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## CONTENTS OF THE ISSUE

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- i. Copyright Notice
- ii. Editorial Board Members
- iii. Chief Author and Dean
- iv. Contents of the Issue
  1. Sociological Approach to Poverty Alleviation Programme in Nigeria. *1-6*
  2. A College Psychology Teacher's Experience of Cell Phone Addiction in the Classroom: Autoethnographic Reflections. *7-18*
  3. Analyzing Social Networks. *19-20*
  4. A Literary Appraisal of Poets as Historians. *21-26*
  5. The or U Varen Iwa (Blacksmith) and The or U Gban Agbe (Hoe Handle Maker) as Agricultural Technologists Among the Tiv: Issues in Africa's Technological Development. *27-40*
  6. Sarojini Naidu is A Wave of An Indian Ocean. *41-43*
  7. Differences in Second Language Acquisition and Academic Achievement by Extracurricular Activity Participation for English Language Learners. *45-56*
  8. The Extent of Media Coverage and Framing Types in the Celebration of Nations, Nationalities and Peoples Day in Ethiopia: In the Case of Some Selected Newspapers. *57-66*
- v. Fellows
- vi. Auxiliary Memberships
- vii. Process of Submission of Research Paper
- viii. Preferred Author Guidelines
- ix. Index



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## Sociological Approach to Poverty Alleviation Programme in Nigeria

By Alao, Oluwafemi Joseph

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*Abstract-* Poverty is a worldwide phenomenon, it has been observed that Nigeria is also among the poorest countries in the world despite having the highest GDP base in Africa, Nigeria is still among the top five poorest countries in the world. At the IMF/world spring meetings, Jim Yong Kim stated that Nigeria is among one of the top five countries with the largest number of poor people. The World Bank president said Nigeria ranked third in the world while India ranked number one with 33percent of the world poor, china is ranked second with 13percent of the world poor, followed by Nigeria where 7percent of the world poor live in, Bangladesh 6percent, Indonesia, Pakistan, Tanzania, Ethiopia, and Kenya would encompass almost 80percent of the extreme poor. (power, 2014).

On this bases the writer focuses on the definition of poverty in sociological context, also the core causes of poverty Corruption in Nigeria include Low Income, Laziness, Lack of Human Resources, Social Economic Problems, and Illiteracy. The paper thus applied sociological methodology as a paradigm in solving the menace of poverty in Nigeria.

*Keywords:* poverty, sociological, alleviation. nigeria.

*GJHSS-A Classification:* FOR Code: 370199



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# Sociological Approach to Poverty Alleviation Programme in Nigeria

Alao, Oluwafemi Joseph

**Abstracts-** Poverty is a worldwide phenomenon, it has been observed that Nigeria is also among the poorest countries in the world despite having the highest GDP base in Africa, Nigeria is still among the top five poorest countries in the world. At the IMF/world spring meetings, Jim Yong Kim stated that Nigeria is among one of the top five countries with the largest number of poor people. The World Bank president said Nigeria ranked third in the world while India ranked number one with 33percent of the world poor, china is ranked second with 13percent of the world poor, followed by Nigeria where 7percent of the world poor live in, Bangladesh 6percent, Indonesia, Pakistan, Tanzania, Ethiopia, and Kenya would encompass almost 80percent of the extreme poor. (power, 2014).

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*Keyword: poverty, sociological, alleviation. nigeria.*

## I. INTRODUCTION

It is alarming to discover that the platform in which the federal government of Nigeria lunch for job seekers which is N-Power which aims to employ 5000 graduates in the nation crashed on 12<sup>th</sup> of June, 2016; been the next day the website was launched, due to massive applications by interested candidates. (Adayi, 2016). This suggests that the level of poverty in our society can be referred as social ethical, religious and a political problem which needs to be alleviated with a proper method.

Also in recent time we are alerted of a global warming in other country which we believe poverty in the country is a contributing factor too. According to Awojobi who believe that some quarters contribute to climate change through deforestation, (the cutting of trees in our forest) to make charcoal for domestic and industrial use, and because of the menace of poverty many people who cannot afford gas or kerosene now

use charcoal or wood, so as poverty is eating up individual in the society so also the climate change is moving toward global warming. (Awojobi, 2015).

The term poverty imply undesirable states. People suffering from poverty need to be helped so that their situation can be changed. In other word, poverty has been seen as social problems? These are the salient questions these paper will answer from social perspective: the definition of poverty, the causes, effects and also social ethical approach in alleviating poverty in Nigeria.

## II. THEORETICAL FRAMEWORK IN DEFINING POVERTY

How we define poverty is critical to political, policy and academic debates about the concept, since the 19<sup>th</sup> century. When rigorous studies of poverty first began, researchers tried to establish a fixed standard against which to measure poverty. There have been three main areas of controversy over the basic principles on which such a standard can be based.

### 1. Absolute or Relative poverty

First, researchers have disputed whether poverty should be measured in absolute or relative terms. Some writers have argued that there is a common minimum standard that can be applied to all societies, below which individuals can be said to be in poverty. Measures of absolute poverty are usually based upon the idea of subsistence which means people are in poverty if they do not have the resources to remain in human life.

### 2. Materials and Multiple Deprivation and Social Exclusion

The second area of controversy concern whether poverty can be defined purely in materials terms, or whether the definition should be wide. Some sociologists assume that poverty consists of a lack of material resources, other scholars believe poverty involves more than material deprivation. They see poverty as multiple deprivation which can have many facets. For example inadequate education opportunities, unpleasant working conditions, or powerlessness can all be regarded as aspects of poverty.

### 3. Inequality and Poverty

The third area is concerned with the relationship between inequality and poverty. From one point of view

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any society in which there is inequality is bound to have poverty, in other words, if all those individuals with below average income were defined as poor, then the only way the poverty will be eradicated would be to abolish all inequality in income. This is because if some people have higher than average incomes, inevitably others must fall below the average.

The poor within the society can then be defined as those whose income or resources fall so far short of the average that they do not have an acceptable standard of living. In 1995 Copenhagen world summit on development, the definition had two tiers; one was an absolute definition and the other was an overall definition. Power Brand defined poverty as:

A condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to services. (Nation, 1994/95).

Overall poverty was seen as a border concept incorporating absolute poverty but also including 'lack of participation in decision-making and civil, social and cultural life'. This is close to definitions of relative poverty and social exclusion.

According to the vice president of Nigeria Yemi Osinbajo, he stated that about 110 million Nigerian were still living below poverty level despite the policies of past government to improve their welfare. (Nwabughio, August 20, 2015). Furthermore G.K. Oshitelu in his articles, Orita Journals, Vol 33 believes that poverty is more vividly recognized than defined. He believes that poverty transcends economic description and analysis. And According to the Dictionary, poverty is the state or condition of having little or no money, goods, or means of support, condition of being poor or deficiency of necessary or desirable ingredients. (Galbraith, 2010). If this is true then there is need to critically look into the causes of poverty and proffer social ethical solution to the concept.

#### a) *Causes of Poverty in Nigeria*

The causes of poverty will be listed below and each will be explained accordingly.

- A. Corruption
  - B. Low income
  - C. Laziness
  - D. Lack of Human Resources (leaving agriculture to urban area)
  - E. Social economic problems
  - F. Illiteracy
- A. *Corruption*

According to President Buhari through his vice Yemi Osinbajo, he said "Corruption in our country is so endemic that it constitutes a parallel system. It is the primary reason for poor policy choices, waste and of course, bare-faced theft of public resources. "It is the

main reason why a potentially prosperous country struggle to feed itself and provide jobs for millions. (Onoyume & Nwabughio, 2015). According to (Michael Haralambos, Martin Holborn, Steve Chapman, Stephen Moore, 2013), expanded the work of Karl Marx which believed there are two major social groups: a Ruling class and Subject class, the power of the ruling class comes from its ownership and control of the means of production (land, capital, labour power, buildings and machinery).

The ruling class exploits and oppresses the subject class. As a result, there is a basic conflict between the two classes. In Nigeria today the various institution of society, such as the legal and political systems, are instruments of the ruling class so the rich are getting richer and the poor are getting poorer. (P, 30).

Michael Egbosuba (2016) describes poverty as a result of.

Corruption which has inflicted incalculable harm to Nigeria. It has destroyed the morale and economic fabric of the nation. Development of Nigeria has been stunted by rampant, wholesale diversion and embezzlement of public fund. This unspeakable crime is happening in all sectors of the economy millions and billions of Naira allocated for various project just disappears in the thin air. The money are basically funneled into private accounts. (Para. 1).

It is alarming that despite the slogan of re-branding, Nigeria still found herself wallowing and struggling under poverty, this has also brought about low self-esteem because it is possible you work for more than 12 hours and still earn nothing. Michael Egbosuba was right when he said most of the ruling class diverts our money to their own private account; this made things get more worsen in the sense that things will not be done at the right time. It is pathetic when you ask a young or average citizen that what he/she will offer when given a notable position in our country, the answer you will here will be shocking because an average Nigerian now believes corruption is a way of live.

#### B. *Low Income*

Due to the fact that the ruling class dominates every sector in the country and they are likely to change or pass the leadership mantle to their children in public sector, it is very hard to have a beneficial return for the public, because the right person is not in the right place. Thus, there is a continuum of mass embezzlement of public funds, unjustifiably reducing and delaying the salaries of the public sector workers. We must also believe that even if the right person is chosen, he or she is usually susceptible to obliging to bribery, an amount that is illegally garnered and must terminate one day.

#### C. *Laziness*

It should be noted here that some people are simply poor because of gross laziness, some rely on the other before he or she could be feed, a situation when

you see a young person without any form of disability asking and begging for money and through these extorts, so many people become lazy to work. More unfortunately is that laziness will definitely bring about weakness to the mind and soul, laziness in one way or the other will affect the growth of the country and it will also tag the country an irresponsible society.

#### D. Poor Infrastructures and Lack of Quality Human Resources

Poor road network, bad roads, lack of infrastructure, poor electricity, incessant retrenchment of staffs in the banking sectors because they can't afford their salary, reduced interest and attention on agriculture, importation of domestic things that we can otherwise produce here, rural-urban migration, and when they cannot meet the financial expenditures of the urban area, they engage in some mysterious and criminal vices; these and many more have contributed to the improvishness of our society. Similarly, the educational sectors also contribute to the lack of human resources as they train graduates to seek for jobs instead of providing solutions and becoming employers of labour. Also, our academic curriculum is focused on theory and not practically oriented. What is taught in the classroom is usually two (2) decades behind the current realities of what is obtainable in the workplace.

#### E. Social Economic Problems

There is no gain saying that the world economy is not the same for the past few years, foreign exchange and some other means of generating a strong economy depreciates every other day. Some of the causes of social problems have to do with privatization of public enterprises, non-payment of salaries, poor education, poor housing. One of the major aspects under the socio economic problems in Nigeria is the lack of inconsistency in government administration policies in that every administration that comes on board will neglect and take on a new policy instead of building on the previous ones. As a result, Nigeria has toyed with many series of ineffective, inefficiency and poorly implemented policies. Example President Jonathan administration inherited and adopted the vision 2020 transformation agenda from late Umaru Musa Yarardua with the focus of turning Nigeria to one of the first 20 largest global economics by the year 2020. As at now the program now appears dead with huge sum of capital which could have been used to resolve some of the social economic problem facing our society.

#### F. Illiteracy

Illiteracy here does not mean the inability to read nor write, but the ability not to really know what to do at the right time, the ability not to be skillful in a knowledge acquired. Many people want to be a graduate simply because they want to be called a graduate; many are not prepared for the socio

transformation of the country because they have zeroed their mind in seeking for an inexistent white collar job.

#### b) Poverty Alleviation Program in Nigeria

According to the 2009 human development report, the human poverty index (HPI-I), focuses on the proportion of people below certain threshold levels in each of the dimension of the human development index- living a long and healthy life, having access to education, and a decent standard of living. By looking beyond income deprivation, the HPI-I represent a multi-dimension alternative to the \$1.25 a day poverty measure. The HPI-I value for Nigeria is 36.2%. According to this report, the probability of not surviving to age 40% is 37. 4%, Adult literacy rate 1% age is above 28.0% while the percentage of children under weight/form the age under 5 is 29%.

Government at every sector has tried to curb poverty through the establishment of several related programmes but the fact remains, yet; our poverty rate is on the increase instead of reducing. It should be noted here that the first of such programme is "Operation feed the Nation" (OFN) which was introduced in 1979 by Gen Olusegun Obasanjo. Shagari in 1979-1983 shared almost the same idea in curbing poverty with "The Green Revolution", which also emphasized on food production. (Bank & Projects, 1999)

The Military regime of Gen. Muhammad Buhari 1983-1985 did not have a specific poverty alleviation programme as it clearly focused on fighting corruption. (Ekong, 1991). Gen Ibrahim Babangida (1985-1993) introduced a welter of poverty alleviation programmes which includes "peoples bank" which aims to provide loans for entrepreneurs without stringent requirement of collaterals.

Another programme was the Directorate of Food Roads and Rural Infrastructure (DFFRI) which aim to open rural areas via construction of federal roads and provision of basic amenities that would turn them into production centers for national economy. Another programme that tried to head-off the scourge of poverty by targeting the agricultural sector was the "Nigeria Agricultural Land Development Authority (NALDA). The authority was intended to reduce the prevalence of subsistence agriculture in the country and in its place infused large scale commercial farming by assisting farmers with inputs and developing land for them to the point of planting, at subsidized rates.

The regime of Late Gen. Sani Abacha 1993-1998 was known as the midwife of the Family Economic Advancement Programme (FEAP) in Nigeria's quest for a way out of debilitating poverty, as this was the period that marked Nigeria's relapse into the global bracket of 25 poorest nations. Significantly FEAP existed for about two years (1998-2000) during which it received funding to the tune of N7billion out of which about N3.3billion

was disbursed as loan to about 21,000 cooperative societies nationwide that were production oriented. (Olaitan, 2008) Such projects targeted for assistance include poultry production, garri making, soap making and animal husbandry.

It should be noted here that all the poverty alleviation programmes introduced over the years in the country, it must be recalled that spouses of Head of state also joined in the fray with novel programmes that not only elevated the status of these first ladies but also focused on issues of poverty.

The regime of Chief Olusegun Obasanjo introduced poverty alleviation programme (PAP) in 2006 but later changed to National Poverty Eradication Programme (NAPEP) a central coordination point for all anti-poverty efforts from the local government level to the national level which schemes would be executed with sole purpose of eradicating absolute poverty. Such schemes already identified include: Youth Empowerment Scheme (YES), Rural Infrastructure Development Scheme (RIDS); Social Welfare Service Scheme (SOWESS) and National Resources Development and Conservation scheme (NRDCS) etc.

One could imagine how the government came about different names of eradicating poverty and up till now we hardly see the impact of the alleviation programme coming to reality, the fact remains that poverty is yet to be dealt with in Nigeria.

#### c) *Social Ethical Approach to Poverty Alleviation in Nigeria*

1. Creating an atmosphere for Entrepreneurship.
2. Early and affordable child education.
3. Constant electricity.
4. Clean and affordable water.
5. Low interest loan.
6. Reform the agricultural programme.
7. Skill acquisition for secondary school leavers and awaiting students.
8. Youth empowerment skills (YES).

### III. CREATING AN ATMOSPHERE FOR ENTREPRENEURSHIP

There is no gain saying that the population of Nigeria as of today is higher than the available white collar jobs nor the governmental jobs which many unemployed graduate are seeking and looking for nowadays, one of the greatest way to reduce poverty in Nigeria is for the government to institute an amiable atmosphere for entrepreneurship, although the NUC as introduced entrepreneurship course to the curriculum in the tertiary institution but it should be noted here that it should be more practical than theoretical which is the order of the day in our schools.

#### a) *Early and Affordable Child Education*

In every modern society it is believed that education is the key to national development and there

is a need to maintain every level of education especially the pre-primary stage, because it is the bedrock upon which all other educational levels build. And once a child misses that early stage it is usually difficult for the learner to get back to the basics. It should be noted here that some localities do not have enough helping hand in these primary schools that are mostly in the villages of the country, also some teachers who are over labored due to lack of teachers are not getting there stipulated salary, some state owe up to six month salary of the teachers, this in turn hampers the delivery and effectiveness of the teachers. Also, the government needs to build more schools in the villages because a number of some villages don't have primary health care centers not to talk of primary schools.

#### b) *Constant electricity*

The issue regarding electricity in Nigeria as not only chased away foreign investors but it has also destabilized the social economic development in our society. The importance of electricity cannot be over-emphasized both in our lives as individual and in our country at large. One of the vital roles of electricity is that it makes goods and services to be easier to produced, electricity is efficient, faster and smoothen the total wellbeing of industries and companies in any giving society. Many people are of the view that when they pay visits to other countries in Africa, the way they enjoy stable electricity will make citizens in Nigeria to believe that our leaders have nothing to offer. It is also disappointing to see that some of our leaders are into plant and generator suppliers, therefore handicapping the reforms in the power sector. The drastic solution that we must consider now is the ban of generator suppliers in Nigeria, this will not only quicken our government to reviving and restoring power, it will also minimize the negative effects of generators. Other alternative ways of generating electricity such as solar, nuclear, wind, coal, etc should also be explored to reduce the load on hydro-power and to ensure circulation of the generated power.

