoned. Therefore, this unpalatable situation should be quickly corrected through the provision of such programmes as Assertiveness Training (AST) and Marital Communication Skills (MACOS).

It is obvious from this study that the use of Assertiveness Training in most marriage and family

enrichment programmes has been lacking. It is therefore recommended that Assertiveness Training is taught to married couples in particular, in order to reduce marital dissatisfaction which is unavoidable.

The role of effective communication among married couples cannot be overemphasized. This is because Marital Communication Skills enable couples perform proficiently when engaged the symbolic transfer of messages. What is said, how it is said and the way it is interpreted are very important factors in effective communication. It is therefore recommended that couples are taught in order to enhance self disclosure, identify feelings of the other partner and to find out the actual sources of dissatisfaction through the application of the treatments.

It has been observed that most pastors are not skillful enough in handling some marital problems. What they do is spiritualizing everything as if all marital issues should only be handled spiritually. The researcher is of the opinion that religious leaders should be encouraged to make themselves available for training on counselling psychology. The acquired skills would assist them to put in place the right interventions tackling such marital crises upsurge.

Similarly, in order to attain marital satisfaction among married couples, it is therefore recommended that more marriage therapists are trained in the use and application of psychological intervention techniques to help reduce the evils confronting married couples. It high time for counseling psychologists to wake up in their slumbering to make their impacts felt in the society by organizing marriage seminar, couples' retreat at all levels of educational institutions, at churches and mosques so as to sensitise would-be couples and married couples before these factors rear it ugly heads into their marriages. Finally, a manageable number of children, like 1-3 children is recommended for married couples who have not given birth to more than three children and potential couples. This may reduce stress associated with parenting and as a result enhance marital satisfaction.

a) Contributions to Knowledge

It is believed that this study has contributed to knowledge in the following ways:

- It has demonstrated the effectiveness of assertiveness training and marital communication skills in enhancing marital satisfaction among Baptist couples
- It demonstrated the superiority of marital communication skills on assertiveness training in enhancing marital satisfaction among Baptist couples
- It has proved that marital satisfaction is pragmatically manageable and could be enhanced among couples

- It has brought to awareness that with the use of appropriate counseling skills and interventions married couples could be helped to overcome their marital related issues and attain marital satisfaction
- It has displayed the relevance of psychological skills in counseling enterprise and the enhancement of marital satisfaction among couples and the need for the full integration of psychological counseling service into the pastoral ministry for modification of married partners' related problems

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The Effect of Socio-Economic Survival of Okada Riders on African Cultural Values

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Abstract - This study investigated effects of socio – economic survival of Okada riders in Abeokuta and Odeda Local Government Areas of Ogun State, Nigeria on African cultural values. The study was carried out using the questionnaire method to elicit vital information from one hundred respondents who were randomly- selected from ten Okada parks within Abeokuta metropolis and Odeda township respectively. Simple percentage and t-test statistical tools were used to analyse the data. The findings showed that Okada riding, though a lucrative enterprise has its direct and indirect bearing on the cultural values of the society. The recklessness that is associated with the business tends to erode certain cultural and moral values including respect for other road users, respect for authority and elders within the immediate environment. Majority of the riders engaged in the business because of the pressing need to survive and sustain their families.

Keywords : *okada riders, socio – economic survival, African cultural values.*

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The Effect of Socio-Economic Survival of *Okada* Riders on African Cultural Values

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Abstract - This study investigated effects of socio – economic survival of Okada riders in Abeokuta and Odeda Local Government Areas of Ogun State, Nigeria on African cultural values. The study was carried out using the questionnaire method to elicit vital information from one hundred respondents who were randomly- selected from ten Okada parks within Abeokuta metropolis and Odeda township respectively. Simple percentage and t-test statistical tools were used to analyse the data. The findings showed that Okada riding, though a lucrative enterprise has its direct and indirect bearing on the cultural values of the society. The recklessness that is associated with the business tends to erode certain cultural and moral values including respect for other road users, respect for authority and elders within the immediate environment. Majority of the riders engaged in the business because of the pressing need to survive and sustain their families. Furthermore, most of the riders did not take the necessary safety precautions, they used foul languages and drank alcohol even during business hours and these reasons have been identified as major causes for their recklessness. In Conclusion, Okada business is lucrative and can add to the Nigerian economy rather than constituting a menace. Riders should be given adequate training on societal ethics. Citizenship education should also form part of the training to be conducted for those intending to get into the trade. They should be encouraged to register properly at zonal and state levels. Moreover, the Federal, State and Local governments authorities should set up regulatory bodies empowered to monitor their activities and mode of operations.

Keywords : *okada riders, socio – economic survival, African cultural values*

I. INTRODUCTION

Nigeria is a country endowed with unquantifiable natural and human resources. Paradoxically, a greater number of the population suffer from lack, poverty and diseases, all of which have been further compounded by endemic corruption and submergence of cultural values. The quest for survival economically and socially has driven many Nigerians into various jobs including riding of commercial motorcycle popularly known as 'Okada' business. Thus, hundreds of okada riders barely trained and untrained;

usually flock the roads of major cities and townships as well as rural areas carrying luggages and conveying people to their destinations. Okada business has contributed to easy movement of people not only in the rural areas where there is poor network of roads but also in the cities where there are traffic hold-ups with its attendant consequences. These include accidents, increasing incidences of the use of okada for nefarious activities like robbery and the likes. Much has been said and written on these vices but little attention has been paid to the submergence of much cherished African cultural values of sacredness of life, respect for authority and elders, responsible and orderly behaviour in the conduct of okada riders. It is against this background that this study is set out to investigate effects of socio-economic survival of Okada riders on African cultural values. This paper examined the concept of cultural values in relation to Okada business as a means of survival and its contributions to the development of the Nigerian economy.

II. CULTURAL VALUE SYSTEM

Values reflect individual and collective interests of groups of people living in a society and every society is open to conflicting values subject to several possibilities - opportunities and threats induced by change or innovation. From Bassey Andah's perspective, values, reveal themselves in social relations manifesting severally or uniformly in groups existing within a society. By implication, every group may share same value system but individual response, adherence and attachment to such values is subject significantly, to relative meanings and differences existing within diverse groups. The incidence of globalisation and technological innovations brought by it has created mixed blessings through opportunities opened for modifications of behavioural patterns and projection of diverse possibilities of elimination, replacement and restructuring within the social context (Andah, 1992:9).

Lending credence to this background, Oloruntimehin (2010:8;17) succinctly described the study of culture as " largely the study of continuities " and advocated for a revision and revival of value systems in Africa to lay a solid foundation for socio-cultural and institutional framework upon which our socio-economic development can be based. This is because real culture refers to the values and norms that

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a society professes to believe (www.CliffsNotes.com). While culture is believed to accommodate both tangible and intangible aspects of a society, its distinctive contribution can be understood from its peculiarity. Camilleri cited by Babawale(2007) expressed this uniqueness in this extract:

The peculiarity of a given culture is a function of its distinctiveness as it relates to its impact on the attitudes, aspiration, motivations, representations, skills and behaviour of the people celebrating some and discarding others (2007:9). To this end, the latter attenuates his belief that culture can distil the past to serve as a basis for the present and a guide for the future (Babawale, 2007:9)

A major segment of traditional African education reflects certain cultural values which include: respect for life, respect for the elderly, honesty, moral uprightness, dignity of labour, sense of belonging, communalism, responsible living among others (Emeka, 2010). These, values, though by no means exhaustive; are very important and are cherished virtues, not only for Nigerians, but Africans in general. Apart from values determined by the society, individual members of the community also pursue or sometimes ignore virtues of integrity, dignity of labour, hard work and enviable personal achievements within the society. This situation reveals an intertwining relationship between values desired by individuals at the micro level and those desired by the society at macro level (Aduradola, 2004). Cultural values, which are of great significance and relevance to this study are the values of sacredness of life, respect for life, authority and elders.