#### c) *Clean and Affordable water*

One of the endemic factors contributing to poverty in our society is the inadequacy in providing clean, portable and affordable water in the rural areas; some have to trek from a particular community to another community over a long distance in other to get clean and portable water. The government needs to understand the fact that rural areas are a part of the country. Portable and clean water has a ripple effect on the natural wellbeing of the people living in the rural communities. Clean and available water will increase the ease of doing domestic chores; reduce water related diseases amongst several other benefits that are better imagined than described.

d) *Low Interest Loan*

One of the easiest ways to motivate an individual who is into business and entrepreneurship is the ability to empower such an individual with low interest loan; this will go a long way to help him/her realize his or her dreams. It is believed that as Africans, we appreciate being our brother's keeper in that a loan given to a particular person in one way or the other is solving family problem, crises, and starvation. Government also needs to look in-depth to such individuals before allocating the loan too and proper management of the funds will strengthen not only the society but the economic situation of the country will be better.

e) *Reform the Agricultural Programme*

The agricultural sector needs to be improved, easier and efficient. Government needs to look into mechanized ways in improving the agricultural sectors. Tertiary institution graduates should also be encouraged and educated on how to improve their living through agricultural business.

f) *Skill Acquisition for Secondary School Leavers and Awaiting Students*

Government can also establish developmental and skill acquisition programmes for secondary school leavers and students awaiting admission into tertiary institutions. This will further equip the students with useful skills and make such a child a problem solver in the society rather than being a problem creator.

g) *Youth empowerment skills (YES)*

Empowerment is a process where children and young people are encouraged to take charge of their lives. It is done by addressing their situation then necessary step to improve their access to resources that will transform their lives. It's should be noted here that youth empowerment examine six interdependent dimension: psychological, community, organizational, economic, social and cultural. Psychology empowerment enhances individual's consciousness, belief in self-efficacy, awareness and knowledge of problems and solutions and of individuals can address problems that harm their quality of life. This dimension aims to create self-confidence and give youth the skills to acquire knowledge. Community empowerment focuses' on enhancing the community through leadership development, improving communication, and creating a networking of support to mobilize the community to address concerns. Organization empowerment aims to create a base of resources for a community, including voluntary organizations that aims to protect, promote and advocate for powerless. Economic empowerment teaches entrepreneurial skills, how to take ownership of their assets and how to have income security. Social empowerment teaches youth about social inclusion and literacy as well as helping

kids find the resources to be proactive their communities. Cultural empowerment aims to recreate cultural practices and redefine cultural rules and norms for youth. Through these dimensions of empowerment youth will be more active in the development of the society.

#### IV. CONCLUSION / RECOMMENDATION

The danger behind poverty is endemic and needs to be drastically analyzed and solved in a proper method and application. In this research work, the researcher have been able to explore the definition of poverty, the causes has also been explored, also the method in which both the military regime and civilian government used in curbing poverty and lastly socio ethical ways in eradicating poverty in our society is been analyzed using descriptive method.

Hence, by way of recommendation; government can never succeed without the support of the citizen, and vice versa. So there is need for support from the government as well as a complementing support from the people, by creating massive employment for job seekers. This will not only help the citizens to grow but the socio and ethical values of the society will be stronger in that individual will be encouraged to contribute immensely to the development of the economy and poverty will reduce drastically and to a minimum bearable measure. Do not seek for what Nigeria benefit u, rather seek for what you ought to do in moving the society forward!

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## A College Psychology Teacher's Experience of Cell Phone Addiction in the Classroom: Autoethnographic Reflections

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*Abstract-* This article describes the author's auto ethnographic reflections of his experiences with college students' excessive and inappropriate use of cell phones in the classroom, from his perspective as a college psychology instructor. The article's focus is upon a combination of personal relevant experience in the context of the qualitative research method of autoethnography, its interplay with performance in the context of giving a presentation about cell phone addiction in the college classroom at a humanistic psychology conference, exposure of the negative consequences of the excessive and inappropriate use of cell phones in college classrooms, and what the author refers to as "humanistic antidotes" to offset these negative consequences. The thrust of the article is based upon the author's personal relevant experiential reflections during his Spring, 2016 college psychology teaching, and his subsequent preparation and delivery of his related conference talk.

*Keywords:* autoethnography, humanistic education, cell phone addiction, humanistic antidotes.

*GJHSS-A Classification:* FOR Code: 170199



*Strictly as per the compliance and regulations of:*



# A College Psychology Teacher's Experience of Cell Phone Addiction in the Classroom: Autoethnographic Reflections

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**Abstract-** This article describes the author's auto ethnographic reflections of his experiences with college students' excessive and inappropriate use of cell phones in the classroom, from his perspective as a college psychology instructor. The article's focus is upon a combination of personal relevant experience in the context of the qualitative research method of autoethnography, its interplay with performance in the context of giving a presentation about cell phone addiction in the college classroom at a humanistic psychology conference, exposure of the negative consequences of the excessive and inappropriate use of cell phones in college classrooms, and what the author refers to as "humanistic antidotes" to offset these negative consequences. The thrust of the article is based upon the author's personal relevant experiential reflections during his Spring, 2016 college psychology teaching, and his subsequent preparation and delivery of his related conference talk.

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## I. INTRODUCTION

Social media addiction in the form of the inappropriate and excessive use of cell phones is prevalent in college classrooms all across the United States<sup>1</sup>. However, the lived experience of this phenomenon from the perspective of the college instructor has not been the focus of research on this topic. On the other hand, there have been a number of firsthand accounts of what it is like for college instructors to live in the world of academia (Anderson & Glass-Coffin, 2013; Bochner, 2014; Douglas and Carless, 2013; Dutta and Basu, 2013; Pelias, 2000; Richardson, 1997). These firsthand accounts make considerable use of qualitative research in the form of autoethnography (Chang, 2008; Denzin, 2013; Ellis, 2004, 2009; Jones, Adams, & Ellis, 2013).

Autoethnography was developed in the last few decades of the 20<sup>th</sup> century, largely through the efforts of sociologist Carolyn Ellis (2004, 2009), and focuses upon the researcher's firsthand experiential account in relation to the social dynamics and context that he or she is investigating. Unlike strict ethnographic research that does not include personal reflections of the researcher, autoethnography extends participant observation

research through placing a significant reliance upon the relevant feelings, thoughts, perspectives, experiences, reflections, insights, and personal stories of the researcher, and often involves a high level of personal vulnerability in terms of revealing emotional/private aspects of oneself (Chang, 2008; Denzin, 2013; Ellis, 2004, 2009; Jones, Adams, & Ellis, 2013). Autoethnography has been rapidly growing in recent years in both its depth of inquiry as well as the variety of topics written about. This is evident from the combined scholarly and personal experiential essays across a wide array of topics in the 2013 *Handbook of Autoethnography* (Jones, Adams, & Ellis, 2013), which includes sexuality, family life, marriage, academic life, domestic violence, war, post-colonialism, walking, "queerness," high school reunions, reflections on writing, performance, and artful inquiry. In my own autoethnographic writings, I have written about the topics of artistic creativity, community mental health, modern religions and cults, and spirituality and an exploration of life after death (Benjamin, 2008, 2011, 2013a, 2013b, 2014a, 2015a).

The depth and growing variety of topics included in autoethnographical research is consistent with the focus of this article on social media addiction in the form of the inappropriate and excessive use of cell phones in college classrooms, from the perspective of the experience of the college instructor. More specifically, I will describe my experience as a college psychology instructor of teaching my psychology classes while dealing with the above phenomenon of social media addiction in the form of the inappropriate and excessive use of cell phones. In most of my previous articles on this topic (Benjamin, 2015b, 2016, in press), I have described the above phenomenon primarily in terms of ways of dealing with the situation to improve the classroom environment, teacher effectiveness, and students relating more personally to each other, which I have referred to as "humanistic antidotes."<sup>2</sup> However, in this article I explore my own experiences of the above phenomenon in far more depth and vulnerability, giving what I believe is a novel autoethnographic account of what college instructors may experience when their students engage in the

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inappropriate and excessive use of cell phones in the classroom.

## II. AUTOETHNOGRAPHY, PERFORMANCE, AND SOCIAL ACTION

In recent years there has been a growing interest in what has been described as “performance autoethnography” (Alexander, 2013; Denzin, 2003; Pelias, 1999, 2013; Shoemaker, 2013; Spry, 2011a, 2011b). Spry (2011b) has described performance autoethnography as follows:

Performance autoethnography views the personal as inherently political, focuses on bodies-in-context as a co-performative agent in interpreting knowledge, and holds aesthetic craft of research as an ethical imperative or representation...[For me] it has been about dropping down out of the personal and individual to find painful and comforting connections with others in sociocultural contexts of loss and hope. (Alexander, 2013, p. 543; Spry, 2011b, p. 498)

There is also a growing interest in the inclusion of performance autoethnography in a wide educational context, as described by Pineau (1994, 1998):

There is a commitment to a critical exploration of culture and positionality that is integrated throughout a pedagogical context (e.g., classroom, community-based activism, human services, therapeutic contexts) or even across the curriculum as a primary methodology...Autoethnography is taught as an *engaged performative pedagogy* [sic] that consistently interrogates the metaphor of teaching as performance. (Alexander, 2013, p. 553)

Furthermore, the integration of writing and performance is a powerful means of “making the personal political” (Holman Jones, 2005). As described by Toyosaki & Pensoneau-Conway (2013):

We find in autoethnography fertile ground for social justice projects....It is the move towards actualizing hoped-for possibilities, towards world-making, towards social criticism, where autoethnography finds it [sic] thrust. (p. 571)

It is in this context of performance autoethnography that I describe a significant part of my experiential process as a college psychology instructor in regard to the inappropriate and excessive use of cell phones in my Spring, 2016 Human Growth & Development psychology class at what I will refer to for anonymity reasons as simply “University.” The autoethnographic research that I describe below was largely motivated by my upcoming (at that time) talk entitled “Humanistic Antidotes for a Narcissistic Social Media Addicted Society” at the World Association of Person-Centered and Experiential Psychotherapy and Counseling (WAPCEPC) conference in New York City, which took place in July, 2016. I knew that effectively

engaging participants at my talk would result from a combination of the substance of my talk and how impactfully I was able to convey my experiences.

I also knew that conveying my experiences impactfully was very much related to my ability to dramatically present my experiences, which is very much at the core of performance autoethnography, as described above. However, while I needed to work through a good deal of conflicting feelings between my academic role and my desire to be authentically who I am, my goal was more than to simply convey my relevant experiences to my conference participants in an impactful way. I also wanted to raise awareness of an issue that I believe is of paramount importance in our society and the world, which is retaining our human capacities of relating to each other amidst the staggering and overwhelming technological world that we are living in, in the hopes that this raising of awareness would have some effect, small as it may be, in the lives of those attending my talk. Thus my goal was to infuse autoethnography and performance social action.

## III. AUTOETHNOGRAPHY AND ETHICS

Autoethnography shares the concerns about ethics in research with all other forms of qualitative and quantitative research, as described in the Belmont Report (United States Department of Health and Humane Services, 1979). However, autoethnography also has its own set of particular issues in the form of “relational ethics” (Ellis, 2007, 2009; Tullis, 2013) that needs to be dealt with. There are a wide variety of perspectives about how to deal with the ethical issues that arise from doing autoethnographic research (Tullis, 2013). There is a built-in tension between wanting to be vulnerable and revealing one's deepest relevant thoughts and experiences, with the possible consequences of revealing “secrets” of those the autoethnographer is writing about, which may be viewed by those being written about as violating trust, friendship, and relationship bonds (Ellis, 2007, 2009; Shoemaker, 2013; Tullis, 2013). Furthermore, revealing deep vulnerable distressing aspects of oneself may have detrimental personal consequences to the autoethnographer that also needs to be dealt with (Chatham-Carpenter, 2010; Metta, 2013; Tullis, 2013).

In my own autoethnographic writings, I frequently had to deal with this conflict between vulnerable relevant self-revelations, and respecting the privacy and maintaining the trust of personal relationships (Benjamin, 2008, 2011, 2013a, 2013b, 2014a, 2015a). I always made the decision to reveal vulnerably as much about myself as I felt I could do without violating personal relationships that were very important to me, when I believed that this revelation was significant and relevant to what I was writing about.

However, this sometimes was an excruciatingly difficult process to navigate. Autoethnography is certainly not a research method for the faint-hearted.

Fortunately (for me) in my research on social media addiction in the form of the inappropriate and excessive use of cell phones in the college classroom, the relational ethics involved in my autoethnographic research was not very difficult to traverse. In my most recent articles, I left my university unnamed, other than including the fact that it is in Maine, and I used numerical codes to describe my students' excerpts from their project papers involving social media addiction and excessive cell phone use (Benjamin, 2016, in press). I continue to take the same safeguards in the present article, and I am confident that consequently there is no breach of relational ethics in my descriptions of my students or my university.

However, I must admit that it was more difficult for me to come to terms with my own personal vulnerability and exposure in my autoethnographic descriptions that follow. My writings break open whatever solid wall I tend to hide behind in academia as Dr. Benjamin with my two Ph.D's, and they describe who I am and what I experienced in regard to the phenomenon I am researching, candidly in a way that I believe gives unique insight into what this experience is like for the college instructor who encounters the excessive and inappropriate use of cell phones in his or her college classes. The process of my experiential descriptions below was largely geared toward my WAPCEPC July, 2016 conference talk in New York City (see above), which was focused on this topic. My autoethnographic writings describe my conflict between being "academically respectable" and "telling it like it is" in regard to how I really felt and what I really thought, inclusive of all my self-doubts and vulnerabilities. But this is what I believe autoethnography is all about, and I think that my accounts that follow add relevant knowledge to the phenomenon that I have been personally researching, but of course it is you the reader who will decide for yourselves if this is the case.

#### IV. SOCIAL MEDIA/CELL PHONE ADDICTION

My autoethnographic descriptions reflect three developing and overlapping themes:

Theme 1: the social issue of the inappropriate and excessive use of cell phones in the college classroom; Theme 2: personal experience and social issues; Theme 3: social issues and performance autoethnography. However, before exploring these themes, it is important to place Theme 1 in the wider context of the detrimental social aspects of excessive technology use in general, along with the related detrimental consequences of widespread narcissism (Twenge & Campbell, 2009), as described by

Christopher Aanstoos (2015):

Robots and/or computers are increasingly taking care of children and the elderly, but they do not care about them....the recipients think they are loved by machines, a shallowing out takes the place of genuine human relations....Time spent on the Internet means less time spent with friends and even with families. Research done at the early phase of this development showed that increasing computer usage results in more loneliness and depression....increasing reliance on such technologies [such as Facebook] can dangerously reshape one's emotional life, resulting in fewer and more superficial relationships....the typically more narcissistic and impulsive online "personas" are dangerous because they contribute to the person becoming more impatient and grandiose in life....The great conundrum here may be that as people now communicate more *quantitatively*, they may do so less *qualitatively* [*sic*]. (pp. 246-247)

In my last 2 years of teaching psychology at University, I have gathered a number of descriptions by my students that reinforce Aanstoos' above concerns about the excessive social use of technology, which I have described as follows:

Families living under the same roof and choosing to send each other text messages to communicate rather than actually "talk" to each other—including husbands and wives; students coming to class before the instructor arrives and silently being immersed in their social media world on their cell phones instead of talking to each other; young children sitting immobile in front of their computers to vicariously play their computer games or engage in their online social media communications instead of getting physical exercise playing with other children; college-age people spending 12 hours a day immersed in their social media technology, as disclosed by one of my Human Growth & Development class discussion groups; socially extroverted "online" people who avoid eye contact with others and completely lack social skills when in person; a student's roommate waiting for her to leave and then immediately texting her to convey all her complaints to her about living together; a 12-year-old-girl who is continuously glued to her cell phone to the point of virtually not interacting in-person with any of her family members other than quick "yes" or "no" responses. The list goes on and on, and we haven't even scratched the surface when it comes to how all this social media technology immersion relates to family interaction, childhood obesity, unstable financial security through internet marketing, car accidents due to the use of cell phones when driving, etc. (Benjamin, 2015c, p. 2)

In regard to the specific concerns about the excessive use of cell phones, a student in my Spring 2016 Human Growth & Development class expressed this succinctly:

For just about everybody, their phone is their life. That is how they keep in contact with everyone; that is where all their pictures are, and so on. Now even today I do not think one could imagine life without technology and social media. Use of technology is essential to make the tasks of life easier; however, its abnormal, excessive unnecessary use leads to addiction and makes life more difficult. (Benjamin, 2016, p. 3)

I previously summed up the current research on the detrimental effects of inappropriate and excessive use of cell phones as follows:

It is now commonly agreed upon that in spite of the beneficial effects of the appropriate use of cell phones to effectively and quickly gather academic information, inappropriate cell phone use in high school and college classrooms is a pervasive problem in our current US society. The detrimental effects reported are inclusive of distraction from schoolwork and class activities, short attention spans, diminished reading capacity, lower GPA, higher anxiety, lower satisfaction with life, cheating on tests, and rudeness.<sup>3</sup> (Benjamin, 2016, p. 3)

I have included a number of illustrative reports and research studies that convey the detrimental effects of social media/cell phone addiction in my previous articles (Benjamin, 2015b, 2015c, 2016, in press). A good summary of these detrimental aspects was included in some of the research papers by students in my Spring, 2016 Human Growth & Development psychology class:

From traditional television to iPads, social media, and cell phones, media and technology is becoming a dominant part of adolescents' lives....When one goes out into the public and they see adolescents not paying attention to anyone or anything but their cell phones, that comes from parenting....The amount of media use is becoming so unbelievable....Some teenagers send nearly 30,000 texts a month, often carrying multiple conversations simultaneously.... As teenagers send that ridiculous amount of texts, they are emailing, Facetiming, playing video games, reading online books, using a computer, and watching television....One of the biggest problems in society today is the fact that adolescents don't know what it's like to have an actual face-to-face conversation. The social interaction in adolescents is lacking because of how caught up they are in technology....adolescents are getting involved in media and technology at a younger age....Many

people believe social media can be addictive, like Facebook for example....That's why there are 500 million users spying on one another. We're all interested in what others are doing....Now you have this real-life, breathing example right in front of you and it's so fascinating to people and they can get addicted....There are many different signs and symptoms of social media addiction. A few are the following:

When you leave your phone behind at home and feel a sense of loss and isolation because you can't check your Facebook or Twitter updates while out and about;

You check your Facebook account 20 times a day; If you don't receive a comment on your latest blog post within 12 hours you have suicidal thoughts;

You go away for a week without your laptop and you suffer severe heart palpitations;

You have more social media icons on your phone than productivity apps;

You have more online friends than you do in real life; You check out Facebook or Twitter updates "after" going to bed;

Abnormally excessive use of technology;

Regularly checking the mobile or internet through some important activity like meeting (Bullas, 2010)....In a recent poll, 22% of teenagers log on to their favorite social media site more than 10 times a day....In some cases, it is replacing other forms of communication, such as face-to-face interactions....they are so obsessed with checking their Facebook or Twitter so much that they miss out on fun or important things in life. (Benjamin, 2016, p. 5)

## V. AUTOETHNOGRAPHIC REFLECTIONS OF CELL PHONE ADDICTION IN THE CLASSROOM FROM MY PERSPECTIVE AS A COLLEGE PSYCHOLOGY TEACHER (REFLECTING ON THE SPRING, 2016 SEMESTER)

To begin my autoethnographic reflections, I initially described my above Theme 1 experience from my perspective as a college psychology instructor, about 6 weeks after my Spring, 2016 Human Growth & Development psychology class at University ended. My preliminary Theme 1 description overlaps with Theme 2 as I describe this social issue from my own personal experience.