III. OKADA (COMMERCIAL MOTORCYCLE BUSINESS)

Okada, one of the major means of transportation in Nigeria, refers to commercial motorcycles. The motorcycle riders carry passengers from one place to another for a fee. Okada riding is popular business and it is widely used by members of the public. Its role in the Nigerian society cannot be over- emphasised. Okadas, because of their low cost of purchase, fuel efficiency and ability to travel on roads that (cars) cannot easily go to or places that they cannot get to, have become invaluable in a country that is bedevilled with shortage of taxi cabs, buses, a weak mass-transit system, poor state of the roads and inadequate access roads to rural areas which causes traffic congestion. In particular, various sets of people in the society including, government workers, students, traders and business people find okada business a great relief from the congested traffic situations that are sometimes common sight during the rush hours in the morning and afternoon when schools and offices close.

Unfortunately, the rise of okada commercial enterprise has been accompanied by increased levels of high-risk behaviours and accidents on Nigerian roads. As a result, both the riders and the business have come under heavy attack culminating in legislations restricting or prohibiting their operations in some Nigerian cities. Okadas, like all motorcycles elsewhere, have a far higher rate of causing crippling and fatal accidents per unit of distance than automobiles. Such accidents, Offoaro (2009) aptly stated, are usually caused by the fact that many okada riders are either untrained or unlicensed, while majority do not pay attention to road signs or other motorists on the road. Moreover, some of them operate their business under the influence of alcohol and they carry more than the stipulated number of passengers, while the law enforcement agents sometimes overlook their offences once they have been bribed.

It is a truism that education is dependent on the culture of the society for its content. Thus, it is through the educational process that a man can be equipped to live in his society. However, the process of education can be facilitated largely through the transmission of culture- ethical considerations and moral uprightness. The implication is that a man's level of education will determine how much of societal or cultural values he possesses and manifest. Although the influences and impacts of other agents of socialization cannot be over looked, nevertheless, the place of formal education cannot be undermined. Observation shows that majority of okada riders do not imbibe societal values and this has resulted into their inability to live by and preserve cherished values. The riders are engrossed in their desire for survival in order to make ends meet not minding the process by which they survive. According to Offoaro (2009):

Okada people have become a constant menace and an embarrassment to civilization and civility. They call car owners names. They use vexatious slang that belongs to the crudest form of social discourse. They are gossip merchants. They are touts atop roving motor cycles...

This study shares the view of Dollard et al expressed in their frustration- aggression theory which states that frustrations can create aggressive inclinations... (Berkowitz, 1989). Frustration is a state that sets in, if a goal- oriented act is delayed or thwarted. The instigation remains even though the chances of realization are constrained by interfering influences. Under these frustrating conditions, aggressive behaviour is stimulated to an extent that corresponds with the intensity of the instigation and the degree of blockage of goal attainment. Aggression on the other hand can be defined as the deliberate violation of an organism or an organism substitute. It is primarily

directed towards the cause of frustration but may be redirected towards any other people or objects. It can be subsumed from this theoretical base that the Okada riders are significantly frustrated by the harsh economic conditions coupled with the problem of unemployment and corruption. The manifestation of their frustration can only be directed towards other road users, their passengers and the authority in the form of a display of aggressive behaviour like the use of foul languages and other anti- social activities.

IV. STATEMENT OF THE PROBLEM

The problem investigated in this study was the socio – economic challenges that results from the use of okada riding and the undermining of African cultural values by okada riders in Abeokuta and Odeda Local Government Areas of Ogun State, Nigeria. The post colonial era has initiated increasing incidences of socio economic problems like unemployment, juvenile delinquencies, crimes and myriads of other problems as off- shoot of globalisation and advanced technology. With this background, the indigenous philosophy which propels the socialization process of making an individual grow into a responsible adult in the society has been submerged. With the influence of political development and individual participation in the political or electoral process, the significance of survival and accessibility for convenient means of movement (for humans and goods) coupled with the need to face biting economic realities have been established. In the light of these growing concerns and stark realities, the new wave of 'okada riding' can be identified as a communication medium for solving an observable challenge of youth empowerment and economic need for survival.

A fundamental probe into the impact of culture on sustainable development paved way for the necessity of providing an answer to the questions asked by Professor Babawale Tunde in which he stated categorically that "Can we use culture as a stabilizing agent and an effective tool for arresting the tide of poverty, unemployment and misery?" (Babawale, 2007:7). This question opens a discussion for an assessment of the impact of socio-economic survival on African value system.

Abraham Maslow's Hierarchy of Needs Theory identified five levels of human needs. These include: Physiological, Security, Social, Esteem and Self Actualizing needs. The physiological need is at the lowest level and it embraces the needs for survival, which is the most basic and instinctive need in the hierarchy. All other needs are secondary which implies that until the physiological needs are satisfied, the other needs cannot be satisfied (About. com). However, issues of survival of an individual, a community or group of people within the society are germane to the

adherence or abrogation/ erosion of indigenous cultural values upheld from time immemorial.

a) Objectives of the Study

The general objective of the study was to examine the effects of socio – economic survival of Okada riders on African cultural values in Abeokuta and Odeda Local Government Areas of Ogun State, Nigeria.

The specific objectives include:

- i. To identify the personal characteristics of Okada riders.
- ii. To examine the influence of 'okada riders' attitude to African moral and cultural values.
- iii. To determine the effect of Okada riding on the educational pursuit of youths and their need for survival.
- iv. To identify the cultural values being affected by the disposition and attitude of okada riders.

V. METHODOLOGY

a) Research design

This research is a descriptive survey on the effects of socio-economic survival of okada riders on African cultural values among selected okada riders in Abeokuta and Odeda Local Government Areas of Ogun State Nigeria.

b) Population and Sampling procedure

The targeted population of the study were the commercial okada riders in Odeda Local Government Area and Abeokuta South Local Government Area respectively. Five okada parks were purposively - selected from the study areas and one hundred (100) okada riders who were randomly- selected from the five parks.

c) Research Instrument

The research instrument used was a set of questionnaire divided into two parts. Part one contains the demographic characteristics of the respondents, while part two reflects questions that bother on the ways and manner through which the okada riders carry out their business activities and how it affect societal, cultural values.

d) Method of Data Analysis

Simple percentage was used to analyse the data on demographic information, while t-test method was used to test the hypotheses.

VI. Results and Discussion

a) Analysis of Data

Table 1 : Demographic Characteristics of Respondents.

Personal Characteristics	Frequency	Percentage
1. SEX: Male Female	100 0	100 0
2. AGE: 10-20 21-30 31-40 41-50 51-Above	15 20 53 09 03	15 20 53 09 03
3. FAMILY BACKGROUND: Polygamy Monogamy	56 44	56 44
4. MARITAL STATUS: Single Married	32 68	32 68
5. RELIGION: Christian Islam Pagan	40 51 09	40 51 09
6. NO. OF DEPENDENTS: 1-3 4-5 5-7 Above the specified.	37 36 15 12	37 36 15 12
7. EDUCATIONAL LEVEL: No formal Education Primary Secondary NCE/OND HND/BSC	30 42 21 06 01	30 42 21 06 01
8. TIME OF OCCUPATION: Full time Part time	69 31	69 31
9. YEARS OF EXPERIENCE: 1-3 4-6 7-9	22 51 27	22 51 27
10. ACCESS TO MOTORCYCLE: Government Loan Hire purchase Shift Self	03 32 43 15 07	03 32 43 15 07

Source : Field Study

Table 1 revealed that all respondents were males. This implies that okada riding is a male-dominated profession. Furthermore, 20% of them were

between ages 21-30, 53% were between the age of 31-40, 15% were between age 10-20, while only 9% and 3% are between the age of 41 - 50 and 50 – above

respectively. This implies that those involved in the business are from the economically active age, mainly youths and middle-aged men. A higher percentage of respondents (68%) were married, 32% were single; 56% practiced polygamy, while 44% practiced monogamy. Forty percent (40%) of them were Christians, 9% are pagans, while 51% were Muslims. This could account for the percentage of those practising polygamy as against those practising monogamy. Moreover, 37% of the respondents have between 1-3 dependents, while 36% have between 4 and 5 dependents, 15% have between 5-7 dependents, while 12% of them have dependents above the specified number.