*Wednesday 6/21*

I enter my college psychology classroom—Human Growth & Development, and I dread once again seeing some of my students surreptitiously engaging in their cell phone social network worlds under their desks, while I am lecturing on my

chosen topic of the day. I already have shortened my lectures to at most 10 or 15 minutes, leaving as much time as possible for my students to be involved in their small group discussions and whole class sharings. But even these 10 or 15 minutes feels too long to me. I wonder why it disturbs me so much. It just feels so demeaning—to be “tuned out” as if I were nothing more than a bag of empty words. Sometimes I make eye contact with one of my indulgent cell phone users, while reminding my class that cell phone use in the classroom is unacceptable and will result in a poor class participation grade, which counts as 15% of their final grade. Once in a while I call out the indulgent cell phone user by name and ask him or her to put away his or her cell phone. And sometimes I decide to ignore the situation, knowing that my lecture will soon end and that the small group discussion or whole class sharing will soon be happening.

It used to be harder. For the first month of the semester I lectured for half an hour, but after I received my disappointing student evaluations for the previous semester, I knew that a half hour was much longer than I could tolerate the disturbing cell phone scenario for in my classroom. And the semester before this was even harder—in both my Introductory Psychology and College Algebra classes. I had one student who was in both my classes, and every single class period in math class he would sit right in front of me and blatantly engage in his cell phone communications, smiling sneakily at whatever he was socially engaged about. It became a regular class ritual at the beginning of class for me to tell him to put away his cell phone, with my usual warnings. He would reluctantly put away his cell phone for the moment, but then he would re-engage with his cell phone a few minutes later, instead of working out the assigned math problems using his calculator. Sometimes my anger would almost get the best of me and it would be all I could do to stop myself from screaming at him. And this was all a few minutes after he was intermittently engaged with his cell phone throughout my psychology class. But at least in psychology class he sat in the back row and I could pretend that I didn't see him engaging in his virtual social world with his cell phone—well at least some of the time I could pretend.

I gradually realized that some of my students were truly addicted to their cell phones. They were suffering the pains of separation from their cell phones when I insisted that they put them away, and it was more than some of them were able to handle. And as I prepare to give my conference talk<sup>4</sup>, which is focused on my students' cell phone addiction in my Spring 2016 Human Growth & Development

psychology classroom and what I refer to as “humanistic antidotes”<sup>2</sup> as a constructive response, I realize how important it is that I convey my own bona fide experience of cell phone addiction in the college classroom, as a college psychology instructor.

Yes the previous semester was worse. I got my “cheating” cell phone in the classroom initiation when one of my Introduction to Psychology students confided in me at the end of one of my classes during the first few weeks of the semester, how disturbing it was to him that the entire last row of students were using their cell phones to cheat on their quizzes for the past 2 weeks, while he industriously put in much time and effort studying for these quizzes. This shocked me and jolted me to find a constructive and creative way to respond to the situation. The result was that in the next class I had my students engage in The Psychology of Cheating small group discussion, in which they were required to share their personal school experiences of cheating or seeing others cheat<sup>5</sup>. After their discussions, in this same class period, I followed up on this with my stern little lecture about academic ethics, the severe school penalties for cheating, and the inappropriate use of cell phones and other technology in the classroom. This cheating/cell phone initiation certainly put me on alert to my students using their cell phones inappropriately in my classrooms.

In my next experiential description, I expand upon the first two themes that I have described above, giving more concrete instances of what I encountered as the inappropriate and excessive use of cell phones in my classroom, but I also explore my own internal conflicts related to my teaching in what I experienced as a difficult and disturbing social environment. This is where I changed gears and explored what I have referred to as “humanistic antidotes”<sup>2</sup> to what I was encountering, as well as started to think about preparing for my related conference talk, which would eventually immerse me in the Theme 3 connection of this social issue with performance autoethnography.

*Thursday 6/22*

As I think back to some of the particularly disturbing experiences I have had with my students in regard to what I view as their cell phone addiction, one incident that comes to mind for me involves a very gregarious female student who was in my Introduction to Psychology class the previous semester. Every class period this student would not look at the board while I was lecturing, but instead would be looking intently at her desk, and it was very obvious to me that she was surreptitiously engaging in her virtual social network world on her cell phone. However, unlike the other students who would be doing this, my generic cell phone

warnings to the class had no effect on her whatsoever, including when I made eye contact with her and singled her out by name. Finally out of desperation to have this not continue, I sent her an e-mail and conveyed to her in no uncertain terms that her class participation grade was being lowered because of my concerns that she was using her cell phone in the classroom, and that if she wanted to continue to attend my class then she needed to be looking at the board when I was lecturing. And at the end of the next class, as she was leaving she burst into tears and said that I had no right to pick on her when the three girls in the first row were continually using their cell phones during the whole class period. And then she emotionally added that during the last class she was checking her cell phone because she had just found out that there was a school shooting at her brother's school. Before I could respond, she slammed the door and ran out of the classroom.

I was left with a mess of conflicting feelings—wondering if I were too hard on this student and not relating to her “humanistically,” but then remembering that her looking-at-her-desk use of her cell phone had been going on during every single class since the beginning of the semester, not just the last class. But needless to say, I got on the case of the three female students in the first row, making eye contact with them when I would give my now regular warning reminders about cell phones at the beginning of every class period. One of these three female students had blatantly been using her computer every class to do something that I knew had nothing to do with my class lectures, as she was busily buried in her computer without looking at the board during the whole time I was talking, and completely ignored my continuous reminders to the class about using their computers only to take notes when I was lecturing. I ended up conveying to her in an e-mail that this was unacceptable behavior and was resulting in her lowered class participation grade, and this ended her inappropriate use of her computer during my lectures. I also closely monitored the looking-at-the-desk cell phone syndrome of this student and her two female friends in the first row, as well as the rest of my psychology students, as I was now more willing to call students out by name when I felt it was warranted. But I was feeling more like a policeman than a teacher, and my student evaluations were the worse I had received in the 5 years in which I was teaching at this university.

It was seeing my student evaluations from this previous semester after teaching Human Growth & Development for about a month this past semester, that prompted me to reduce my lectures from a half

hour to 10 or 15 minutes, and to require my students to be engaging in personal/academic small group discussions every class period<sup>6</sup>. This is the crux of what I came up with as humanistic antidotes for the inappropriate use of cell phones in the classroom accompanied by widespread narcissism, and is the basis of my upcoming conference talk<sup>2,4</sup>. And I do think that there is much value in requiring students to continually engage in authentic discussions and personal/academic sharing and relating to each other, while putting away their cell phones. But I know that it is also important to me that I honestly convey what this experience of cell phone addiction in the classroom has been like for me as a college psychology teacher. This is autoethnography in a nutshell<sup>7</sup>, and it is real and “the truth.”

The truth is that it was “a drag” for me continuing to teach my Human Growth & Development class last semester after I saw my awful student evaluations from the previous semester, which included some students complaining about my “rude” behavior and “old-fashioned” teaching. The truth is that what enabled me to finish out the semester was knowing that I was practicing and experimenting with the humanistic antidotes that I have briefly described above, in preparation for my conference talk and article that is based upon my talk<sup>8</sup>. However, I will not be engaging in these humanistic antidotes in college psychology classrooms anymore, as I was not asked to teach again at this university, and I am now very content being a psychology mentor and committee chair to online Ph.D psychology students at Capella University<sup>9</sup>. However, I feel somewhat hypocritical promoting my humanistic antidotes in the psychology classroom, that I will not be using.

At the very least I should make an effort to see my student evaluations from this past semester when they are available, to learn if any of my efforts to engage my students continually in meaningful personal/ academic discussions were appreciated. And at my conference talk, I can facilitate others sharing about their experiences with social media addiction and narcissism, which is a significant part of the description of what my talk is about, as well as if the participants have found any effective humanistic antidotes to combat this. Authentically conveying my difficult experiences in response to the inappropriate cell phone use in my college psychology teaching, rather than presenting myself as an academic professional studying the “dual epidemic” of social media addiction and narcissism<sup>10</sup> in our society, is more honest and consequently more “humanistic.” And this honest sharing of my own exp-eriences to convey firsthand something meaningful about the social

phenomenon of cell phone addiction in the classroom from the perspective of the psychology teacher, is what my deepest self knows it should be doing for my conference talk.

At this point in my reflections, I decide to view my student evaluations, and the disappointment and discouragement that I feel after viewing them have the effect of making me seriously consider canceling my upcoming conference talk. This internal conflict that I vulnerably share is very much at the core of my autoethnographic accounts as a college instructor caught in the web of trying to teach in the detrimental social environment of students tuning out my teaching through their inappropriate use of cell phones. However, my conflicts gradually work themselves out as I wrestle through the dilemma of wanting to be authentic in sharing my relevant teaching experiences at my upcoming conference talk (Themes 2 and 3), with also wanting to present myself in a professional academic capacity, promoting what I viewed as an important educational social issue (Theme 1).

*Friday 6/23*

And as it turns out, my student evaluations from this past semester were available to me. What can I say? Yes they were improved from the previous semester, but still disappointing to me. Although my overall numerical ratings appeared to be in the average vicinity, there were only one or two appreciative comments about all the social face-to-face meaningful interactions that I required of my students as part of their small group discussions every class period. And what struck me much more impactfully and has stayed with me and makes me feel sad, were the greater number of negative comments, though not as much as in the previous semester. Perhaps if my lectures were more interesting and more technologically modern, then students would have been less inclined to give in to their cell phone temptations to begin with?<sup>11</sup> Although I don't think the following comment was representative of how most of my students felt, I can't forget the way one student described his or her experience of the personal/academic small group discussions as "being forced to remember the shitty events of my past." Yes that hurt.

The truth is that I do not feel like I was successful in creating humanistic antidotes for the cell phone addiction that I witnessed in my college psychology classroom teaching. And yet I am scheduled to give a talk at a humanistic psychology conference next month that is focused on these humanistic antidotes. I feel like canceling my talk at this conference, but then I remember back to how I felt and what I decided when I saw my student evaluations from the previous semester, a month into teaching my classes last semester. I decided to

revamp my conference talk description and I gave more emphasis to facilitating a group discussion about how others dealt with our society's social media addiction and narcissism<sup>12</sup>, and what humanistic antidotes they found effective in dealing with this. This eliminates the image of myself as a successful humanistic antidotes practitioner, and it enables me to simply describe my experiences of cell phone addiction in my classrooms, from my perspective as a college teacher. Perhaps if I were a better teacher there would have been less use of cell phones in my classroom? Perhaps this is the topic that would be most interesting and most useful to discuss in my workshop; i.e., presenting material in interesting and stimulating ways in the classroom is the most effective humanistic antidote to reduce the inappropriate use of cell phones in the classroom? Perhaps my intensive response to some of my students' inappropriate use of their cell phones was more about my own issues than it was about the reality of their inappropriate cell phone use?

Well I think if I approach my conference talk in the context of facilitation of group discussion after honestly sharing my relevant experiences, this may be of value to anyone who attends my talk. So I won't cancel my talk, but rather I will go to my conference in a more humble way than I had been anticipating.

In my next two accounts, after re-reading my student evaluations and seeing them in a more positive light, I work through a significant personal/professional challenge directly related to my Theme 3 performance autoethnography social issue plan for my conference talk. The article I submitted based upon my conference talk is rejected by the journal connected to the conference, and it is all I could do to not cancel my talk. The relevant internal conflicts of myself as an academic professional dealing with the above Theme 1 social issue is now at the heart of my autoethnographic reflections.

*Sunday 6/25*

As I re-read my student evaluations from last semester, I realized that based upon their numerical ratings of my teaching in a number of categories, inclusive of the value of class time and discussions, stimulating and intellectual classroom atmosphere, and effective teaching and critical thinking skills, there were a number of students who did appreciate my teaching methods that focused upon their interactive group discussions. There were certainly more students who rated me as favorable than unfavorable, and my overall numerical ratings appear to be above average, which is certainly a significant improvement from my distressing student evaluations of the previous semester<sup>13</sup>. However,

most of the students who chose to make personal comments were obviously not the students who rated me as favorable, and the comments of these students were hurtful to me. But what is even more hurtful to me is that I just found out that my article based upon my conference talk has been rejected by the journal affiliated with the conference. No reason given, just a statement that in spite of the merits of my article the editors decided it was not suitable for their journal, and it was recommended that I send my article to a specific other journal, with e-mail addresses of the two editors of this other journal.

I suppose the suggestion of this other journal and the e-mail addresses of the editors is a positive indication that my article was appreciated, and it happens to be the case that the new journal recommended to me is one that published one of my humanistic psychology articles a number of years ago<sup>14</sup>. But I must honestly say that I feel like the wind has gotten knocked out of me.

I wrote back to the journal editor who sent me my letter of rejection, and I asked for more feedback about why my article was rejected, and conveyed that I am thinking of canceling my conference talk that is based upon my article. Indeed, given all that I have questioned about my own responsibility for my students' cell phone behavior in the classroom, both to myself and to anyone reading this present article, it may be appropriate for me to cancel my conference talk regardless of whether my article was accepted or not in the journal. But it is time for me to end this day and do some math in the morning, and hopefully I will be in a better state of mind tomorrow.

#### *Tuesday 6/27*

Yes I was in a better state of mind the next day after getting a decent night's sleep and doing my mathematics, and I had some partially satisfying communications with the conference organizer and journal editor. It seems that my article was never reviewed, but rather it was decided that it was not appropriate for this journal because of the journal's focus on psychotherapy. However, I wish this had been conveyed to me beforehand, as the conference has the same focus on psychotherapy and I therefore thought that it was appropriate submitting my article to this journal. At any rate, there is definitely now a barrier between myself and this conference, and my relationship with both the conference organizer and the journal editor has been damaged. But I have decided to keep my plans of attending the conference and giving my talk. And I sent out my article to another journal, which makes me feel empowered. I realize that I truly do believe in what I have been writing about

and have experienced in the classroom; i.e., cell phone and social media addiction, and narcissism. I think these "normal" parts of modern US society should be examined from the context of humanistic psychology, and for whatever reason I have been given the opportunity to convey my concerns about these issues, and to facilitate a discussion about what can be done to offset these issues, in a humanistic context to participants at a conference with a humanistic psychology focus on psychotherapy. I think I am now at a point where I will be preparing to give my talk at the conference, and I will conclude these autoethnographic reflections after I give my conference talk.

There is now a 3 week break before I write again, and in my next two accounts I am in the process of going to New York City for my conference. My internal professional conflicts have been resolved to a large extent, both in my article being appreciated and seriously considered for publication by another journal<sup>9</sup>, and in my development of a twofold formulation for my conference talk. This twofold formulation combines the sharing of my authentic experience as a college psychology teacher dealing with the Theme 1 social issue, with professionally presenting in an academic context my humanistic antidotes to offset this Theme 1 social issue. All three themes are now coming together for me, as I prepare to make an impact giving my conference talk as a performance autoethnographer, conveying my relevant personal experience of putting into practice humanistic antidotes to offset the distressing social issue of the inappropriate and excessive use of cell phones in the college classroom.