In terms of their educational background, 30% of the respondents had no primary school education,

42% had primary education, 21% had secondary education while only 6% had National Certificate in Education / Ordinary National Diploma (NCE/OND) and 1% had Higher National Diploma / Bachelor of Science or Arts (HND/BSC). Majority (69%) of okada riders worked full- time, while 31% claimed to work only on part- time. About half (51%) of them had between 4-6 years experience in the business, 22% claimed to have between 1-3 years of experience, while 27% agreed to have obtained between 7-9 years of experience in the business. Only 3% of the respondents got their motorcycles from the government, 32% purchased theirs through loan, while 43% of them are on hire purchase; 15% work on shift, while 7% of them actually purchased theirs themselves.

Table 2 : Responses of okada operators to questions relating to reasons for embarking on the business.

Questions relating to reasons for embarking on the business.	Yes %	No %
1. Do you belong to any association as a result of your profession?	96	04
2. Do you make enough money to sustain your family?	85	15
3. Is Okada business very lucrative?	78	22
4. Does the business afford one of other opportunities?	63	37
5. Are you undergoing any training programme presently?	09	91
6. Is the training related to Okada- riding?	00	100

Table 2 indicated that 96% of the respondents agreed that they belong to an association, 85% of the respondents agreed that they make enough money to sustain their families, 78% agreed that Okada business was very lucrative; while 63% of them were of the

opinion that the business was flexible and afforded them other opportunities. The implication of this finding is that okada riding is an organised business venture and that majority of the respondents were in the business for socio- economic survival.

Table 3 : Responses of Okada operators to Questions relating to safety of okada riding.

Questions relating to safety of okada- riding	Yes%	No%
1. Do you possess any driver's license?	12	88
2. Do you wear helmet while riding your Okada?	28	72
3. Do you have helmet for your passengers?	13	87
4. Have you had any form of accident while riding your okada?	21	79

Table 3 showed that 88% of the respondents did not obtain driver's license, 72% do not use helmets, while 79% did not have helmets for their passengers. Quite a few of the respondents (21%) agreed to have been involved in one form of accident or the other, while 79% agreed otherwise. The implication of this is that, though they are aware of safety precautions, a sizeable number of them do not adhere to it.

Table 4 : Responses of Okada riders to questions relating to language use.

Questions relating to language use.	Yes%	No%
1. Do you have special language/slang you use among yourselves?	78	22
2. Do you use foul and abusive languages?	46	54
3. Do customers complain about your attitudes?	56	44
4. Do you use foul languages on traffic users?	63	37
5. Do you use foul languages on traffic officials?	33	67
6. Do you use foul languages on your passengers?	72	28
7. Does your Association emphasize respect in your operations?	68	32
8. Is it possible for you to refrain from the use of foul languages?	65	35

Table 4 revealed, that about 78% of the respondents agreed that they have special language they use among themselves, 63% used foul and abusive languages on other road users, while 33% use foul language on their passengers. Furthermore, 72% of okada riders agreed that their association emphasized that they should have respect and good human relations with their passengers and other road users as virtues entrenched in their code of conduct.

However, 68% of them agreed that it is possible to refrain from the use of foul languages, while 32% agreed otherwise. This finding indicated that majority of the respondents showed disrespect to other people and to constituted authority as they refused to obey their Association's order to have respect and good human relationships with other road users and their passengers.

Table 5 : Responses of Okada riders to questions relating to social attitudes.

Questions relating to respondents social attitudes	Yes%	No%
1. Do you drink alcohol?	61	39
2. Do you drink during business hours?	28	72
3. Do you smoke?	43	57
4. If yes, does it affect your relationship with your passengers?	22	78
5. Is there any drinking spot around your garage?	48	52

Table 5 showed that 61% of the respondents take alcohol, 28% of them even agreed to taking alcohol during business hours, 43% of them smoke, while 22%

agreed that drinking of alcohol affects their relationship with their passengers.

Table 6 : T-test Analysis of Hypotheses.

HYPOTHESES	t critical	t value	Decision
1. There is no significant relationship between commercial okada riders and moral /cultural values.	1.860	0.187	Rejected
2. There is no significant relationship between okada riding and educational pursuit.	1.812	0.0017	Rejected
3. There is no significant relationship between okada riders and their level of education.	1.812	0.142	Rejected
4. There is significant relationship between okada riders and respect for human life and good human relations.	1.859	5.186	Accept

VII. Results of T-Test Analysis

Table 6 revealed that all the null hypotheses were rejected indicating that there were significant relationship between okada riders and moral/ cultural values, educational pursuit, their level of education and respect for human life and good human relations. By implication, the study showed that the attitudes of commercial okada riders did not portray any respect for African morals and cultural values. Okada riding negatively affect the educational level and pursuit of the respondents. Furthermore, the hypothesis that the major cultural values that are being affected are the respect for human life and sense of good human relations is accepted as t-value gave 5.186 with t-critical 1.859 at 0.05 level of probability. The implication of this is that, there is a significant relationship between okada riding and respect for human lives and sense of good human relations.

VII. Discussion of Findings

One of the findings of this study was that okada riding is an organised business venture and that majority of the respondents were in the business for socio-economic survival. In fact most of them were so desperate to the point of obtaining their okada from loans or hire purchase. This is in line with Abraham Maslow Hierarchy of Needs Theory which identified the needs for survival as the most basic and instinctive need in the hierarchy.

Findings further revealed that Okada riders' attitude did not portray African cultural and moral values. This was seen in their use of foul and abusive languages on other road users not minding their age and status and their outright disobedience to their Association's constitution. These attitudes negate the much cherished African cultural and moral values. This finding further lends credence to Offoaro's (2009) assertion earlier quoted in this study. A probable explanation for the use of foul languages and the riders' disrespect for social values and authority could be found in the frustration – aggression theory of social conflict. The harsh economic realities/ conditions coupled with the problem of unemployment and the need to survive were enough reasons to cause frustration and trigger aggression which is manifested in the use of foul and abusive languages, show off disrespect and disobedience to authority. Furthermore, the use of alcohol by many of the riders even during business hours could account for another reason for their rude or disrespectful behaviour. Proximity of their garages to alcohol sellers or drinking spots might be responsible for their drinking habits, which eventually influence their behaviour negatively.

Findings further showed that most of the riders had little or no formal education. The implication is that okada riding serves as a distraction for youths from their

educational pursuits. Most of them accepted that the business is lucrative and as such, they see it as a quick way of making money for survival rather than wasting their time going to school or pursuing education/ training.

VIII. Conclusion

The findings of this research, has shown that Okada riding, though a lucrative enterprise has its direct and indirect bearing on the cultural values of the society. Okada riding as a profession involves everyday interaction with other road users, passengers and the society at large. The recklessness that is associated with the business tends to erode certain cultural values including respect for life, authority and elders within their immediate environment.

Furthermore, it has also revealed that while attitudes of okada riders affect moral and cultural values, it also affects educational pursuit of the riders. The business however, preaches sacred respect for human lives and also respect for the association's constitution. It can also be further established that majority of the riders engage in the business because of the pressing need to survive and sustain their families. However, it was revealed that most of the riders did not take to necessary safety precautions. Thus, they are perceived as being reckless. Moreover, most hospitals in Nigeria have several reported cases of accidents caused by okada business.

On the use of language by okada riders, it has been established that the profession is identified with vexations and foul language usage, which affect other road users and they cause unnecessary traffic nuisance. Apart from this, most of the riders drink alcohol even during business hours and this has been identified as the major cause of their recklessness.

IX. Recommendations

1. Citizenship education should be incorporated into vocational training programmes, empowerment seminars or youth empowerment training for new entrants, unemployed youths and school leavers. Other educational training programmes should be based on skill acquisition, exposure to cultural values and ethical responsibilities. Training materials should be developed in the areas of riding skills, ethical communication skills, safety tips, professional/ occupational ethics, highway codes, sanctions and so on. There must also be insistence on certificated training before riding permit is issued to potential riders.
2. Establishment of monitoring units to perform surveillance function. Mobile courts may be set up to arrest and try erring okada riders or impose sanctions to enforce strict compliance.

3. Communication strategies should be employed to create awareness or public enlightenment campaigns through the Mass media and public orientation activities through paid advertisements/ announcements, songs, jingles, drama or use of pictures displaying societal expectations, cultural values, importance of education/ training and safety instructions for okada riders and users.
4. Use of stickers, handbills and bill-boards or outdoor adverts should be adopted to communicate safety messages to members of the public.
5. Registration of okada riders on zonal and state basis and the issuance of rider's permit will go a long way to curb the menace and institute control mechanism on the riders.

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Human Existential Desire for Immortality in Unamuno's Perspective

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Abstract - Human existential desire for immortality of the soul has been a persistent philosophical problem down the ages such that it is imperative for different thinkers to hold divergent opinions in their genuine search for the truth. Unamuno in his sincere search for the truth of immortality, firstly, tries rationalism, thereby tending towards Hegelianism. When he sees that the power of human reason cannot express the inexpressible – the cardinal inherent human hunger, thirst, and desire for self-perpetuation and self-preservation, the longing not to die but to live forever – he turns to irrationalism. In other words, Unamuno, claiming that man has eternal soul, substantiates his thesis of immortality of the human soul merely via the method of irrationalism. Is this sufficient? Therefore, the paper exposes different views on the immortality of the soul, and assesses Unamuno's method of enquiry and further clarifies his notion of immortality of the soul.

Keywords : *desire, existential, immortality, perspective.*

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Human Existential Desire for Immortality in Unamuno's Perspective

Christopher C. Anyadubalu

Abstract - Human existential desire for immortality of the soul has been a persistent philosophical problem down the ages such that it is imperative for different thinkers to hold divergent opinions in their genuine search for the truth. Unamuno in his sincere search for the truth of immortality, firstly, tries rationalism, thereby tending towards Hegelianism. When he sees that the power of human reason cannot express the inexpressible – the cardinal inherent human hunger, thirst, and desire for self-perpetuation and self-preservation, the longing not to die but to live forever – he turns to irrationalism. In other words, Unamuno, claiming that man has eternal soul, substantiates his thesis of immortality of the human soul merely via the method of irrationalism. Is this sufficient? Therefore, the paper exposes different views on the immortality of the soul, and assesses Unamuno's method of enquiry and further clarifies his notion of immortality of the soul. It proposes a synthesis of rationalism and irrationalism as a solution in explaining the concept in question which provides more rooms for the different dimensions of interpretations one might offer to the problem of immortality of the soul. The paper illumines people's minds on the problem of human existence and enlightens humanity to live meaningful life here for the hereafter.

'To discover death is to discover the hunger of immortality'

(Unamuno, Tragic Sense of Life)

Keywords : desire, existential, immortality, perspective.

I. INTRODUCTION

The concept of immortality has always existed in the minds of spiritualists, anthropologists, sociologists, politicians, philosophers, and humanity in general. Many thinkers and philosophers in attempts to deal with the problem of immortality have proffered some kind of definitions and arguments for and against immortality. Since the immortality of the soul is a persistent philosophical problem, it becomes imperative for different thinkers to hold divergent views. In other words, while some advocate immortality of the soul, others tenaciously uphold the contrary view. Some thinkers even question the existence of the soul. Each thinker genuinely searches for the truth.

Miguel De Unamuno in his sincere search for the truth of immortality, firstly, tries rationalism, thereby tending towards Hegelianism. When he sees that the power of human reason cannot express the

inexpressible – the cardinal inherent human hunger, thirst, and desire for self-perpetuation and self-preservation, the longing not to die but to live forever – he turns to irrationalism. So he abandons human reason and resorts to non-rational in order to explain the concept of immortality. Thus, Unamuno toes the path of irrationalism when he proposes that man is less rational than irrational. For him, man is 'instinct-packed'. Some thinkers opine that man does not have soul at all, and some others assert that man has corporeal soul, and yet others hold that man has immortal, eternal soul. Unamuno, claiming that man has eternal soul, substantiates his thesis of immortality of the human soul merely via the method of irrationalism. Is this sufficient? Therefore, this paper assesses Unamuno's method of enquiry and further clarifies his notion of immortality of the soul. Acknowledging the fact that all philosophical investigations and reflections aim at discovering and finding out the inherent difficulties in the people's views, redefine, refine and remodel them, this write-up elaborates on Unamuno's worldview on the concept of immortality of the human soul so as to illumine people's minds by examining critically their notions of immortality.

II. HUMAN THIRST NOT TO DIE

Unamuno, filled with strong passions which urge man to action, devotes all his life-time and works to the question of immortality of the human soul to the extent that it featured in all his write-ups. He is wearied with this unquenchable human thirst not to die, but to live on and *gozarse uno la carne del alma* (to enjoy the flesh of one's own soul) [1]. Consequently, Unamuno rejects the wave of modernism which may draw him away from the main business of his life – the saving of his soul which he interpreted as the conquest of his own immortality, (his hunger for life, a full life, here and after). Thus determined, Unamuno writes in [2]:

To will oneself, is it not to wish oneself eternal – that is to say, not to wish to die? ...the longing for immortality, is it not perhaps the primal and fundamental condition of all reflective or human knowledge? ...the longing not to die, the hunger for personal immortality, the effort whereby we tend to persist indefinitely in our own being... is the affective basis of all knowledge and the personal inward starting-point of all human philosophy – the tragic sense of life (pp. 36).

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Actually Unamuno considers this mad desire in man not to die but to be eternal as the bed-rock of all that man does on earth. So man employs all his knowledge in the struggle to preserve his life. Unamuno examines the joy of living which enkindles in man the hunger for self-preservation and self-perpetuation [3]. Not of death, of immortality! The fear that if we die, we shall die entirely, attracts us toward life and the hope of living another life makes us hate this one. *La joie de vivre* – the joy of living Because man's greatest crime is to have been born (pp. 78). In essence, Unamuno means that this problem will not come to stay if we are not born at all. In fact, it would have been better if we were not born at all. This view seems to suggest a regret of human life. How it is better that we are not born at all remains a question for Unamuno? How can our birth be the greatest crime?