#### *Monday 7/18*

It is now nearly 3 weeks later and tomorrow I leave for New York to attend my conference. It turns out that I got an appreciative positive response from the editor of the journal that I sent my article to, which was the journal recommended to me from the editor of the journal that initially rejected my article<sup>15</sup>. I was also asked to significantly shorten my article, and consequently my article is now divided into two separate articles being considered for publication by two different journals<sup>10</sup>. Together with this present article focused on my autoethnographic reflections, I now have three current articles pertaining to cell phone/social media addiction in the college psychology classroom. I'm feeling more confident and geared up to attend my conference and give my talk, in which I still plan on making available time for group discussion about this topic. However, it remains to be seen for how much of my talk I will use excerpts from these autoethnographic reflections, compared to excerpts from my two more professional/academic articles that are presently being considered for publication<sup>10</sup>. At any rate, I

think I will read some of these autoethnographic reflections to whomever attends my creative artists support group<sup>16</sup> tonight, and I will now sign off until after my conference talk.

Tuesday 7/19

It's just about midnight as I am staying over in Sturbridge, Massachusetts on my way to New York. Last night I read the first few pages of this article, which was my initial 6/21 entry, to my creative artists support group. I received a round of applause, and my reading stimulated some lively discussion about social media addiction. My creative artists support group was very supportive to me, and this helped to boost both my confidence and enthusiasm about giving my conference talk.

I'm continuing to read the various essays in *The Handbook of Autoethnography* (Holman Jones, & Adams, 2013), and the personal experiential way of writing speaks to me deeply. However, I believe that I also have an important message to convey to the world of humanistic psychology, beyond that of my own personal experience. My message is twofold; the first part is that we are living in, as radical British psychiatrist R. D. Laing (1967) used to say in the 1960's, "an insane society." In the year that I am writing, 2016, cell phone and social media addiction, accompanied by widespread narcissism, is rampant in the United States and the whole Western world, and pervades virtually every US college classroom<sup>1,12</sup>. The second part of my message is that there are humanistic antidotes for this addiction that we as humanistic psychologists can promote. I can describe these humanistic antidotes in regard to my own college psychology teaching simplistically as a three stage process: 1) stop students from using their cell phones inappropriately in class, as much as possible; 2) structure the class so that students speak a dominant part of their class time, talking with each other in meaningful ways about personal/academic course topics; 3) promote awareness of the negative aspects of excessive and inappropriate cell phone and social media use through well-chosen discussion topics that will stimulate some students to write a term paper on this topic. This three stage process can be further simplified as 1) attention—eliminate inappropriate cell phone use in the classroom; 2) engagement—students engage in personal/ academic small group discussions every class period; 3) awareness—some students decide to learn more about cell phone and social media addiction for one of their term papers.

Yes I have what I believe is an important psychological/educational message to convey to whomever attends my conference talk, aside from my own autoethnographic experience. I think some

kind of creative combination is in order here. I want to convey my psychological/educational message about social media/cell phone addiction, accompanied by widespread narcissism, in college psychology classrooms, and I want to do this based upon what I have personally experienced as a college psychology teacher.

Finally, I conclude my autoethnographic accounts with a description of what I experienced giving my conference talk. My description continues in its internal dialogue and experience, especially as it initially appeared to me that "no one" would be attending my talk. However, my talk ended up being well-attended and received, and I felt like I effectively integrated my three themes, with potential future prospects of developing my three themes in other contexts.

Friday 7/22

I get to my conference room for my talk 5 minutes early to set up and put the chairs in a circle. Lots of people are socially and noisily chatting in the open lobby area right outside my classroom, and I am concerned about how noisy it will be during my talk. But it is now time for my talk and no one is there; 5 more minutes pass and still no one. It dawns on me that apparently no one may show up for my talk. I leave my classroom and sit in the lobby area, watching to see if anyone goes into my classroom. Finally one woman opens my classroom door, looks inside at the empty circle of chairs, and then quickly walks out. I run after her and ask her if she was going to the social media addiction talk, but she says that she is not, that she was just looking for someone. It is now 10 minutes after my talk is supposed to begin, and I start to accept the painful truth that no one is coming to my talk.

I decide to pack up my papers, reading glasses, and watch, and put the chairs back into rows, and think about attending one of the other talks scheduled during my time slot, but nothing interests me. I know that it will take me a long time to accept this fiasco, as I have invested \$2,000 to come to this conference and have put extensive thought and preparation into my talk. I tell myself that these people are just not interested in the negative aspects of social media addiction, and that this is not the conference for me. But I know that this conference is focused on Carl Rogers' (1961, 1969)<sup>2</sup> person-centered psychology theories and is at the heart of humanistic psychology, and that if people at this conference are not responsive to me, then who else in the world would be? But just after I put my stuff back into my pack and am about to put the chairs back in the rows, a young woman walks into the classroom. I was afraid she would leave when she realizes that she was the only one at my talk, but she proceeds to sit in the circle, and then a

young man walks in and also sits in the circle. I tell them that this will be a small group and that I will get started, and after I start reading a few lines from my initial 6/21 entry in this article, two more people walk in. It is now 15 minutes after my talk was supposed to start, and I have four people at my talk I tell everyone that I will start from the beginning, but just as I start reading a few more people walk in. This same pattern happens again, and then the young man says that he was surprised that I started my workshop early, and it is explained to me that I had the wrong starting time for my talk! Yes my talk was scheduled for 15 minutes later than I had thought, and in the end I had 22 people attend my workshop. Everything went very well—people were very receptive to all that I shared, and a stimulating 20 minute discussion followed, which I had to end to allow people (including myself) to go to their/our next talk.

From “down low” to “up high”—wow what a difference! People thanked me after my talk, and I felt like one of the “important” people at the conference. I was quite talkative at the next workshop I attended, and then I actively participated in a conference lunchtime discussion about starting a Ph.D graduate person-centered psychology program, which the conference organizer had expressed his desire for at our encounter group last night, and I had supported him by suggesting a lunchtime meeting. Who knows, maybe I'll apply to give a talk at their next conference in Vienna in 2018. But first I need to get back to the process of getting my two articles on this topic published<sup>10</sup>.

So what did the people who attended my talk think about social media addiction? Well virtually everyone who spoke up during the discussion, which was about a half-dozen people, agreed that this was a problem, but some of the younger people did not think it was quite as extreme as I was conveying. The young man, who was the second person to come into the classroom, suggested that teachers be trained to deal more effectively with teaching in the technology age. However, from the smiles and attention and responsiveness that my participants displayed during my whole talk, and from the thank you's and appreciation that I received from a number of them after my talk, I feel confident that my talk had impact on virtually all who attended. I feel successful, and I am psyched to continue my efforts to increase awareness in my society about the pervasive problem of social media addiction and narcissism.

## VI. CONCLUSION

It is now over 2 months since I gave my conference talk, and the traditional Fall 2016 college semester has started up. However, I am not teaching in

the traditional Fall 2016 college semester, and the whole issue of cell phone addiction in the college classroom feels much more removed to me.

But what I have experienced as a college psychology teacher in regard to the excessive and inappropriate use of cell phones in the classroom is something that I think is both relevant and important to share in the world of academia. Aside from all the negative consequences of this phenomenon, as I have described above and in some of my previous articles<sup>1</sup>, the relevant experiences of the college instructor who is dealing with the excessive and inappropriate use of cell phones in his or her classroom is not something that has been the focus of research. Consequently it is in this context that I have engaged in autoethnographic reflections of my own experiences as a college psychology instructor dealing with this phenomenon.

As I worked through my conflicts of coming to terms with the mixed reactions of my students to my humanistic antidotes of dealing with their excessive and inappropriate use of cell phones in my Spring, 2016 Human Growth & Development classroom, it was the anticipation for and planning of my conference talk on this topic at a humanistic psychology conference that kept me motivated to try to effectively deal with the disturbing cell phone behaviors that I encountered in my classroom.

I gradually realized that the message I wanted to convey at my conference talk was twofold: I wanted to convey my relevant real experiences as a college teacher who had to deal with this phenomenon, but I also wanted to convey what I found worked at least somewhat effectively as humanistic antidotes to offset this phenomenon. This twofold perspective is consistent with the combining of autoethnography, performance, and social action, as I have described above in my three themes, and I feel satisfied that I accomplished my twofold goal in a reasonably effective way during my conference talk. However, I am not yet clear about what my future endeavors will be in this context.

As I have indicated above, I believe that virtually our whole US society is engaged in the excessive and inappropriate use of their cell phones, at the expense of natural human interactions and relationships, as has been frequently described.<sup>1</sup> However, it may be the case that the most extreme form of this phenomenon is on the college campus, and therefore I think it is important for college instructors to describe their personal relevant experiences with their students' excessive and inappropriate use of cell phones in their classrooms. For as Stacy Holman Jones (2005) has conveyed, “the personal can be made political,” and this is very much at the heart of what I believe my autoethnographic reflections in this article are about: the twofold process of conveying my relevant personal experiences as a college psychology teacher dealing with the phenomenon of the excessive and

inappropriate use of cell phones in his classroom, and my desire to offer humanistic antidotes and raise consciousness about the negative consequences of this phenomenon.

#### Notes

- 1) See Benjamin, 2015b, 2016, in press and the references therein.
- 2) The humanistic antidotes that I have developed is based upon the humanistic education work of humanistic psychologists, in particular Carl Rogers (1961, 1969). Humanistic education involves empathy, caring about students, and genuineness on the part of the learning facilitator. The basic principles of humanistic education include choice and control, felt concern, the whole person, self evaluation, and the teacher as a facilitator. For more information about humanistic education, see [http://en.wikipedia.org/wiki/Humanistic\\_education](http://en.wikipedia.org/wiki/Humanistic_education)
- 3) See the references that support this statement in Benjamin, 2015b.
- 4) The conference being referred to is the World Association of Person-Centered and Experiential Psychotherapy and Counseling (WAPCEPC) conference that was held in New York City in July, 2016 (see the Introduction and [www.pce-world.org](http://www.pce-world.org)).
- 5) See Benjamin, 2016 for a description of the Psychology of Cheating small group discussion topic that I gave out to my students.
- 6) See Benjamin, 2016 for descriptions of four small group discussion topics that I used in my Human Growth & Development class at University.
- 7) See the description of autoethnography and the relevant citations in the Introduction.
- 8) As it turns out, the "article that is based upon my talk" encompasses three articles: Benjamin, 2015b, 2016, and the present article.
- 9) For more information about Capella University, see [www.capella.edu](http://www.capella.edu)
- 10) See Benjamin, 2016, in press.
- 11) See Benjamin, in press; Earl, 2012.
- 12) See Benjamin, in press and Twenge & Campbell, 2009 for descriptions of what I have referred to as the narcissism epidemic in our society.
- 13) For a more detailed description of my course evaluations, see Benjamin, 2016, in press.
- 14) See Benjamin, 2007.
- 15) This is *Self & Society* journal; see Benjamin, in press.
- 16) See Benjamin, 2008, 2014b, 2015d.

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## Analyzing Social Networks

By Borgatti, S. P. , Everett, M. G. & Johnson, J. C.

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*Introduction-* The raise of social networks in the last decades in various fields has called upon the need for their analysis. This phenomenon gave birth to Social Network Analysis (SNA) in the 1970s. Parallel to this quick development and the increasing need for such a methodology to analyze social networks, researchers developed a number of software for SNA. For these reasons, the authors of the present book (Borgatti, S. P., Everett, M. G. & Johnson, J. C.) made their practical guide about analyzing social networks available for researchers working on social media. Many details about data collection, analysis and interpretation are provided mainly by using the UCINET and NetDraw software designed for SNA.

*GJHSS-A Classification: FOR Code: 370199p*



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# Analyzing Social Networks

Borgatti, S. P.<sup>a</sup>, Everett, M. G.<sup>o</sup> & Johnson, J. C.<sup>p</sup>

## I. INTRODUCTION

The raise of social networks in the last decades in various fields has called upon the need for their analysis. This phenomenon gave birth to Social Network Analysis (SNA) in the 1970s. Parallel to this quick development and the increasing need for such a methodology to analyze social networks, researchers developed a number of software for SNA. For these reasons, the authors of the present book (Borgatti, S. P., Everett, M. G. & Johnson, J. C.) made their practical guide about analyzing social networks available for researchers working on social media. Many details about data collection, analysis and interpretation are provided mainly by using the UCINET and NetDraw software designed for SNA.

The book is constructed of fifteen chapters and 290 pages. Each chapter is provided with the learning outcomes that makes of it a lecture-like. Hence, the intended audience of the book can be generalized to even new comers to the field of SNA. The authors divided each chapter into short sections that make easy to read since they orient the reader to the exact needed content. Almost all sections are supported with graphs, figures and tables that explain the different research steps a social network analyst should go through starting from the design to the interpretation of results. For the authors to satisfy a larger audience, they employed a simple language that students, researchers, teachers and practitioners can understand.

Right from the first chapter that constitutes the introduction, the authors defined social networks and what constitute them. Then, they centered the issue of how one can identify and describe different levels of analysis, how to formulate problems on terms of networks variables being independent/explanatory or dependent/outcomes variables. After the identification of networks, mathematical considerations are approached in the second chapter. Focus here is put on graphs as part of the graph theory. From this perspective, the concepts of paths, walks, trails and components are detailed to explain social relations. Of course, we can never refer to social networks mathematically without considering matrices, computing and interpreting multiplication of adjacency matrices.

In the third chapter, Borgatti et al. shed light on designing social networks in an effective and reliable

way. They, therefore, introduces many experiments and field studies to illustrate their use in social network research. A point was made about the distinction between whole-network and personal – network research designs and the sources of network data. Various details are presented thoroughly in this chapter namely types of modes and ties, actor attributes, sampling and bounding, validity and reliability and finally ethical issues.

Choosing the appropriate design calls upon the procedures for data collection. Here, the authors emphasized the 'proper selection of the network questions and formats' (Borgatti et al, 2013: 45). In this chapter, details about data collection are presented going from reliability to archival data collection to the electronic sources for data collection.

There is no doubt that data management comes after data collection. In the fifth chapter, Borgatti et al. explained how to manage network data mainly using standard software packages such as the UCINET programmes. Such management calls upon considering data import; cleaning network data; transforming data by transposing, inputting missing data, symmetrizing, dichotomizing, combining and normalization; cognitive social structure data; matching attributes and networks; converting attributes to matrices; and finally data exports.

To go further, the authors tried to present a number of data analysis techniques such as multivariate techniques where they relate SNA to multidimensional scaling, correspondence analysis, and hierarchical clustering (Chapter 6).

In SNA, one usually tries to construct a visual representation of the network. Chapter seven then deals with this said visualization. For such sake, the researcher should consider the layout, node attributes, node filtering, ego networks, embedding tie characteristics and visualize network change as well as export visualizations through program packages like NetDraw.

The authors of the book devoted this eighth chapter to hypothesis testing. They explained how one can achieve this through permutation tests, regression, correlations, and different coefficients. They also illustrated the chapter with the UCINET existing techniques to test correlations and provided the reader with diverse graph models.

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The authors devoted Chapter 9 to the whole networks. They explained how to calculate cohesion measures, undertake a triad census and compute and evaluate measures of transitivity, reciprocity and clustering.

Chapter 10 details the discussion on centrality where different kinds of centrality - degree, eigenvector, beta, closeness are presented. The authors referred how to apply centrality measures in an appropriate way, interpret results and understand the limitations and constraints of the standard centrality measures.

In their next chapter, Borgatti et al. (2013) put focus on different kinds of subgroups like cliques and their defining. It is simply because groups are often imbedded in networks. Hence, the authors tried to detail the similarities and differences of the main approaches in detecting cohesive subgroups, select appropriate methods and perform a cohesive subgroup analysis.

The book devoted the twelfth chapter for the aspect of equivalence where concepts such as structural and regular equivalence, profile similarity, blockmodels, direct method, REGE algorithm and core-periphery models are described in an in-depth manner with graphic illustrations.

Chapter 13 put focus on the analysis of two-mode data. The authors went through the representation of such data, through how to project two-mode data to a single mode effectively and how to extend one-mode methods to bipartite networks.

There is no doubt that there exist large networks that need a specific kind of analysis. This is actually the content of the fourteenth chapter. Borgatti et al. (2013) presented the challenges a researcher should understand when dealing with large networks and offered strategies to reduce the size of the problem. In addition, they referred to the correct use and interpretation of sampling techniques and ended the chapter with the identification of small-world and scale-free networks.

The final chapter deals with ego networks that involve the ego as a particular node. The authors discussed how to collect ego network data using standard personal network research design tools, analyze ego networks consisting of just ego-alter ties and both ego-alter and alter-alter ties. They ended the chapter with format and analysis of ego network data using appropriate software.

All in all, the book remains an excellent reference and guide to help a worker in SNA succeed in his analysis especially with the wide number of illustration, figures and examples presented all along the book.



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## A Literary Appraisal of Poets as Historians

By Dr. J.B. Agbaje

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*Abstract-* The Yoruba believe that our past and present histories are being preserved for future generation. Hence, the Yoruba genres can be used to trace the history of a set of people and one occurrence or the other. Various genres of the Yoruba are embodiment of their history. In essence, Yoruba poets are seen as historians or repertoire of knowledge. All the stories which are embedded in Yoruba oral literature are seen in form of allusion. Yoruba orature helps to remember important cultural information and history of the Yoruba people. It is pertinent to note that the role of orature in the construction and reconstruction of history is remarkable as seen in the following genres of Yoruba oral literature such as *alámò*, *ìjálá*, *èṣà* and *orin*. This paper concludes that in the above mentioned genres, like other Yoruba genres, poets play the roles of historians and that our past and present histories are preserved for future generation.