Unamuno is deeply disturbed at the thought that he must one day die and face the enigma – the tragedy of paradise – of what will come after death. Thus he lets loose his soul, in what appears to be a dirge, lamenting from the abyss of his deep-seated feeling for immortality [2]: To be, to be forever, to be without ending! Thirst of being, thirst of being more! Hunger of God! Thirst of love eternalizing and eternal! To be forever! To be God! (pp. 40). Unamuno cries aloud from the depths of his soul as he imagines himself sleeping away from this life, watching everything melting away from him into nothingness. If this fate applies to all men, he argues, therefore this life will be going from nothingness to nothingness – a hostile cage of illusions. In other words, life will be comparable to one falling from frying pan to fire. Thus life is futile, and tormenting, and the best remedy is death which ends the whole issue of life. In the light of this understanding, it then becomes wise to join the Epicureans in living a life preoccupied with caring for the body; *eat, enjoy and make merry for tomorrow we die*. But if immortality is eventually realizable contends Unamuno, life, though is sweet, may be likened to a disease which only effective medicine, the only health possible, may be death. This is so because the phenomenon of death is supposed to take one to the eternal, immortal, everlasting life. Man prefers life thereof to life herein. In the words of Unamuno [2], *to discover death is to discover the hunger of immortality* (pp. 60). Unamuno does not devote himself the task of proving the immortality of the soul, but rather he shows an attitude of agnosticism. For him, there may be immortality, or there may be not and as such we perish at death. The innate thirst for immortality is certainly in man but the question of its realization becomes uncertain. Unamuno advocates that we should live and strive hard to deserve immortality since we do not want to end up in death. If eventually it is denied us and we face absurdity, it will amount to great deal of injustice [2]: *If it is nothing that awaits us, let us make an injustice of it* (pp. 268).

These arguments are occasioned by the fact that immortality in Unamuno is not a matter of rational demonstration but of feeling. Hence Unamuno insists that it is not rational arguments, but emotions, instincts that cause belief in future life. The uncertainty of attaining immortality of the soul leads Unamuno to see human life as a tragedy which goes into extinction at death. Philosophy, for him, is the science of the tragic sense of life in men and in peoples [2]: We are perishable but let us perish resisting; and if it is nothingness that waits us, let us so act that it shall be an unjust fate (pp. 263). Unamuno's philosophy of immortality of the soul has man as its point of departure [2]: The concrete man, the man of flesh and bone is at once the subject and the supreme object of all philosophy, whether certain self-styled philosophers like it or not (pp. 1-2). Hence Unamuno discusses immortality of the human soul, and not animal's or plant's soul. According to him [2], the concrete man whose soul is immortal means the man of flesh and bone; – I, you the man over there, all of us who move about the face of the earth. ...men of flesh and bone, men who are born, suffer, and, although they do not wish to die, die; men who are ends in themselves, not merely means; men who must be themselves and not others, men, in fine, who seek that which we call happiness (pp. 16). So Unamuno in [2] talks about man built with the instincts of self-preservation and self-perpetuation; the man who desires not to die but to live eternally, the man who thinks with all the body and all the soul, with the blood ... with the heart, with the lungs, with the belly, with the life (pp. 14).

Thus man is the concrete person we see [4], the real person that makes history (pp. 60). Man in his quest to live everlasting life projects himself to that which is beyond him, God, and this is the birth of religion (faith) on which Unamuno situates his notion of immortality of the soul. Man therefore becomes preoccupied about the question of God because he is preoccupied about himself, his own existence, the *why* of his origin and the *wherefore* of his destiny. This is the universal human longing [2]; the universal longing of all human souls ... consists in the effort to persist eternally and without a break in the continuity of consciousness (pp. 166). Man's hunger for God emanates from his innate thirst to live immortally in the life-after [2]: Why do I wish to know whence I come and whither I go, whence comes and whither goes everything that environs me, and what is the meaning of it all? For I do not wish to die or not definitely; if I do not die, what is my destiny? And if I die, then nothing has any meaning for me (pp. 33). Unamuno seems to suggest that the only burning concern for all men is the question of knowing what is to become of one's consciousness after one dies. This he calls [5] *El secreto de la vida* (the secret of human life), and he further defines it as *the appetite for divinity, the hunger for God* (pp. 830). Therefore man's hunger for

immortality propels him to search for God though many religious attempts to substantiate the existence of God rationally and convincingly. He conceives man's persistent longing for infinitude as that which gives birth to all philosophies. Unamuno alludes to Kant's moral argument for the existence of God as emanating from that of immortality of the soul. In other words, Kant introduces God with a view of tackling the concept of immortality of the soul. Unamuno in [3] tries to convince himself that man's life on earth should not be *all nothing ... those who die are buried and that's the end of it* (pp. 5). Rather he advocates that man should strive hard with hope and faith to attain this loved eternal happiness.

Reason and life seem to be in perpetual and irremediable conflict in Unamuno's conception of immortality. Reason for him can be equated to the principle of rationality while life, the concrete life we live, corresponds to that of irrationality or faith. This is so because Unamuno bases his understanding of immortality of human soul on instincts, on faith, on non-reason. In other words, he believes that reason does not serve to solve his problem. Reason, he argues, is the all-time enemy of life. Both contradict each other, and as such remain in constant struggle and agony, and the battle field is man himself – the man who yearns for the immortality of his soul [2]:

Unamuno seems to sit on the fence as to whether to choose reason and abandon life (faith) or vice versa. Reason and faith are two enemies, neither of which can maintain itself without the other. The irrational demands to be rationalized and reason only can operate on the irrational. They are compelled to seek mutual support and association. But association in struggle, for struggle is a mode of association (pp. 111).

Unamuno asserts that reason and faith are enemies, yet they have a link in the sense of being associate combatants in the combat *to know*. He likens them to the animal that is devoured and the devourer. He accurately captures the essential characteristics of life – man's demand for rationality whether it is realized or not. Man needs to know what to hold to, he needs to manifest certainty about the bugging questions of life. And this for sure is called *reason*. Therefore this sole question of Unamuno applies to all men. At this point we need to clarify these two principles from which Unamuno chooses his method – the principles of rationality and irrationality. The principle of rationality holds that all behaviors, opinions, et cetera should be based on reason, not on feelings or religious belief. Conversely, the principle of irrationality emphasizes that all behaviors, opinions, et cetera should not be guided by reason, methodology, and/or logical rules but by drives, feelings, emotions, faith and their likes. In other words, irrationality is that theory, which is not accessible to reason, that which is perceptible only via irrational acts.

Unamuno, in choosing his tool, first makes use of the power of human reason. In short, he goes Hegelian and imbibes rationalism. But on close examination of the contents of the theory of rationalism, he discovers that it cannot vivify the dark corners of human existence which he sets out to explain. As a result, he goes to the opposite extreme and adopts the theory of irrationalism. Miguel defines rationalism as basically materialist and relates it to the most vital, the only really vital problem – immortality of the soul. Thus he writes in [2]:

Rationalism – and by rationalism I mean the doctrine that abides solely by reason, by objective truth – is necessarily materialist The truth is – it is necessary to be perfectly explicit in this matter – that what we call materialism means for us nothing else but the doctrine which denies the immortality of the individual soul, the persistence of personal consciousness after death (pp. 80).

Unamuno in the above passage wishes to be perfectly explicit in unveiling his reasons for choosing the method of his discourse on immortality of the soul. Implicitly he has rejected rationalism since it denies the immortality of the individual soul which he sets out to achieve. Unamuno speaks from personal experience because he has tasted the two evils (*rationality and irrationality*), so to say, and chooses the lesser evil most probably, or as Igbo say: *Nwanyị lụọ di abụọ ọmara nke ka ya mma (if a woman marries two husbands, she knows the better one)*. Unamunoan philosophy expels all the logical arguments made in the bid to substantiate consciousness as sophisticated subtleties designed to assert the rationality of faith in the immortality of the soul. Faith, he argues, does not possess the value of objective reality, but its reality exists only in thought. Again personal immortality [2], that is the continuation of this present life, is the immortality man desires (pp. 86).

Consequently, Unamuno situates the question of immortality of the soul in religion, and consequently goes about it via religious belief, or better put faith – feeling. Faith (the irrational) is beyond the grasp of reason (the rational). In other words, rationality cannot en-route irrationality (faith). So rationality for him hinders man from attaining his much-yearned immortality. Unamuno's will to live perseveres such that he refuses to grant his intellect the power to kill his faith. That which he accepts with his heart (irrational), he denies with his head (rational). Unamuno does not even try to prove the immortality of the soul; rather he prefers to argue against the possibility of life after death. Hence he declares in [2]: There is no way of proving the immortality of the soul rationally. There are, on the other hand, ways of proving rationally its mortality (pp. 79).

Furthermore, Unamuno in [3] talks of the various attempts to rationalize religion which give birth to

what may be referred to as the religion of science ... the religious cult of scientific truth (pp. 70). This is the tragedy of reason. The rational dissolution ends in dissolving reason itself [2]; it ends in the most absolute skepticism But reason going beyond truth itself, beyond the concept of reality itself, succeeds in plunging itself into the depths of skepticism. And in this abyss the skepticism of the reason encounters the despair of the heart, and this encounter leads to the discovery of a basis – a terrible basis! – for consolation to build on (pp. 104-105).

According to Unamuno, the tragedy is that reason finally detests itself, and consequently sinks into the deepest abyss of doubt wherein it faces despair. The encounter between the skepticism of the reason and the despair of the heart makes the abyss an uncomfortable ground for consolation to build on. The abyss seems to be *man* because it is in him that both the rational skepticism and irrational desperation occur. Therein, one may say, the rational irrationalizes and the irrational rationalizes. But this remains a problem. Thus Miguel concludes by proffering a kind of solution to the struggle at hand [2]: No; the absolutely, the irrevocably irrational, is inexpressible, is intransmissible. But not the contra-rational perhaps there is no way of rationalizing the irrational; but there is a way of rationalizing the contra-rational, and that is by trying to explain it (pp. 126).

Actually Unamuno means that the really irrational cannot be communicated rationally. Why does he say so? It may be because the really rational is really intelligible, and since the irrational or absurd is devoid of sense, it eludes the grasp of rationality. So to succeed in giving expression and intelligibility to anything apparently irrational, ipso facto, turns that thing into something rational. This is the case because if you hold that the irrational is incommunicable, therefore your claim to communicate it will only be valid if you first of all turn it into rationality before expressing it; if not, your claim is not plausible. Hence the conclusion is that rationality, according to Unamuno, cannot express the inexpressible irrationality (absurdity). If irrationality is expressible at all, it must be expressed by means of itself. Since Unamuno's understanding of the question of immortality is based on the irrational human instincts, feeling, faith, then it is only the method of irrationalism which can communicate immortality of the soul. Lastly to be immortal is to be eternal, to be everlasting, to live forever, and never to die. In other words, immortality of the soul implies eternity, life everlasting. The soul is the spark of the never-dying flame, the spirit that generates dreams and ideals, the light that illumines and vitalizes the body. Therefore immortality of the soul can be understood as the ability of this flame, spirit or light to be ever aglow both here and hereafter. It is an act of the soul remaining immortally eternal and never to die.

III. MAN IN CONFLICT OF LIFE

Unamuno knows and expects various thinkers to either appreciate or criticize him, or both. This shows the radicalism of Unamuno's philosophy for he writes what the critics may say about him [2]: This man comes to no conclusion, he vacillates – now he seems to affirm one thing and then its contrary – he is full of contradictions – I can't label him. What is he? Just this – one who affirms contraries, a man of contradiction and strife ... one who says one thing with his heart and the contrary with his head, and for whom this conflict is the very stuff of life (pp. 260). Unamuno views philosophy as a discipline that has to deal directly with the visible individuals who exist in this mundane world. For him [2], if a philosopher is not a man, he is anything but a philosopher; he is above all a pedant, and a pedant is a caricature of a man (pp. 15). Owing to this view, Unamunoan philosophy has *man* as its point of departure. By man [2], he does not mean the abstract man of classical philosophy whom he calls *the man no-man* (pp. 4). He means the concrete man of flesh and bone [2], man who is born, suffers, thinks, wills, and, although he does not wish to die, dies; man who is end in himself, not merely means; man who must be himself and not others; man, in fine, who seeks that which we call happiness (pp. 16). This is the real man born with the instincts of self-preservation and self-perpetuation who desires not to die but to live immortally, eternally [2]; the man who is in *perpetual wrestling with the mystery of our final destiny* (pp. 261) – the immortality of human soul.

Although the concrete man of Unamuno may be fed up with this life and consequently desires to die, most often than not, yet he hopes to live eternally hereafter. Most people believe that death is a ticket with which one flies from this world to another. So even if they die, they still hope to live, not to die, in the life after. In other words, they invariably thirst to be immortal. More so abnormal persons who have thrown in the towel of existence have other people especially their relations and friends who long for immortality on their behalves. Since nobody speaks from nowhere, this point has some bearing in the Igbo (Africa) worldview that *akugbuo o nye ara, amara na mmadu nwe ya* (kill a mad person and you will see his/her people). So despite that these abnormal persons have gone-out-of-existence, in the strict sense, yet their people actually feel and hunger for their immortality (the salvation of their souls, as religious-minded would prefer to say).

There is this glaring contradiction in Unamuno's philosophy of immortality of the soul, as deciphered from one of his essays titled '*Adentro!*' (Inward). Therein, he discusses the actual man as *person* who seeks immortality – a person who lives in relation with his life [5]:

You gradually emerge from yourself revealing yourself to yourself; your finished personality is at the end and not the beginning of your life; only in death is it completed and crowned. The man of today is not the man of yesterday or tomorrow, and as you change, so the ideal of yourself that you are forging changes too. Your life, in the face of your own consciousness, is constant revelation, in time, of your eternity, the development of your symbol; you keep on discovering yourself in the measure that you act. Advance, then, into the depths of your spirit, and every day you will discover new horizons, virgin lands, rivers of spotless purity, heavens not seen before, new stars and new constellations. When life is deeply felt, it is a poem with a constant and flowing rhythm. Do not chain your eternal depth, which develops in time, to a few fugitive reflections of it. Live day by day, in the waves of time, but resting on your living rock, within the sea of eternity; day by day in eternity – that is how you should live (pp. 186).

Two divergent points of view worthy of criticisms appear in the long passage which portray a certain contrast, and which in their opposition highlight the problem of immortality of the soul. These two views may continue to contrast and oppose each other in Unamunoan philosophy. Firstly, Unamuno alludes to a depth or starting point from which one lives, a depth which unravels itself: *you gradually emerge from yourself, revealing yourself to yourself; your life is ... constant revelation, in time, of your eternity; you keep on discovering yourself in the measure that you act.* In view of this, life may be an unfolding of an intimate root, an individual depth, in time. And it seems that this root, this depth of the soul is the center of each man, that is, the person. Secondly, Unamuno locates the personality at the end of life and crowns it by death; *your finished personality is at the end and not the beginning of your life; only in death is it completed and crowned.* This implies that the person appears as a life finished, terminated, or consummated in death alone. Then man will make his life at the same time as his personality. Human life is constituted with the temporal process of events, a fleet of activities.