*Keywords:* poets, orature, history, allusion, culture.

*GJHSS-A Classification:* FOR Code: 190499



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# A Literary Appraisal of Poets as Historians

Dr. J.B. Agbaje

**Abstract-** The Yoruba believe that our past and present histories are being preserved for future generation. Hence, the Yoruba genres can be used to trace the history of a set of people and one occurrence or the other. Various genres of the Yoruba are embodiment of their history. In essence, Yoruba poets are seen as historians or repertoire of knowledge. All the stories which are embedded in Yoruba oral literature are seen in form of allusion. Yoruba orature helps to remember important cultural information and history of the Yoruba people. It is pertinent to note that the role of orature in the construction and reconstruction of history is remarkable as seen in the following genres of Yoruba oral literature such as *alámò*, *ijálá*, *èṣà* and *orin*. This paper concludes that in the above mentioned genres, like other Yoruba genres, poets play the roles of historians and that our past and present histories are preserved for future generation.

**Keywords:** poets, orature, history, allusion, culture.

## I. INTRODUCTION AND THEORETICAL BACKGROUND

In the Yorùbá genres, the poets play the roles of historians wherein our past and present histories are preserved for future generation. This study established the fact that Yorùbá genres can be used to trace the history of a set of people and one occurrence or the other. There are different types of orature among the Yorùbás and all these genres are embodiment of their history. Yorùbá poets are seen as historians or repository of knowledge whereby many of the Yorùbá histories are kept. All these stories are seen in form of allusions. Blacking (1977: 22) says:

Orature is committed to preserving the history and culture of individual people through performance; and through it vital cultural information is passed down from generation to generation.

Here, Blacking reveals it that Yorùbá orature is based on preserving history and culture, and vital information are known through it. Without orature, many of the cultural information and history might have been forgotten. But through it, they were able to pass it to other generation. That is why it is rightly said that histories are known through poetry.

Ajibade (2009: 101) also agreed to this why discussing Yorùbá Nuptial poetry. He said that, Epithetlamiums, like other Yorùbá poetry illuminates the culture of the Yorùbá people especially the formation of social groups, kinship, solidarity, sexuality, and childbearing among others.

Olatunji (1984: 115) supported this fact in his work titled *Features of Yorùbá Oral Poetry*. He says: Èṣe Ifá can be treated as verbal and a storehouse of information about Yorùbá mythology and cosmology.

Olatunji says this because he knows that a lot of information are embedded in èṣe Ifá.

Abimbola (1975: 32) supports the fact that èṣe Ifá constitutes a compendium of information on Yorùbá world view. He says: "Ifa literary corpus is the storehouse of Yorùbá culture inside which the Yorùbá comprehension of their own historical experiences and understanding of their environment can always be found. It is recognized as a repository for Yorùbá traditional body of knowledge embracing history, philosophy, medicine and folklore." This also gives another revelation that Yorùbá poets are historian since èṣe Ifá is one of the oratures of Yorùbá, full of history, philosophy, medicine and folklore.

Also Olabimtan (1980: 153) says:

Poetry, like religion, is essential to the life of the traditional Yorùbá. It is the vehicle of all that is sublimed in the culture of the people, and that is why there are many genres of traditional Yorùbá poetry to convey the various aspects of the people's cultures.

Barber (1990: 315) says:

Each *oríkì* gestures away from its location within the performed text to an interland of meaning outside the text. Not only that some are specific historical references and some are generalized comments referring to a timeless or ideal state of affairs.

Awe (1974: 331) also buttresses it that the role of orature in the construction and reconstruction of history is tremendous. Going by the Yorùbá *Alamo*, *ijala*, *esa* and *orin*, it is clearly evident that many of these histories are embedded in them.

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## II. ANALYSIS

a) *Ijalá chant**Ikòyí*

<p>Ìkòyí Ọmọ Arógun dádé  Olúkòyí ọmọ akú dá gbèdú àkàlà  Ọmọ ogun bámi nígbó mo dolú igbó,  Ogun bámi lódàn mo dèrò ọdàn,  Ogun bámi ní pàlàpálá  Ìjèni mowé ju ọpá ìbọn ọ  Ogun àjàwèyìn lomuu ilé Olúkòyí wùmí gbé,    Ogun joojúmọ ló mú ilé baba wọn sùmi í ọ,    Ọba kọ, Ọba ọ sígun  Èsè ọsì Ọba ọ pesè dà,  Ọba ní káfi ọdún yí kàgbò ọfe,    Èmí ìsoògùn làyà,  Ìlàlà tó bá ọdún méta òní níkọ?  Ogun ní bẹ lówọ ọba,  Ìjèni mi ọbebe,  Tí mo rógun gbéra bí aṣọ  Ìkòyí ọmọ ojú oróoró  Ìkòyí ọmọ ọrà ọrà  Kín àbá mú rel'e rẹ?  Gbabí wá  Olúkòyí ọmọ ogun lósàn-án olè lóru    Bí ewúré rẹ bá sọnù  Mábi èsọ Ìkòyí  Sùgbọn tóbìnrin rẹgbòdò rẹ bá sọnù  Wábi èsọ Ìkòyí  Olúkòyí ọ ogun sùgbọn kò wálé mọ  Wọn gbé orí Olúkòyí genge  Lọ sí ààfín ọba  Olúkòyí sọ pé ọun ọ t'iidé oórì bàbá ọun    Agbede gbédé</p>	<p>Olúkòyí, son of Akúdagbòdiàkàlà  The son of war meets me at forest  I become the master of forest  War meet me at grass-field  I become the master of grass-field  War meet me at a tight corner  War fought without retreating is why I love to live in  Olúkoyi's house  War at everyday makes me be tired of their father's  house  The king refuses to declare war  The left leg of the king doesn't change his legs  The king said we should use this year to prepare àgbò  ọfe  To do draws is to be brave  What of ilàlà that spends another 3 years from now?  War is at the king's finger tip    That I got war to put on like cloth  Ìkòyí the child of Ojú oró oró  Ìkòyí the child of Ọrà ọrà  What would we have taken along to your house  Branch here  Olúkòyí the off-spring of war in the daylight but stealing  in the night  If your goat is lost  Don't ask èsọ Ìkòyí  But if your beautiful wife is lost,  Ask èsọ Ìkòyí  Olúkoyi went to war but didn't come back home again  Then, they carried Olúkòyí's head majestically  To the king's palace  Olúkòyí said he had not reached the burial ground of  his father  Agbede gbédé</p>
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In the above extract, the chanter makes allusion to the history of Onikoyi's lineage. Here the chanter makes it known that the Ikoyi people are brave people and great herbalists. Besides, the chanter depicts the Onikoyi's lineage to be womanizers that is, they flirt with women. This attitude could be seen in their ways of life wherever they may be either at festive mood or war front. Also, the chanter depicts that the Onikoyi's lineage are warlike people, that is, they have flair for war. They are not tired of going to the battle field at any point in time because of the love they have for their fathers' land. Below is another example from Èsà Chant:

b) *Ẹ̀sà Chant Ológbòjò*

<p>Arólú owó,                  Ẹ̀sà ògbín                  Qmḡ lẹ̀ègì ọ̀ wọ̀sọ                  Qmḡ ọ̀wọ̀sọ                  Wọ̀yè nígbàlẹ̀                  Qmḡ ọ̀ wọ̀sọ kẹ́kẹ́ rẹ̀gbẹ                  Rẹ̀è gbégún wale                  Ológbòjò qmḡ kọ̀ndú oní wọ                  Àiná ní Iyá Ọ̀gbín jẹ,                  Báágídé ní baba Ológbòjò ní gbahun                  Mọ̀lẹ̀ mọ̀lẹ̀ ará ọ̀de                  Ọ̀ gbólúkẹ́,                  Oológbòjò                  Oóológbòjò                  Oóológbòjò                  Mo mọ̀lẹ̀ yín o                  Ẹ̀sà ògbín                  Bó yo ọ̀lẹ̀ Ọ̀lún afòní b̀̀n ni                  Ẹ̀sà ògbín moríkẹ́                  Mo yáa súnkẹ́ sí                  Arólú owó                  Awon ọ̀mọ̀ arágò gbálẹ̀                  Nígbàlẹ̀                  Awon ọ̀mọ̀ oní sékétẹ́                  N wére                  Arólú owó                  Ẹ̀yin ọ̀mọ̀ pálasà                  Ológbòjò má gun igi ilá                  Ọ̀wọ̀ ní ọ̀mọ̀ Arégunsinmọ̀délé ọ̀kọ                  Lóní àti lánàa àmũyagàn ní iyá jẹ́ fọ̀mọ</p>	<p>Arólú owó                  Ẹ̀sà ògbín                  The child of Lẹ̀ègì did not wear cloth                  The child of those who wear cloth                  To belittle chieftaincy in secret                  The child of those who wear kẹ́kẹ́'s cloth                  To the bush to bring a masquerade home.                  Ológbòjò, son of Kọ̀ndú Oniwọ                  Àiná was Ọ̀gbín's mother                  Baagide was Ológbòjò's father then                  A builder, a family of those outside                  One who cares for Olú                  Ológbòjò                  Ológbòjò                  Ológbòjò                  I know your house                  Ẹ̀sà Ọ̀gbín                  If God wishes, He grant us this day                  Ẹ̀sà Ọ̀gbín I'm cared for                  I quickly                  Arólú owó                  They are the children of Àrágògbálẹ̀                  In secret                  They are the children of the owner of sékétẹ́                  In a hurry                  Arólú owó                  You are the children of Pálasà                  Don't back okro to limb Ológbòjò                  You are the children of Arégunsinmodele ọ̀kọ                  Today and yesterday, everyone is proud of his/her mother.</p>
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In the foregoing extract, the chanter establishes that Arólú Owó, Ẹ̀sà Ọ̀gbín's lineage are masqueraders. Here, the chanter traces the history of the lineage to Kọ̀ndú Oniwọ. It is made known that the Ẹ̀sà Ọ̀gbín's lineage are great entertainers. Even, the Ẹ̀sà Ọ̀gbín's lineage uses their masquerades to perform for the audience during their children's marriages. That is to say, the Ẹ̀sà Ọ̀gbín's lineage were known from the time immemorial as great socio-cultural entertainers in the society.

Kéyin sókun song is the next example to be consideration

c) *Keyin sokun song*

<p><b>Lead:</b>                  If we are begging for children                  Explain it to God                  A child who puts hand in people's pocket                  To steal people's money                  Is not a child.                  But a child who will uplift his/her father's house</p> <p>Who shall favour his/her mother's house                  God hear me out                  It doesn't just start at our time                  Ever since, thieves have been dying ruthlessly                  Ever since, thieves have been dying shamefully                  During the time of Olúgbón                  During the time of Arèsà                  During the time of Òrànmíyàn, father of the Ifèland                  Thieves turned their backs to the sea                  May I not turn my back to the sea</p> <p><b>Chorus:</b>                  A child who wakes up in the morning                  Who doesn't have a job                  Who wants to buy an expensive velvet                  Who wants to buy lace                  Who wants to buy Damask                  Pool of blood on the thieves who turned their backs to the sea                  May I not turn my back to the sea.</p> <p><b>Lead:</b>                  See them on the tree                  See a thick rope on the thief                  A big barrel is the trap of death                  A big barrel is the trap of suffering                  Pool of blood on the thieves who turned their back to the sea                  The head of a thief shall sleep at Ìbòkun</p> <p><b>Chorus:</b>                  Parent warn your child                  Warn them                  A child who wakes up in the morning                  Who doesn't have a job                  Who wants to buy an expensive velvet                  Who wants to buy lace                  Who wants to buy Damask                  Who wants to buy vehicle                  Pool of blood on he thief whose back is turned to the sea                  The head of a thief shall sleep at Ibokun</p>	<p><b>Lílé:</b>                  Bí a bá n tọrọ ọmọ lówọ Ọlórún                  È sàlàyé ẹ f'Ọlórún                  Qmọ tí n tọwọ bọpò                  Tí n jàwọ olówó                  Ọmọ kọ                  Sùgbón, ọmọ tí yóò gbélee bàbá ga                  Tí yí o se ilé iyá lóore                  Èdùmàre gbóhùn mi                  Kò sèsè bèrè nígbà tiwa                  Láéláé lolè tí n kúkú oró                  Láéláé lolè tí n kúkú iyà                  Láyé Olúgbón                  Láyé Arèsà                  Láyé Òrànmíyàn baba nílẹ Ifẹ</p> <p>Olè á kẹyin sókun                  Kí n ma se kẹyin sókun</p> <p><b>Ègbè:</b>                  Ọmọ tó jí lówúúrọ                  Tí ò nísé lápá                  Tó fẹ ra àrán olówó                  Tó fẹ ra Léèsì                  Tó fẹ ra Damask                  Èjẹ yòròyòrò lára olè tó kẹyin sókun                  Kí n má se kẹyin sókun</p> <p><b>Lílé:</b>                  È wò wón lórí igi                  È wò ijára okùn lára igára                  Gorodòòmù ni pàkúté ikú                  Gorodòòmù ni pàkúté iyà                  Èjẹ yòròyòrò lára olè tó kẹyin sókun</p> <p><b>Ègbè:</b>                  Ìbòkun lorí olè ó sùn                  Ọlómọ kilò fómọ                  È kilò fún wọn                  Ọmọ tó jí lówúúrọ                  Tí ò nísé lówọ                  Tó fẹ ra àrán olówó                  Tó fẹ ra Léèsì                  Tó fẹ ra Damask                  Tó fẹ ra mótò                  Èjẹ yòròyòrò lára olè tó kẹyin sókun                  Ìbòkun lorí olè ó sùn.</p>
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From the above song, the singer alludes to the history of the notorious gang led by Oyenusi in 1970s. The notorious gang caused panic everywhere in the country. The Police Force could not curb them because they usually escape arrest in miraculous way. At last, the Military Force overpowered them when the force discovered the gang's hideout. The notorious gang faced the military tribunal and members were found guilty of armed robbery. All the members of the gang were executed by firing squad. Thus, the above singer brought the events into limelight for the consumption of the present generation. Perhaps, the singer intends to tell the on-coming generation to desist from such irritating social vices in the future.

The next example is Alámò chant:

d) *Alámò Chant*

<p>Ìtàn ogun Èkìtì parapò hùn hùn hùn.  Ogun kírijì  Ogun ifijè-bójú  Ogun jálumi, ogun lílá ní</p> <p>Ohun logun á jà gbèyìn  Nílẹ̀ omọ Odùduà  Fábùnmi ní ìpàdé  Pèlú lóbalóba  Sáafin òrè lótùn  Inú ìpàdé ijé è  Ní kete oḅa tí mójùn sòkàn  Wí ó di dandan  Kan jagun Èkìtì parapò  Ná bá rànṣé sí kete ùlú  Kei lí kete Èkìtì  Wí kán mọmọ ogun rànṣé sílúú ọ̀tùn  An onímọ kàn  An onímọ méjì  Kán pàdé líjọ méje oni  Níjọ an a sígun rẹlú l̀bàdàn.  Bí kete ran  Bí an se darí délé lólíjọ ijéè  Ní Fábùnmi múṣé se ni wéréwéré  Fábùnmi Ọráráládàá  Adésóyè ọ̀kùnrin ogun  Ó se gudugudu méje  Yàya méfà  Kó mí dī ujó méta-lé-lógún  Kí kete ètò ti tò  Léyìn ùpàdé àkókó  Loorè ọ̀tùn  Oḅa Ọ̀kínbalóyè  Ó tí gbé oúnranṣe dide  Wí kán án rìn láti Èkìtì  Títí lo sílúú Ọ̀lórìn  Kán bèrè sí ní poló ogun Èkìtì parapò  Fábùnmi tika gbéra  Ó dùlú l̀lá Ọ̀rangún  Ní kí kete ran kóra jọ  Lábé àkóso Adéyalé  Ní kán án múra ogun  Agada Lámúásán  Omọ Èfàn aláàyè  Oun ni Fábùnmi fàrokò rán</p> <p>Ní kí ó márokò  Lọ sódò Ọ̀gèdèàgbé Agbógungbórò lúlèèṣà  Agada múra  Ó múrin àjò rẹ pọ̀n  Tòun tàrokò ló ọ̀,  Ó múṣé fábùnmi se ni wéréwéré  Àmọ̀ Ọ̀gòtún ni Fábùnmi dé  An án ti jíṣé Ọ̀gèdèàgbé Agbógungbórò sí baba  Uṣé kán jé ó se ni ní kàyèéfi  Uṣé kán jé sí Fábùnmi lójọ ijéè rẹ é o</p> <p>Kete orí kó bá n gbọ mi  Ọ̀gèdèàgbé ní kán an kí ọ̀.  Kán an se ọ̀ pèlé o.  Inú òun dùn dí kete o o se</p>	<p>The history of Èkìtì parapò war  Kírijì war  A very bloody war  The war which made people to drown in the river, a very mighty war  It was the last war  In the land of Oduduwa (Yorubaland)  Fabunmi held a meeting  With council of Oḅas  At Oorè Otún's palace  In the meeting of that day  All the Oḅas unanimously agreed  That it was compulsory  To declare the war of Èkìtì parapò  They sent message to all the towns  In Ekitiland  That they should send warriors to Ọ̀tùn Èkìtì  Those who knew one thing  Those who knew two things.  Should meet in seven (7) days time  The day they would wage war against Ibadan.  When they all  Got home that time  Fabunmi promptly took action  Fábùnmi a great warrior,  Adésóyè, a warlord  He performed wonderfully  He performed wonderfully  After twenty-three (23) days  That all things had been set  After the first meeting  That Oorè Otún  Oḅa Ọ̀kínbalóyè  He sent war messengers  He started their journey from Èkìtì  To Ilorin  To promote the war of Èkìtì parapò.  Fabunmi, himself  Travelled to l̀lá Ọ̀rangún  Where they all converged  Under the leadership of Adéyalé  That they should get set for war.  Agada Lámúásán  Who hailed from Èfàn-Alaaye  Was the person who took the special message (Articles)  And took the special message (Arako) with him  To Ogedengbe a Warlord at Ilesa.  Agada got set  He went on his journey  With the special message (Articles)  He carried out Fabunmi's message promptly.  But, Fábùnmi got to Ọ̀gòtún  This is the message delivered to Fabunmi then;  The message delivered was mysterious  The message delivered to Fábùnmi that time goes thus  All the people that hear me  Ogedengbe said we should greet you  And wish you well.  That he, Ogedengbe, was happy with your</p>
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<p>Àti kete iwà ò ní wù  Sí an Ajélè Ìbàdàn  Mo fẹ o múra gírí  Gégé bí alágbára omọ  Kí o síwájú an Ọniyàn rẹ,  Kí o jìjà ọ̀minira  Kete ̀rànlọ́ kọ ọ bá ì fẹ  Kọ ọ ránsẹ sí mí...</p>	<p>actions  And your behaviours  Against Ibadan district officers.  I want you to be up and doing  As a hero  And lead your people  To fight for freedom  All necessary assistance needed  Should be made known to me...</p>
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In the above Alámò chant, the chanter alludes to the history of the inter-tribal war between the Qyqs and Ekiti-parapq (i.e the Kírìjì war). The war was fought in the 18th century. It lasted nine good years. It was the greatest war ever fought by the Yorùbá people in which many lives and properties were lost. It was through the intervention of the colonial masters that the war came to an end. The above Alámò chanter brought the event into limelight for the memory of the present generation.

### III. CONCLUSION

It is established in this paper that Yorùbá orature is the compendium of information and storehouse of Yorùbá culture inside which the Yorùbá comprehension of their own historical experiences and understanding of their environment can always be found. Orature is committed to preserving the history and culture of individual people and the community through performance; and through it vital cultural information is passed down from generation to generation. Yorùbá poets are seen as historians or repository of knowledge whereby many of the Yorùbá histories are kept. All these stories are seen in form of allusions.

Finally, this paper concludes that in the Yoruba Ìjálá, Èsà, Alámò, and Orin (song) like other Yorùbá genres, poets play the roles of historians and that our past and present histories are preserved for future generation.

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## The or U Varen Iwa (Blacksmith) and the or U Gban Agbe (Hoe Handle Maker) as Agricultural Technologists Among the Tiv: Issues in Africa's Technological Development

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*Abstract-* The Tiv are traditionally farmers by occupation. This implies that they till the soil and keep animals. These provide them with food, meat and a source of income. As agriculturalists, the roles of the or u varen iwa (black smith) and the or u gban agbe (hoe handle maker) is indispensable in the process of food production. This has to do with the fact that they produce the equipments needed for farming such as hoes, sickles, machetes, axes, knives, and hoe handles to which hoe blades are fixed for the making of heaps/mounds and lines for planting various crops. This makes these craftsmen agricultural technologists. The research adopts both the primary and secondary sources of data. This involves oral interview with blacksmiths and hoe handle makers for the primary source. For documented source the paper makes use of books, journals, newspapers and magazines.

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# The or U Varen Iwa (Blacksmith) and the or U Gban Agbe (Hoe Handle Maker) as Agricultural Technologists Among the Tiv: Issues in Africa's Technological Development

Andrew Philips Adega

**Abstract-** The Tiv are traditionally farmers by occupation. This implies that they till the soil and keep animals. These provide them with food, meat and a source of income. As agriculturalists, the roles of the or u varen iwa (black smith) and the or u gban agbe (hoe handle maker) is indispensable in the process of food production. This has to do with the fact that they produce the equipments needed for farming such as hoes, sickles, machetes, axes, knives, and hoe handles to which hoe blades are fixed for the making of heaps/mounds and lines for planting various crops. This makes these craftsmen agricultural technologists. The research adopts both the primary and secondary sources of data. This involves oral interview with blacksmiths and hoe handle makers for the primary source. For documented source the paper makes use of books, journals, newspapers and magazines. The paper established that without these craftsmen in Tiv land farm work would be a mirage. However, despite their indispensable roles, no meaningful progress has been achieved as the hoes and their handles used by the Tiv for over 400years have remained the same and neither has the process of making mounds and lines changed. The paper examines the factors responsible for this apparent lack of development in Tiv agricultural technology and calls for improvement in Tiv agricultural implements baring in mind particularly the issue of technological transfer. This is necessary and fundamental if the Tiv and indeed the rest of Africa do not wish to remain technological lagers in a world that is fast assuming a technological dimension.

## I. INTRODUCTION

The Tiv are traditionally agriculturalists who engage in farming activities to earn a living. They produce a variety of crops for food and for sale (food and cash crops). Makar (1994:14) subscribes to this view when he stated that the Tiv economy consisted mostly of farming, hunting, fishing, livestock rearing and domestic industries such as weaving, smiting, and carving. However, the dominant of these occupations is farming. Thus, the Tiv cultivate root and grain crops such as maize (*ikyuleke*), millet (*amine*), groundnuts (*abum-ahi*) swamp rice (*chingapa*), sweet potatoes (*atsaka*) and a variety of beans (*alev/ ahuma*) etc (Makar 1994:42). As the Tiv have increased in population so has the production of food increased with the Benue plains

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providing the opportunity for this imperative agricultural expansion.

In their pursuit of agricultural practice and food production, two functionaries are indispensable. This means that there are two specialists who are fundamental to food production among the Tiv. These are the *or u varen iwa* (black smith) and the *or u gban agbe* (wooden hoe handle maker). The fact is that to cultivate the soil requires the services of the *or varen iwa*. When the *or varen iwa* produces various sizes of hoe blades the *or u gban agbe* produces the wooden hoe handles into which the hoe blades are bought and fixed in order to cultivate the soil.

Sometimes, an individual could both be a blacksmith and a wooden hoe handle maker, but most often they are two separate technologists in the Tiv agricultural practice. These functionaries/specialists are seen as technologists because of their perceived innovation in the manufacture or production of these agricultural equipments. It can be clearly seen that without the *or varen iwa* and the *or u gban agbe*, food production would be a very difficult and enormous task hence farming cannot be done with mere palms.

The issue or bone of contention here however, is that these two functionaries have produced these agricultural equipments over a very long period of time spanning at least 400 years without commensurate improvement in the equipments they produce. For instance, the *gbar* has remained the big hoe it was known consisting of an iron blade and a wooden handle with little or no changes and neither has the wooden handle produced by the *or u gban agbe* undergone any changes or modifications.

This means that there has been no improvement in Tiv agricultural practice because the agricultural technologists have not been able to make new innovations or modify these farm implements. Tiv farmers cannot therefore engage in mechanize farming because using the hoe causes serious discomfort in the waist due to the long periods of bending required. This reduces the amount of work a farmer can do in a day(s) or even months. In this respect, one wonders whether

the food basket status accorded the Tiv in particular and Benue state in general is a myth or reality.

The paper therefore examines the activities of these two all important functionaries and tries to decipher the possible reasons behind this technological lag affecting the Tiv in particular and African in general. It then makes modest suggestions aimed at changing this trend and improving on the agricultural production of the Tiv to actually lay claim to the food basket status. As it stands now, one cannot but doubt this presumed status of the Tiv especially when the Tiv are unable to export any food/cash crops produced on their land.

## II. CONCEPTUAL CLARITY

The following terms and concepts which appear in this paper convey these related meanings:

*Agricultural*: This is the science or practice of large scale soil cultivation. Bolander (1995) further notes that the verb agricultural is related to, or characteristic of agriculture.

*Technology*: Refers to the science of technical process in a wide, though related field of knowledge. Industrial technology thus, embraces the chemical, mechanical and physical sciences as they are applied in the industrial process (Bolander 1995).

*Technologist*: This refers to some one who specializes in some branch of technology (Bolander 1995).

### a) *The Or u varen iwa (Blacksmith)*

The blacksmith is one of the functionaries or specialists whom the Tiv can hardly do without. As a result of this, it is not uncommon to find the *or u varen iwa* in Tiv villages to perform this all important task. The importance of having the *or u varen iwa* in a village is not farfetched as it means easy access to farm implements. The farm implements produced by this specialist according to Adegba (2010:4) include *ishom* (machete), *ijembe* (axe), *ihyo(knife)*, *hondu kyaa* (big hoe blade for men) *hondu abya* (small hoe blade for women).

The agricultural implements listed above are the four main implements used on the farm in terms of tilling and cultivation to weeding and the clearing of fields in order to sow the seeds. The *or u varen iwa* uses the *ate iwa* (smithy) in the performance of his duties. Due to the fear of fire outbreak the *ate iwa* is usually set in the middle or outside the village and if within households, it is isolated from the other huts which are mostly roofed with thatch. Commenting on the tools used by the *or u varen iwa*, East (1965:62) enumerates as follow:

... the bellows (*akpa a iwaa*), the tongs (*akambe*), the heavy iron hammer and the small hammer with the wooden handle, the rake (*majagela*), the iron and stone anvils (for shaping hot pieces of metals) clay nozzle for the furnace, the water-trough (*kpesa iwaa*).

In an oral interview, a respondent, lorenge Hom of Mbaadigam, Betse-Mbaduku in Vandeikya Local Government Area of Benue state explained that to become *or u varen iwa* (Black smith) a novice or apprentice need spend not less than two years to know the rudiments of smiting. He however, conceded that an apprentice who is intelligent could use less than two years to master the art; but that the more time the novice spends learning under the tutelage of his master the better and more skilful he becomes (oral interview).

There are indications that the Tiv might have been introduced to the use of *iwa* by the Udam who first introduced the machete to the Tiv who subsequently made use of it in *iwa varen* (East 1995: 65). However, oral tradition as preserved in myths indicates that the Tiv acquired the art of smiting from the animal kingdom. The oral source maintains that *alom* (the hare) the chief character of Tiv folklore had gone to mend his hoes at the place of the leopard in company of the *iwa* (the dog). The Leopard was reputed for killing and eating his clients; but the hare had no option as he needed the services of the leopard if he and his family were not to starve in the coming months as a result of the want of farm implements. On reaching the leopards compound the hare and the dog were ushered into the *ate iwa* (smithy) and while the hoes were being fixed the leopard made plans to also eat his clients.

The hare cunningly knew of this plan and whispered to the dog to give him the eye of one of the leopards he had killed on their way to mend the hoes. This jolted the leopard that disappeared into thin air in company of his family to avoid being eaten by the hare. Following this development the hare and the dog collected the smiting equipments and left. However, a quarrel ensued between the two friends and the hare parted from the dog who eventually set up the smithy. Similarly, a hunter domesticated the dog and took control of the smithy which explains why the smithy is called *ate iwa* in Tiv meaning (the dog's smithy). This marked the beginning of smiting among the Tiv (oral interview).

With reference to how the irons used in making different farm implements are acquired, most of the respondents explained that old hoe blades, rods and other iron materials that are good for use could be bought or picked from scrap and converted to use in the making of the *kyaa* and *abya* blades (big/small hoe) or *aho* (knives), *ijembe* (axe) which the farmers need. Therefore, sourcing of these materials is not so difficult as one could even pick on these as he walks about. The *or u varen iwa* is so much valued in the community in Tiv society such that he receives visits from both the men, women and the youth who are engaged in agriculture practice and need new tools or to mend broken ones and fix them back to use. As a mark of the trade, the blacksmith must be very honest with the clientele's by

producing hoe blades with qualitative materials that the farmer uses for long.



Source: Field trip observation- 11/03/2012

*Plate 1:* Akpa a iwa (bellows) in the ate iwa (smithy) set behind a semi built wall to prevent the scorching heat from the live coals used in heating irons from reaching the or u varen iwa (black smith). The provision of this wall is a remarkable improvement from previous smithies. Also, some smithies now use the motor cycle wheel to fan or kindle the embers of fire. Note the two slim poles for fanning the fire lying on the semi wall



Source: Field trip observation- 08/10/2011

*Plate II:* Pieces of Iron/metal scraps at an ate iwa (smithy). The iron scraps form the major raw material for the black smith. These are heat in the coals and shaped in different sizes of implements



Source: Field trip observation- 08/10/2011

Plate III: The iron anvil for shaping pieces of iron into different farm implements



Source: Field trip observation- 11/03/2012

*Plate IV:* The clay nozzle for the fire. Note the coals in which pieces of iron scraps are buried for heating and formed into different farm implements



Source: Field trip observation- 11/03/2012

*Plate V:* A Blacksmith Mr. Iornenge Hom stands beside his *ate iwa* (smithy) during the oral interview at Betse-Mbaduku, Vandeikya LGA of Benue state



Source: Field trip observation- 11/03/2012

**Plate VI:** A Blacksmith Mr. Iornenge Hom sits in his *ate iwa* (smithy) demonstrating the usage of the bellowing poles at Betse-Mbaduku, Vandeikya LGA of Benue state.

On the other hand, if the *or u varen iwa* is not honest and uses light irons to produce farm implements which squeezes when it comes into contact with the social or tree roots, he is not patronised by the community. So if a black smith places premium on money rather than community service for which his people conceive his services to be, he loses clientele'. Therefore, the *or u varen iwa* is a very busy person in his community particularly during the rainy/wet season when farmers cultivate their lands. During this period farmers through the smithing with one problem or the other regard their farm implements seeking for a solution. The faster he attends to them the more they hold him in high esteem.

**b) The Or u Gban Agbe (Hoe Handle Maker)**

The *or u gban agbe* is another functionary which the Tiv cannot do without as far as agricultural practice is concerned. This is because he is responsible for producing the wooden hoe handles for the various sizes of hoe blades made by the *or u varen iwa* (Black smith). These could be *agbe* (wooden handles) for the *kyaa* (the big hoe for men) and *abya* (small hoe for women). They could also be *agbe* (plural) or *igbe* (singular) for axes, knives or machetes etc. On the *or u gban agbe*, East (1965:65) maintains that:

(Abinitio) The Tiv did not have many tools to work with (on the farm) as they have now. They had the digging stick, the wooden hoe for farming and

machetes for feeling trees which they got from the Udam.

The obvious fact that manifests here is that the *or u gban agbe* becomes the functionary to produce this all important component of the hoe for use by the farmer. It also shows that the art of farming was and has continued to be difficult especially then; when irons hoe blades were not known to the Tiv. In fact, East (1965:81) points out that even when the Tiv first learnt the art of planting yams by making heaps; which he said they learnt from the Udam, there were no iron hoes but wooden hoes.

To make a wooden hoe handle for his clientele' the *or u gban agbe* uses the *ityor* (a sharp long bladed equipment with a long handle) and a machete (*ishom*) or *ijembe* (axe). While the *ityor* is used for shaping the wood, the axe or machete is used for felling a tree or its branch. East (1965:65) comments:

(To make a wooden hoe handle), the *or u gban agbe* cuts down part of a *gbaaye* tree at a point where it branched and stripped off all the bark. Then he carefully worked on the *nombur* (blade) into a flat shape onto which the hoe blade is attached when pierced.

On how to acquire the skills for making *agbe*, David Betse Ningir avers that the novice first serves as an apprentice under a qualified *or u gban agbe* over a period of time. This he says could be three to six months depending on how intelligent the novice is and also how

he takes instructions from and observes his master manipulate several branches of trees cut down into fine *agbe* (wooden handles) (oral interviews)

In making the *agbe* the specialist does not just use any type of tree specie but hard wood. According to Bem Wende hard woods are better for hoe handles compared to the soft woods which soon decays or gets infested with insects and breaks. Thus, the choice of hard wood such as *gbaaye* tree (*Prosopis africana*), *koondo* (*Dialium guineense*), *gbagbongom* (*Burkea africana*), *har* (*Kyaha senegalensis*), *alumbu* (*Citrus spp/Citrus sinensis*), *malina* (*Gmelina arborea*), and *hulugh* (*Vitex doniana*) are used (oral interview). Also, tree species such as *mungur* (*Mangifera indica*), *gbiankpande/ gyankpande/ agabi/ Nyihar* (*Piliostigma Thoningii*), *hir-gbur* (*Vitex simplicifolia*) and *ahur* (*Anona senegalensis*) could be used but their durability is not so

much guaranteed as *agbe* made from hard wood. The art of making *agbe* requires no special place/shrine (Agishi 2-25 for the scientific names of trees).

Thus, the *or gban agbe* could use his *ate* (reception hut) or his court yard to perform his duties. It is to be noted that both the *iwa varen* and *or gban agbe* are masculine orientated jobs among the Tiv as females are hardly seen performing these tasks. However, the foregoing sentence does not in the least portend that women are incapable of performing these jobs especially in the contemporary technological world in which women are found in the different sectors of human Endeavour not to talk of agitations for women equality and 'de-genderization' of roles often backed with the saying: 'Whatever a man can do; a woman can do even better.'