In the last statement of the extract, Unamuno's efforts to intertwine the two divergent views seem not very successful or convincing. Remember he talks about the eternal depth which develops in time, and finally caps up his theses in a single command: *day by day in eternity – that is how you should live.* Unamuno attempts to escape from the bare temporality of life to what may be called *historicism*. To do so he appeals to eternity, but perhaps the appeal is not plausible enough. Hence questions arise: How can one live day by day in eternity? Do days exist in eternity? What does it mean to live in eternity? How can eternity and time be reconciled? Neither Unamuno nor the author has answers to these puzzling questions, or is able to

reconcile these obvious contradictions. Thus the issues of eternity and time remain philosophical problems. Subsequently, this contradiction seems to beget the discrepancy ascertained in two different works of Unamuno. In the *Tragic Sense of Life* [2], he asserts: For in fact each man is unique and irreplaceable; there cannot be any other I; each one of us – our soul, that is, not our life – is worth the whole universe. I say the spirit and not the life.... For life is of use only in so far as it serves its lord and master, spirit, and if the master does perishes with the servant, neither the one nor the other is of any great value (pp. 269).

Here it is established that each man's soul – his person – is irreplaceable and that the person is what gives value to life. Life is at the service of the soul, of the person, and as such depends on it. As a result the soul is the root of life, the primary and substantive reality. Conversely in another work of Unamuno entitled *The Agony of Christianity* [4], he insists on the opposite point of view: The purpose of life is to make a soul, an immortal soul, a soul which is one's own handiwork. For when we die we leave a skeleton to the earth, a soul and a work to history. This is when we have lived, when we have done battle with the life which passes for the life which remains (pp. 25).

Again the soul appears as a result, and it is equally identified with work and related to history. What has become of that longing to take shelter in historicism, in the flow of time? It is of interest to pick up one phrase from the extract: *the contrast of the life which passes with the life which remains.* What does this mean? If we juxtapose this phrase with the expression *immortal soul* used earlier, we see that Unamuno thinks of the concepts soul and life as united; the immortal soul is that which does not die but lives, and therefore the life which remains is eternal life. The author believes that this is the final meaning Unamuno sets out to achieve in '*Adentro!*' where he says: *Live day by day in eternity; live the life that remains, everlasting life, eternal life.* The expression *eternal life* unveils the continual struggle between eternity and time. It remains a fundamental question in Unamuno who constantly repeats [4]: Your life passes and you will remain (pp. 25).

IV. METHOD OF IRRATIONALISM

Critical reading of Unamuno's method of philosophy leads us to deduce from Unamuno that the cardinal problem which has engendered the seed of philosophy in man ever since man came into being has been the issues of one and many, particulars and universals, known and unknown; the issues of natural and supernatural, life and death, rational and irrational. Ultimately man has been in the continuous quest to resolve this permanent conflict, the persistent dichotomy. And this is the key problem deciphered in Unamunoan philosophy vis-à-vis his *method of irrationalism*.

Unamuno begins his philosophy with the tool of rationalism prevalent in his time. That is, he uses reason to address the only vital issue of life – immortality of the soul. But he discovers that the power of human reason is weak [5]: I do not know how to express myself when I enter into these hiding-places and dark corners of the life of the spirit, and I foresee that adequate words are going to fail me (pp. 68). Therefore Unamuno's point of departure is a radical lack of confidence in reason, which leads him to consider it incapable of penetrating the mystery of life, and consequently of death, and still of immortality. Again he says [2]: There is no way of proving the immortality of the soul rationally (pp. 79). Indeed, this is an indictment on Unamuno because from the on-set, he has condemned *reason* as it were, and thus he seems to operate a closed-system which philosophy may not permit. The issue of immortality of the soul is in part a rational conception. Therefore, it left much to be desired if one excludes the rational aspect of the enquiry into the immortality of the human soul.

Consequently Unamuno turns to the opposite extreme and embraces *irrationalism* as his method of enquiry. For him [2] only the irrational – the non-reason or if you like faith, or even *the Gospel* (pp. 79), suggests Hume – can express the instinctual nature of man, his quest for immortality while the rational is relegated to the background having little or nothing to offer in the expression. He adds that the rational can never fathom this inexpressible irrational hunger for immortality. To this extent, one may refute Unamuno's opinion owing to the point that only the irrational may not completely explain man's innate thirst for immortality of the soul. Why? The reason is that nature has embedded in man both the irrational and rational aspects of life.

Therefore, the author proposes that *man in his rationality is irrational*, and *man in his irrationality is rational*. Igbo would say: *aka ekpe kwọọ aka nri, aka nri akwọọ aka ekpe* which literary means *left hand washes the right hand, and right hand washes the left hand* (let each hand compliments the other). Let us explain this in details. On the one hand, *man is irrational in his rationality* entails that human rationality alone cannot x-ray all phenomena of life; that human reason cannot all by itself grasp reality as a whole. Even what we call *reason* knows its limits and cannot go beyond itself [6]: The last proceeding of reason is to recognize that there is infinity of things which are beyond it. It is but feeble if it does not see so far as to know this (pp. 267). In other words, reason admits non-reason, rationality irrationality. Unamuno easily accepts that *human rationality cannot communicate the whole of reality, thing-in-itself, and not as it appears*, but on the contrary, he does not agree that *human irrationality cannot explicate the mystery of reality as a whole*. This point calls for deliberation because Unamuno emphasizes that human reason cannot plausibly explain the reality of immortality of the

soul. For him where human rationality stops, irrationality begins; and to rationally transmit, if possible, the irrational, you must of necessity turn it into rational before one can communicate it. Thus turned, the irrational ceases to be irrational; what one deals with is rational – no longer the irrational. Also Unamuno in [2] reduces all the rationalists' efforts, all their sophistries, to that which gear toward the sustenance of faith in the immortality of the soul (pp. 81).

The knowledge and experience of opposites, pros and cons, likes and dislikes, love and hate, unity and diversity prevalent in human life, in each individual person finds expression in the concept of rational and irrational man – the unity-in-diversity existent in the human person is also inferred from Unamuno's philosophy. In view of this, Unamuno's conception of man as the concrete man of flesh and bone, who eats, drinks, feels, thinks, and so on, implicitly concedes man as a composite of rationality and irrationality, instincts. Thus established, one wonders why Unamuno celebrates the requiem of *reason* and cuddles *non-reason*, the irrational. From the foregoing discourse, it is obvious that *man in his rationality is irrational*. So the rationality or *reasoning* of man at times coincides with the irrationality or non-reason.

On the other hand, *man is rational in his irrationality*. This seems so because via the channel of reason or rationality man acknowledges his *non-reason* or irrationality. In fact, irrationalism makes genuine sense only via rationalism just as the essence of truth lies in untruth, taking a leaf from Heideggerian philosophy. In other words, the essence of rationalism is made explicit through irrationalism or vice versa. Neither is without the other. A typical example of this is Unamuno himself. He philosophizes with *reason*; he adopts the path of *irrationalism* based on *rationalism*, and with *reason* he is comfortable with the *method of irrationalism*. In other words, he is rational in choosing irrationalism as the tool of his philosophy. Choice or decision-making basically involves some kind of reasoning or rationality. Indeed if Unamuno is not rational in his irrationality, he will not be able to transmit his conception of immortality of the soul to us; to communicate to his head (*senses/reason*) that which is in his heart (*feeling/emotion*), that which he feels instinctively.