Source: Field trip observation- 13/08/2012

**Plate VII:** Mr. David Betse Ningir the *or u gban a gbe* (hoe handle maker) shaping an *igbe* (hoe handle) at Betse-Mbaduku, Vandeikya LGA of Benue state. Note the *ltyōugh* in his right hand



Source: Field trip observation- 13/08/2012

*Plate VIII:* A half completed *igbe* (hoe handle) rests its handle on an *igbe* undergoing the shaping process.



Source: Field trip observation- 13/08/2012

*Plate VIII:* A stone used for shaping *agbe* (hoe handles). Note the wood chips on the ground



Source: Field trip observation- 13/08/2012

Plate IX: Different sizes of agbe (hoe handles) from different tree species under different stages of completion



Source: Field trip observation- 13/08/2012

Plate X: The *Ityough* (chisel) with its long wooden handle and tongue like iron blade is the major implement used by the *or u gban agbe* (hoe handle maker) in performing his task of shaping hoe handles. The *Ityough* performs the dual function of chiseling and planing of hoe handles



Source: Field trip observation- 04/10/2011

**Plate XI:** The *Ikyaa* (big hoe for men) and *Abya* (small hoe for women) already inserted into wooden handles. They are the end products of the Tiv agricultural technologists, the *or u varen iwa* (black smith) and the *or u gban agbe* (hoe handle maker) in Philip Iyorchemen Wende's compound at Betse-Mbaduku, Vandeikya LGA of Benue state.

c) *The or U Varen Iwa, or U Gban Agbe and African Religion*

As a scholar of African Religion and culture it is pertinent to situate the study in my field to give it a base or foothold. It was Mbiti who observed the indispensable role of Religion in whatever the African does when he stated that 'wherever the African is, and whatever the African does there is his Religion' (1969). This assertion is not far fetched in the performance of duties by the *or u varen iwa* and *or u gban agbe* among the Tiv. Thus, Religious taboos and rituals are associated particularly with the duties of the *or u varen iwa*. Subscribing to this Iornenge Horn observes that several taboos accompany his practice of *iwa varen*. These taboos according to him include:

- (i) A person is prohibited from removing any item from the smithy fire except with the permission of the blacksmith.
- (ii) No one including apprentices' removes the *akambe* (tongs) other than the blacksmith when there are buried in the smithy at the end of the days work. Thus, if an apprentice needs any equipment buried by the black smith in the absence of their master they necessarily wait or make do with equipments available not those buried.
- (iii) When the black smith sets up the *akpa a iwaa* (bellows) in their place, only he can remove them and no one else (oral interviews). *Iwa* (smithy) is associated with impotence when violated; it therefore means that anyone who breaks these

taboos is made impotent unless cleansed by the *iwa* priest to restore his male potency (oral interview).

Adega (2010:4) also adds that it is prohibited for someone to steal any item from the *ate iwa* (smithy). Similarly, when a fugitive, a child or woman engaged in quarrel or fight runs into the *ate iwa* to take refuge, such a fugitive is not pursued and dragged out of the *ate iwa*. When a person violated this rule, he/she was visited by thunder the patron deity for smiting and struck dead. In addition, suspected thieves were made to swear by *iwa* and if proven guilty becomes impotent and stood the risk of being smitten by thunder.

Furthermore, the *or u varen iwa* (blacksmith) could keep the *kpese iwaa* (water trough) in his smithy when he completes all the ritual processes as a full initiate into the *iwa* rites. In the *kpese iwaa*, the *or u varen iwa* who by virtue of this has become an *iwa* priest pours a drawly substance obtainable from the *huerza* tree. It is in the *kpese* that the black smith holds pieces of iron using the tongs in the process of joining them together to produce an item such as the *nombur kyaa* (the pointed end of a hoe blade that is fixed in the wooden handle) (oral interview).

When the *or u iwaa* has reached this stage he is said to have *bee iwa* (completed the initiation rites) and he could at this juncture erect the *iwa* emblem and settle all *iwa* related problems such as *ijuwa i kpen* (impotence), severe waist pains and barrenness in women especially if they had not given birth before. In

appreciation of his paternal kinsmen (*ityo*) and maternal kinsmen (*igba*) for their support in attaining such a status, the initiate make sacrifices which include human, food, drinks and the slaughter of animals such as a goat or pig.

By virtue of his position as *or u been iwa* (full initiate), apart from treating or handling *iwa* related problems such an initiate can adore in the *gbegba* (symbolic necklace) as a sign and mark of his mastery of *iwa*. According to Iornenge Hom, there are two types *gbegba* necklace i.e. *gbegba u ityumbun* (rituals) and the *gbegba a iwaa* (impotence). An initiate who has acquired the two *ugbegba* and achieved the status of *bee iwa* wears the two necklaces crisscrossed on his shoulder to depict his enviable position and status in Tiv Traditional Religious circles (oral interview).

Furthermore, Bem Wende and Gbanban Akpage both black smiths, it is only an initiate who has completed all the ritual rites associated with *iwa* that performs the purification rites to remove the *Ijembe Aondo* (black meteorite stone) in a tree or building struck by thunder and lightning. Similarly, all such mastered practitioners who engage in smiting during the rains. Thus, if one is not a full initiate into *iwa* but tries to carry out smiting during the rains there is a clash of thunder/lightning bolts and the red hot iron from the fire which could cause devastating effect including death and burning by fire (oral interview).

For the *or u gban agbe* (hoe handle maker), he requires no initiation or sacrifice for his trade. However, if in the course of carefully searching for trees with branches suitable for *agbe* (hoe handles) and he attempts to fell a tree in which the *adzov* (spirits/fairies) have made their abode he could invoke their wrath. They could beat him severely for trying to dislodge them and disturbing their peace. To this phenomenon, Senenge Iorwue and Matthews Nyitar both *Mba gban agbe* (hoe handle makers) claim that the *Adzov* could also make such an unfortunate person to wonder in the bush aimlessly without actually falling any tree or cutting off the *agbe* (oral interview).

When this happens, sacrifices are offered the *adzov* in terms of a white chicken/ram and kola nuts in appeasement to release and remove the spell they have cast on the culprit. The *Adzov* priest performs this ritual in which the culprit is warned against further falling any trees at random in the bush (oral interview). The *Adzov* in this sense could be said to be conserving the environment and discouraging the random felling of trees which could lead to erosion and desertification.

d) *The Or U Varen Iwa (black smith) and the Or U Gban Agbe (hoe handle maker) as Agricultural Technologists among the Tiv: Issues in Africa's Technological Development*

Technology is something which grows and develops gradually from a crude form to a sophisticated

form as society evolves from one stage to the other. Also, socialization and interaction between societies could fuel technological growth. Most often therefore, there is the issue of technological transfer in which one society borrows one form of technology from another society and modifies it to suit its own purposes. This means that a tractor made for use in America will not necessarily be suitable in sub-Saharan African because it was not made for such a geographical environment; if such a tractor is to be used in Africa it would have to be modified to suit the African environment.

This is how technology has evolved and grown since man, first made use of tools to assist him in his day to day tasks. The essence of technology is to reduce man's physical efforts and strength in the performance of tasks and to hasten and make such tasks easier for him. As a result of this conception, when technology is first introduced to a people, it is often not easy to adopt such a technology. This is however, made easier as man puts such tools and equipments into perpetual and constant use. East (1965:65) agrees with this preposition when he wrote concerning the Tiv that:

When the new farm implements developed by the Tiv agricultural technologists first made inroads into Tiv society and contact with Tiv farmers; at first it was not at all easy for them to make a farm with these tools, but they went on trying until they got used to it.

However, the irony of the introduction of agricultural technology in the form of *kyaa* (big hoe), *abya* (small hoe), *ishom* (machetes), *ijembe* (axe) and the continued use of these equipments and eventual mastery of their use, no remarkable achievement has been made by the Tiv agricultural technologists of *mba varen iwa* (Black smiths) and *mba gban agbe* (hoe handle makers). What we see is that for over 400 years, the *kyaa*, *abya*, *ishom*, *ihyo* (knife), *ijembe* (axe) and *agbe* (hoe handles) have neither been modified nor new types introduced into the Tiv agriculture which is the hub of Tiv economy.

Thus, since the Tiv started making use of these equipments, they have had to bend over the *kyaa* and *abya*, *ijembe*, *ishom* and *ihyo* making use of their physical strength. This has often reduced the amount of work done over a long period of time. It has therefore not been possible to introduce mechanized farming among the Tiv because of the use of these crude agricultural equipments produced by the Tiv agricultural technologists. As a result, even though the Tiv claim to be the food basket of Nigeria, they are not engaged in mechanized farming and none could be said to have made it to a big time, rich farmer. The *Kyaa* or *agbe* from Tivland as well as the food it produces have not been exported to any country of the world for cash.

What we see is the use of physical strength and energy on farms involving the youth, women, children who spend considerable time tilling, weeding and

cultivating crops, something that could be swiftly done with machineries. This has ensured that Tiv farmers with large farms marry many wives who equally give birth to a legion of children to help in these farms and sometimes lack basic necessities of life including education and health. Most annoyingly, is the fact that Tiv communities where these agricultural products are produced from have neither electricity, pipe borne water, motor able roads, health care facilities and schools. Ignorance and disease thus, rule Tivland in the 21<sup>st</sup> century.

Certain factors are responsible for this apparent lag in technological development among the Tiv and Africa in general as can be seen from the succeeding enumeration below:

1. The first and foremost issue which has led to the technological lag of the Tiv has to do with the phenomenon of *as it was in the beginning*. To this when asked why they have not made new innovation in their production of the hoe and the handles; most Tiv agricultural technologists insinuated that "that was how their forefathers produced them from the onset. This implies that there is no need to explore avenues for change modification and development because "As it was in the beginning so shall it be without change or end – Amen. Akimbote (2008:119) shares in this view expressed above when he wrote that rigidity could explain African (Tiv) technological lag. He explained that Rigidity has to do with the fact that things do not change much in the system. The old ways of doing things by our ancestors many decades ago are still being followed. This inhibits room for bringing new ideas or methods into the system. Akimbote (2008:119) therefore maintains that:

The same old ways of doing things are passed on from one generation to the other. There is even a popular saying that things must be done the way they were usually done so that the same results could be obtained. In other words there should be no modification, alteration or a local departure from the traditional ways of doing things.

As a result of this above, a deviant who openly departs from this code are punished. Depending on the grievance of the presumed offence by the elders, a person could be verbally abused, isolated, expelled from the community or in some extreme cases, he could be put to death. Who would want to sacrifice his/her life because he/she wishes to bring changes beneficial to the whole society?

2. There is also, the problem/issue of *secrecy* attached to most of the ways African and the Tiv in particular do their things. By secrecy, it means that certain knowledge and information including technological are taught to a selected few. For instance, not everybody in Tiv society is privy to the *iwa* except initiates. Commenting on the issue of secrecy and

its role in the lagging technology of the Tiv, Tor-Geri (2012:14) avers that: most often the practice or knowledge in a particular field is only held by the people that owned it and as such its secrecy of ownership could not guarantee its easy accessibility. In most cases, Tiv technologists die and are buried with their knowledge because they had had it a secret knowledge and never divulged it to others.

3. *Taboos* also play a significant role in the lagging technology of the Tiv. Taboos based on superstitious beliefs often create unnecessary fears in people and prevent them from advancing as a result of repercussions attached to the violation of some taboos. As a result, many useful ideas that could help the Tiv leap out of the Quagmire of lagging technological advancement which could be of benefit to humanity have been kept as secret.
4. Another fundamental issue which has posed a serious challenge to the technological advancement of the Tiv and Africa at large is that of *illiteracy*. This could be regarded as one of the greatest problems facing African's technological quest. Illiteracy here has to do with the absence of the skills for reading and writing and this has created serious problems. Most often the indigenous knowledge system for want of writing is not documented but held in memory and is subject to alteration or being completely forgotten. Akimbote (2008:121) is of the view and rightly so that, if reading and writing were involved in African's indigenous knowledge system, most of these short comings would not cause any harm to our technological advancement.
5. Similarly, there is the problem or challenge of *witchcraft* among the Tiv. As a result, any person who demonstrates extraordinary skills and is curious to know is often labeled a witch. This attribute soon suppresses the person's zeal and he/she returns to the status quo. Children whose curiosity leads them to ask several questions regarding nature or openly talk of their ideas are seen as being rude. They are expected to be quiet in the midst of elders. The suppression of children/youth who are said to be leaders of tomorrow as well as social innovators is not good for the progress and quest for socio-economic and technological advancement of Tiv society and Africa in general. Thus, while we recognize and respect the wisdom and authority of the elders, the youth should be allowed to contribute their own ideas. This is what brings progress even as attested by the Tiv who have a saying that: *Wanye kaa er I bur yar tior* meaning even a child could have a solution to a problem.

### III. SUGGESTIONS

From the foregone discussion, we make these modest suggestions as a way out of the problem of backward technological development facing the Tiv and Africa in general:

First and foremost, we call on the Tiv in particular and Africa in general to engage in the transfer of technology. According to Bolander et al (1995:1015) Technological transfer entails the transfer of technological knowledge generated and developed in one place to another to achieve some practical ends. It is to be noted that the Asian countries of China, Japan, Taiwan, Korea, Malaysia etc popularly called the Asian Tigers have attained the rate of technological and industrial advancement today due to the transfer and domestication of technology from Europe and America for practical use in their countries.

As a matter of policy the Asian Tigers focus their attention and investment on the establishment of a strong industrial base and an export oriented economy. Currently the rate at which these countries are growing technologically threatens the leading markets of Europe and America put together. Most of the electrical gadgets ranging from Television sets, radios, refrigerators, and satellite decoders down to little items such as rechargeable lamps and torch lights have one Asian name or the other on the label.

Tiv/African technologists whether traditional or modern, must strive to borrow technology from other lands to domesticate and make such items relevant to our people. This would even make them to produce tractors that would make heaps for the planting of yams and other tubers and those that would make tractors to make ridges for planting of cereals and vegetables. It is a great irony that the Tiv reputed for their nocturnal technology that produces nocturnal planes, tractors, trailers, bicycles, cars, ships, radios and television are unable to transfer these nocturnal technology to their advantage to help develop themselves and Tivland in general.

Furthermore, we call on the Tiv to invest in education in order to provide quality education to their children and the youths. This would make them literate i.e. able to read and write. As a result, the issue of taboos and superstition would be greatly reduced if people are able to read and write. This will also preserve indigenous knowledge which often dies with innovators. The ability to read and write will equally make the Tiv more prone to accepting new ideas which would then spur Tivland and place it on the verge of technological development.

But most importantly, the government must as a matter of necessity turn its attention towards the issue of technology as affects the African people. Towards this regard, the Nigerian and African governments must sponsor research into technological feats especially

where an individual has made a breakthrough. The current lukewarm attitude posed by the government is not encouraging. For instance the Late Engr John Dzomon of TZ Engineering Technologies, Makurdi, Benue state had produced a helicopter, but lacked governmental sponsorship to improve on the air craft and he later died with his knowledge and skills perhaps a frustrated Tiv man who could not pursue his passion and technological feats to a logical conclusion, for want of funds.

Governmental interest in this regard should not be that of launching satellites into the orbit alone or expressing such desires on the pages of newspapers/magazines and inscriptions on T-shirts and face caps worn by government officials and their cronies. Thus, if genuinely worried by the apparent technological backwardness of the continent as expressed by the African Union's (AU) heads of state in 2007, something more meaningful needs to be done to ease out of this problem. For instance, the allocation of at least one percent of the gross domestic product to research and development by the year 2020 should be made practical not a tea party promise (Ochefu et al 2009:101).

The Heads of state meeting in Addis Ababa, Ethiopia in 2007 and the declaration of the year 2007 as Africa's year of Science and Technology does not transmit to actual technical break through. African universities and polytechnics must as a matter of necessity be properly funded to achieve the aim for which they were established. Most of these educational institutions as it were lack both qualified manpower and resources to embark on such an all important project with laboratories and libraries having out dated books and obsolete materials.

### IV. CONCLUSION

In conclusion, we need not over flog this issue any longer hence it is not the member of time a man sleeps with a woman that she is impregnated. However, the Tiv must look into this lag in technology affecting them inwards i.e. transfer of technology, if not they would remain 2<sup>nd</sup> class citizen in Nigeria stricken by poverty, hunger, disease and illiteracy and would not be reckoned with by serious minded ethnic groups in search of technological breakthrough such as the Igbo. The world is fast advancing technologically and the Tiv must advance with it and not lag technologically even as the world edge deeper into the 21<sup>st</sup> century.