If the irrational cum the rational aspects of life are in-built in man, then one may contend that every person is to a certain degree irrational and to a certain other degree rational. And man manifests these in the course of the events of his life. He approaches certain issues with his irrational dimension of life and certain other issues with his rational self, and yet certain other issues which may have proved abortive for either of the two aspects of man; he then approaches with the combined efforts of both dimensions. So if the problem of immortality, as Unamuno claims in [2], is the only real

vital problem, the problem that strikes at the root of our being, the problem of our individual and personal destiny, of the immortality of the soul (pp. 4), then it needs urgent and full attention of the combination of both irrationalism and rationalism since the two aspects actually constitute the *who* of man as Unamuno would say.

The writer proposes that it is the two aspects in question that can perhaps unveil the clouds around the doctrine of immortality of the soul to make it clearer and better understood by the searching minds. Neither irrationalism nor rationalism can exhaust the concept of immortality of the human soul. Thus it seems that the Igbo of Africa implicitly understand this when they talk about the concept of *mmadu bu mụọ* (person is spirit), or if you like *mụọ bu mmadu* (spirit is person). This does not mean a mere equation of *mmadu* to *mụọ* or vice versa. It transcends that. It means that a person is both a concrete man, which implies reason, rationality, and equally a spiritual man which denotes irrationality, instincts. By being a *spiritual man*, we do not mean religious sanctity or holiness or righteousness but it is understood as man having an indwelling spirit, the spark of life which urges him on. In other words, a person is rational, logical as well as irrational, instinctual. Thus, the Igbo concept affirms that man has both the rational and irrational aspects of life. As such he uses the synthesis of both rationality and irrationality in proffering solutions to his basic problems of life since each or a part cannot stand for the whole.

V. DISCUSSION

The concept of immortality of the human soul, according to Unamunoan philosophy, is innate in humans. This may have propelled Unamuno's saying that man is made up of the instincts of self-preservation and self-perpetuation, the irrational quest to live immortal life. As a result, man strives towards saving his soul which Unamuno depicts as strife towards the conquest of his own immortality. Again he sees this strife as the tragic sense of life [2], as the starting point of all human philosophy (pp. 36). Consequently, this work examines the concept of immortality of the soul and limits it to the concrete man of flesh and bone of Unamuno [2]: The man, who is born, suffers, thinks, feels, eats, and although he does not want to die, dies – the man who is an end in himself, and not merely a means (pp. 16). The man built with the instincts of self-preservation and self-perpetuation, yearns for the immortality of his soul.

So man's desire not to die but to live immortally or eternally enables him to project himself to that which is beyond him, God. As such religion is born. It is therefore in the framework of religion that Unamuno bases his understanding of immortality of the human soul. Hence he talks about faith, feelings, instincts, and

irrationality, and not reason, logical rules, rationality. For him [2], [5] only the former can en-route the question of immortality while the latter cannot express the inexpressible, the intransmissible (pp. 126), the *hiding-places and dark corners of the life of the spirit* (pp. 68).

Moreover we see in Unamuno the struggle between reason and life (*faith*), between rationality and irrationality, and the battle field is man. The man whom he says is inclined towards irrationality than rationality; the concrete man who is instinct-packed, who is emotional. Thus Unamuno in [2] makes a distinction between man and other animals when he argues that he has seen animals reason (*think or meditate*) than laugh or cry: Man is said to be a reasoning animal. I do not know why he has not been defined as an affective or feeling animal. Perhaps that which differentiates him from other animals is feeling rather than reason. More often I have seen a cat reason than laugh or weep. Perhaps it weeps or laughs inwardly (pp. 3). Unamuno protects his proposal from attacks when he concludes that probably these animals cry or laugh internally – *who knows!* Unamuno was imbued with the irrationalism. He believed that reason does not help us to know life; that when trying to apprehend life in fixed and rigid concepts, reason robs it of its fluidity within time and kills it. This conviction caused Unamuno [2] to look away from reason and turn toward the imagination, which he called *the most substantial faculty* (pp. 79). He concludes that to be immortal is to be eternal, to be everlasting, to live forever, and never to die. Therefore immortality in his thinking is seen as the ability of the soul to be ever aglow, to remain immortally eternal and never to die.

Furthermore, we critically evaluate Unamuno's understanding of immortality of the soul which has the *concrete man* as its point of departure. We appreciate his reconstruction of man (*generic man*), his death and his desire not to die utterly, but to live immortally. Also we apply it to the African Worldview. Unamuno's discussion of the question of the relation between the person who lives and life of that person denotes some kind of contradiction [7]; a contradiction between *time and eternity* (pp. 8), as regards the human person who hungers for immortality. Neither Unamuno nor the author is able to reconcile the contradiction. Thus, it remains a philosophical problem for further investigations.

Equally this contradiction informs a chain of discrepancies deciphered in Unamuno's thoughts. In [8], Unamuno sees the soul as the root of life, the primary and substantive reality; as the lord and master of life (pp. 391). On the contrary, in [4] Unamuno perceives the soul as one's own handiwork, a product of man; and the aim of life is to make a soul, an immortal soul (pp. 25). Again, Unamuno [9] thinks of the concepts *soul and life* as united (pp. 19), and as being in constant combat. This implicitly resuscitates the question of eternity and time [7].

Moreover we criticize Unamuno for inclining to the method of irrationalism as the only route to the problem of immortality. This seems to be a closed-system which philosophy does not entertain, and so it becomes an indictment on Unamunoan philosophy. Also his condemnation of rationalism is not justified. Since Unamuno [2] holds that the human person who thirsts for immortality of his soul has both the rational and irrational aspects of life, and that the problem of immortality is *the only real vital problem, the problem that strikes at the root of our being* (pp. 4), then the human person must of necessity give his full self, all his attentions both rationality and irrationality, reason (*senses*) and faith (*instincts*) to solving this one cardinal problem of life.

Therefore, this paper proposes a synthesis of rationalism and irrationalism as a solution in explaining the concept in question. This proposal gives more rooms for the different dimensions of interpretations one can offer to the problem of immortality of the soul. In other words, the proposal is all-embracing, all-encompassing. All in all, Unamuno deserves our compliments for he has at least set the ball of immortality of the human soul rolling, and invites the world to read him. Indeed, Unamuno has made an indelible mark; he has immortalized himself in the history of philosophy.

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The summary should be two hundred words or less. It should briefly and clearly explain the key findings reported in the manuscript-- must have precise statistics. It should not have abnormal acronyms or abbreviations. It should be logical in itself. Shun citing references at this point.

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shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

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- To the point depiction of the research
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Approach:

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Approach:

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Approach:

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



INDEX

A

Adolescents · 19, 20, 21, 22, 23, 24, 25, 26
Apostolic · 42
Articulated · 14
Assertiveness · 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38

B

Babylonian · 2
Baptist · 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38
Bedevilled · 46

C

Caregiver · 23
Cronbach · 32
Culminating · 46

D

Derailment · 44
Dissemination · 39

E

Endeavours · 29
Entrenched · 50
Errands · 9
Erring · 51
Exacerbated · 8
Exemplified · 4

I

Indulgent · 24

J

Jerusalem · 2

L

Lamenting · 54
Lucrative · 45, 49, 51

M

Manifesta · 1
Mirahmadizadeh · 30
Monetization · 5

N

Nonuniform · 2, 3
Nurturance · 20

P

Paradoxical · 5
Pedestrian · 13, 16
Pintrich · 25
Polygamy · 49
Potholes · 11, 13
Prejudices · 3
Prevedourous · 8
Proficiently · 35
Promiscuity · 28, 30, 36
Promiscuous · 30, 34
Psychotherapists · 21

R

Recklessness · 45, 51

S

Sinew · 7

Skepticism · 56

Surveillance · 51

T

Televangelical · 41

U

Unamuno · 53, 54, 55, 56, 57, 58, 59, 60

Unprecedented · 15

Y

Years · 55, 59



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