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List of Respondents

S/NO	NAME	SEX	AGE	OCCUPATION	PLACE OF INTERVIEW	DATE
1	Iornenge Hom	M	44Yrs	Blacksmith	Betse-Mbaduku Vandeikya LGA	11/03/2012
2	David Betse Ningir	M	50Yrs	Hoe handle Maker	Betse-Mbaduku Vandeikya LGA	13/08/2012
3	Aondongu Iorhemen	M	35Yrs	Hoe handle Maker	Betse-Mbaduku Vandikya LGA	04/10/2011
4	Gbaban Akpage	M	55Yrs	Blacksmith	Betse-Mbaduku Vandeikya LGA	05/10/2011
5	Bem Wende	M	40Yrs	Blacksmith	Betse-Mbaduku Vandeikya LGA	08/10/2011
6	Aondoakaa Iyorchemen	M	52 Yrs	Blacksmith	Tse Duger, Ukum LGA	07/09/2012
7	Aondoakaa Ayainjo	M	46 Yrs	Blacksmith	Mbakaange, Vandeikya LGA	16/04/2011
8	Tersugh Pila	M	28Yrs	Hoe Handle Maker	Tes-Agberagba, Konshisha LGA	12/10/2012
9	Mathew Nyitar	M	26 Yrs	Hoe Handle Maker	Uchen, Makurdi LGA	10/11/2012
10	Senenge Iorwuhe	M	26 Yrs	Hoe Handle Maker	Tse Duger, Ukum LGA	08/09/2012
11	Terfa Aungwa	M	30Yrs	Hoe Handle Maker	Tse Duger, Ukum LGA	08/09/2012



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## Sarojini Naidu is a Wave of An Indian Ocean

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With this lyrical wealth, she has beautifully expressed the hearts and emotions of Indians. She attempted to write mostly short poems, each dealing with a single concept and emotion. She has dealt with various concepts like the life of Indian people, beauty of nature, philosophy of life, Indian women, and patriotism. She was given the name Bharat Kokila on account of the beautiful and rhythmic words of her poems that could be sung as well. "Mrs Naidu has not only enriched our language, but has enabled us to grow into intimate relation with the spirit, the emotions and glamour of the East."

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# Sarojini Naidu is a Wave of An Indian Ocean

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## I. INTRODUCTION

She was born in Hyderabad. Sarojini Chattopadhyay, later Naidu belonged to a Bengali family of Kulin Brahmins. But her father, settled in Hyderabad State. *Sarojini Naidu's* mother *Barada Sundari Devi* was a poetess *baji* and used to write poetry in Bengali. *Sarojini Naidu* was the eldest among the eight siblings. One of her brothers *Birendranath* was a revolutionary and her other brother *Harindranath* was a poet, dramatist, and actor.

*Sarojini Naidu* was a brilliant student. She was proficient in Urdu, Telugu, English, Bengali, and Persian. At the age of twelve, *Sarojini Naidu* attained national fame when she topped the matriculation examination at Madras University. Her father wanted her to become a mathematician or scientist but *Sarojini Naidu* was interested in poetry. Once she was working on an algebra problem, and when she couldn't find the solution she decided to take a break, and in the same book she wrote her first inspired poetry. She got so enthused by this that she wrote "The Lady of the Lake", a poem 1300 lines long. When her father saw that she was more interested in poetry than mathematics or science, he decided to encourage her. With her father's support, she wrote the play "*Maher Muneer*" in the Persian language. Dr. Chattopadhyaya distributed some copies among his friends and sent one copy to the *Nizam of Hyderabad*. Reading a beautiful play written by a young girl, the *Nizam* was very impressed. The college gave her a scholarship to study abroad. At the age of 16 she got admitted to King's College of England. At the age of 16, she traveled to England to study first at King's College London and later at Girton College,

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Cambridge. During her stay in England, Sarojini met Dr. Govindarajulu Naidu, a non-Brahmin and a doctor by profession, and fell in love with him. After finishing her studies at the age of 19, she got married to him during the time when inter-caste marriages were not allowed. Her father was a progressive thinking person, and he did not care what others said. Her marriage was a very happy one.

### a) *Sarojini naidu As A Nature Poetess*

*Sarojini Naidu's* conception of nature is longed with her innate best for romanticism. The colours, the sounds and lights, the scents and the touch of natural objects fascinated and thrilled her. Her poems reveal a spontaneous understanding and acceptance of the Indian point of view on the question of man's relationship with nature. This point of view is seen throughout the Indian literature and mythology from the Vedic hymns right up to the poetry of the modern age. In the Indian tradition man's superiority is not explained in terms of his unique ability to express creatively the harmony between his own life and the life of nature. Man and Nature enrich and complement each other. Their dependence is mutual. There is a common stream of life, a rhythmic power, which animates both nature and man. Her early English poetry is mostly imitative of English colours and odours of skylarks and nightingales and is reminiscent of the English poetry of *John Keats*, *P.B. Shelley* and *Alfred Lord Tennyson*, the poet Laureate of England. But to the great surprise of *Sarojini Naidu* it was Edmund Gosse who advised her to write about things, Indian. She immediately acted on his advice and began to write about Indian flowers and Indian seasons. Her poems in nature are rich in oriental colours and magnificence.

*Sensuousness* is the predominant quality in her nature poetry. Her poetic world is the ordinary world clarified and enriched by the sensitivity and delicacy of her imagination. The subject of her poetry is the simple, familiar and unpretentious world of natural feelings and emotions, simple joys and sorrows, vivid memories and reveries, poignant recognitions all characterized by the rich naturalness and poise of the Indian life and landscape. *Sarojini Naidu's* sympathy for nature is expressed more directly in her description of farms, orchards, groves and forests than in her poems about rivers or lakes. She took great delight in the renewal and change that earth undergoes from season to season. All her affection was concentrated on spring (Rituraj), the Monarch of the seasons— spring rather than the other seasons. *Sarojini*

Naidu's love for self, love for the concrete as manifested in its various flowers, birds, seasons and fragrances .

## II. INDIANNESS OF SAROJINI NAIDU

This prophetic advice was the biggest influence on *Sarojini Naidu*. Thus Indianness which implies Indian not only in the choice of subjects and sentiments but also in setting, imagery and diction becomes an important, if not the most important aspect of the poetry of Naidu. For the sake of systematic discussion the topic can be analysed under several heads, namely poems on Indian mysticism, poems expressing the patriotic note, poems projecting various facets of Islam and Muslim life, poems poetizing the nature of India, poems using mythical and legendary figures of India and poems on common Indian life.

*Poems on Indian Mysticism:* Naidu presents Indian mysticism in *Salutation to Eternal Peace*, *The Soul's Prayer* and, *To a Buddha Seated in a Lotus*. She has gone through gay and sad experiences in her life. So she longs to know the secret to life, death and love. In *The Soul's Prayer* she requests God:

“Give me to drink each joy and pain  
Which thy eternal hand can meet.  
For my insatiate soul would drain  
Earth's utmost bitter, utmost sweet.”

Naidu's poetry has emotional depth and intellectual vigour that leads to express the mystic experiences steeped in spirituality. Spirituality, according to most adherents, is an essential part of an individual's holistic health and well-being. “*Village Songs*” is a multidimensional poem with interplay of the real, mystical, spiritual and mythical. It expresses a maiden's fear in a long and lonely way which she has to cover after filling her pitchers from the *Jamuna*. On a deeper perception, it is a song of the soul craving for union with the divine. The soul is caught in the vicissitudes of this temporal world. On the mythical level, this is the archetypal love cry of *Radha* for the eternal flute player *Krishna*.

Sarojini Naidu's poetry on mysticism is not only based on Indian mythology but also on Islamic belief. In “The Imam Bara” Naidu described the *Imam Bara* of Lucknow which is a chapel of lamentation where Shiah community celebrates the tragic martyrdom of *Ali*, *Hassan*, and *Hussain* during the mournful month of *Moharram*.

## III. POEMS ON COMMON INDIAN LIFE

With almost striking sensuousness Naidu has projected common Indian life in her poems. The anapaestic lines from *Palanquin Bearers*, the much anthologized first poem in *The Golden Threshold* conjure up the rhythmic movement of the men carrying palanquins:

“Lightly, Lightly, we bear her along  
She sways like a flower in the wind of our song;  
She skims like a bird on the foam of a stream,  
She floats like a laugh from the lips of a dream ... ..”

In another popular poem *Bangle Sellers* each of the four stanzas describes bangles of different hues that will match the women wearing them: ‘rainbow-tinted circles of light’ for happy daughters and wives; ‘silver and blue as the mountain mist’ for a maiden; ‘sunlit orn’ and ‘the flame of her marriage fire’ for the bride; ‘purple and gold-flecked gray’ for the woman who has ‘journeyed through life midway’. In her poetry one finds Indian weavers weaving in varying colours robe of a new born child, the marriage veils of a queen and a dead man's funeral shroud; Moreover various Indian festivals like *Raksha Bandhan*, *Diwali*, *Vasantpanchami* and *Nagapanchami* find a place in her poetry. The *Village Song*, based on a village woman's daily chore of fetching water from the *Jamuna* river, faithfully presents a vignette of life in the country side—a lonesome village girl carrying back home water-filled pitchers on her head, a lonely village path with dangers lurking around, especially at nightfall with darkness engulfing the neighbourhood. The magnitude of the difficulties and dangers is highlighted by the possibility of a storm breaking with menacing light, flashes with no safe shelter around. A similar humanistic meaning may be read into *Coromandel Fishers* written in the form of a clarion call given by the brave heroes of the deep to their vessels on the sea.

## IV. SAROJINI NAIDU AS A FREEDOM FIGHTER

1. Sarojini Naidu will be always remembered for her notable contribution to the Indian Independence Movement. She joined the movement in 1905 and was totally committed to the cause ever since. While working for the Indian National Congress, she was introduced to many eminent personalities such as *Muhammad Ali Jinnah*, *Gopal Krishna Gokhale*, *Jawaharlal Nehru* and *Mahatma Gandhi* with whom she shared a special bond and a very good rapport.

During 1915-1918, she traveled across India, lecturing on social welfare, women empowerment, emancipation and nationalism. Inspired by *Jawaharlal Nehru*, she embarked on providing help and support for the indigo workers in *Champaran* who were being subjected to violence and oppression.

She was responsible for awakening the women of India. She re-established their self-esteem and often said, “When there is oppression, the only self-respecting thing is to rise and say this shall cease today, because justice is my right”.

With the introduction of the *Rowlatt Act* in 1919, Sarojini joined the *Non-Cooperation Movement* organized and led by *Mahatma Gandhi*. In the same year, she was appointed the *Home Rule League's*

ambassador to England. In 1924, she became a delegate to the East African Indian Congress. In 1925, Naidu was appointed the President of the National Congress thus making her the first Indian woman to hold the post. With the Indian Independence in 1947, Sarojini Naidu was made the Governor of the Uttar Pradesh in the wake of her contribution to the movement.

Sarojini Naidu joined the Indian national movement in the wake of the Bengal Partition in 1905. In the year 1925, Sarojini Naidu presided over the annual session of Indian National Congress in Kanpur. In the year 1929, she presided over the East African Indian Congress in South Africa. She was honoured with the Kaiser-i-Hind medal by the British Government for her work during the plague epidemic in India. In the year 1930, Sarojini Naidu participated in the Round Table Conference with *Mahatma Gandhi* and *Madan Mohan Malaviya*. She also played a leading role during the Civil Disobedience Movement and was jailed along with *Gandhiji* and other leaders. In the year 1942, *Sarojini Naidu* was arrested during the Quit India Movement and jailed for 21 months with *Gandhiji*.

the period from 1917 to 1919 was the most dynamic phase of Sarojini's career. During this time, she campaigned for the Montagu Chelmsford Reforms, the Khilafat issue, the draconian Rowlett Act and the Satyagraha. When Gandhi launched the Civil Disobedience Movement, she proved a faithful lieutenant. With great courage she quelled the rioters, sold proscribed literature, addressed frenzied meetings on the carnage at Jallianwala Bagh in Amritsar. In 1930 when Mahatma Gandhi chose her to lead the Salt Satyagraha the stories of her courage became legion. After Gandhi's arrest she had prepared 2,000 volunteers under the scorching sun to raid the Dahrsana Salt Works, while the police faced them half a mile up the road with rifle, lathis (canes) are steel tipped clubs. The volunteers wildly cheered when she shook off the arm of the British police officer who came to arrest her and marched proudly to the barbed wire stockade where she was interned before being imprisoned. Freedom struggle was in full force and she came under the influence of Gopal Krishna Gokhale and Gandhi. Gokhale advised her to spare all her energy and talents for nation's cause. She gave up writing poetry and fully devoted herself to emancipation of women education.

## V. CONCLUSION

On March 2 1949, she took her last breath and India lost her beloved child, "*Bulbul*". She died in her office at Lucknow at the age of seventy. Nevertheless, her name will be written in Gold in the history of India as an inspiring poet and a brave freedom fighter. She is commemorated through the naming of several institutions including the Sarojini Naidu College for

Women, Sarojini Naidu Medical College, Sarojini Devi Eye Hospital and Sarojini Naidu School of Arts and Communication, University of Hyderabad.

*Aldous Huxley* wrote "It has been our good fortune, while in Bombay, to meet Mrs. *Sarojini Naidu*, the newly elected President of the All-India Congress and a woman who combines in the most remarkable way great intellectual power with charm, sweetness with courageous energy, a wide culture with originality, and earnestness with humor. If all Indian politicians are like Mrs. Naidu, then the country is fortunate indeed."

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## Differences in Second Language Acquisition and Academic Achievement by Extracurricular Activity Participation for English Language Learners

By Mary Laura Lariviere, John R. Slate, Cynthia Martinez-Garcia & George W. Moore

*Shepherd Independent School District*

**Abstract-** In this study, differences in academic performance on the Texas English Language Proficiency Assessment System and State of Texas Assessments of Academic Readiness as a function of participation in extracurricular activities for English Language Learners were examined. Data obtained from a large, suburban district in southeast Texas for all students who were enrolled in Grades 6 through 12 for the 2014-2015 school year were analyzed. Patterned after the federal Annual Measurable Achievement Objectives for English Language Learners, participation in extracurricular activities for English Language Learners was not related to second language acquisition or the attainment of English fluency. Conversely, in regard to performance on state assessments in reading and in mathematics, English Language Learners who were not involved in extracurricular activities had higher scores than English Language Learners who were involved in extracurricular activities. Suggestions for research and policy were provided.

**Keywords:** *extracurricular activities, english language learner, limited english proficient, english language acquisition, telpas, staar, academic achievement, amaos.*

**GJHSS-A Classification:** *FOR Code: 200302*



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# Differences in Second Language Acquisition and Academic Achievement by Extracurricular Activity Participation for English Language Learners

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## I. INTRODUCTION

The No Child Left Behind Act of 2002 altered the manner in which Grade K-12 students in the United States were instructed and evaluated (Murray, Fix, & Zimmermann, 2007). One of the aims of the No Child Left Behind Act (2001) was to decrease achievement gaps in standardized test scores and to assure that historically marginalized student groups experienced academic growth. Specifically, states were challenged with ensuring that students identified as English Language Learners acquired English language proficiency and developed academic skills at levels similar to their English-speaking peers. These mandates were especially challenging in light of the growing immigrant population in the United States which resulted in an influx of students identified as immigrant and English Language Learners in both elementary and secondary schools (Batalova, Fix, & Murray, 2007).

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## II. BACKGROUND OF THE STUDY

In response to the No Child Left Behind Act, the Texas Education Agency transformed accountability criteria for school districts to include English language acquisition of English Language Learners. The Texas English Language Proficiency Assessment System (TELPAS) was the measure used to evaluate growth in the English language (Texas Education Agency, 2016c). Accountability requirements in Texas, paired with federal accountability measures, specifically the Annual Measurable Achievement Objectives (AMAO), placed much importance on the performance of this vulnerable student group (Texas Education Agency, 2012). Under the No Child Left Behind Act, districts that accepted federal Title III funds for students identified as English Language Learners were held to three federal accountability measures, or AMAOs (Texas Education Agency, 2012). The AMAO 1 was used to determine progress in English language acquisition as measured by the TELPAS, which includes four proficiency level indicators (i.e., Beginning, Intermediate, Advanced, and Advanced High). Performance on the AMAO 1 was determined by the percentage of students who increased one proficiency level in a year's time. The AMAO 2 was used to determine the percentage of student who attained proficiency in the English language as indicated by Advanced High performance on the TELPAS. Students who reached Advanced High are considered to have achieved fluency in the English language. For this accountability measure, students were divided into two sub-groups: students with one to four years in U.S. schools and students with five or more years in U.S. schools. The AMAO 3 was used to evaluate student performance on the state assessment, State of Texas Assessment of Academic Readiness (STAAR), to determine the academic achievement of English Language Learners (Texas Education Agency, 2012).

New federal legislation, the Every Student Succeeds Act, was passed in December of 2015 (Walen, 2015). One of the most notable differences between the No Child Left Behind Act and the Every

Student Succeeds Act is the shifting of accountability for English Language Learners from Title 3 to the larger Title 1 (Carnock, 2016). With this change, the AMAOs under the No Child Left Behind Act were suspended (Carnock, 2016; Walen, 2015). Under new mandates outlined in the Every Student Succeeds Act, however, both student academic achievement and English Language Learner progress toward the attainment of English proficiency are required in state accountability systems. These mandates are closely related to the previous AMAOs (Carnock, 2016). For that reason, the federal AMAOs were used as a foundation for this investigation.

Regardless of the directives introduced through the No Child Left Behind Act, and extended in the Every Student Succeeds Act, by which districts and states are charged with ensuring that English Language Learners develop academic English proficiency and realize academic achievement, revealed in data on third-generation English Language Learners is the fact that schools have faced major challenges in accomplishing these directives (Batalova et al., 2007). The number of immigrant children enrolling in U.S. schools in upper grade levels exacerbates the issue. Older immigrant students entering the U.S. public school system might experience more difficulty in achieving English language proficiency due to the fact that resources are scarce at the secondary level and time to recuperate lost content prior to high school graduation is limited (Capps et al., 2005). Short and Fitzsimmons (2007) proposed that many secondary schools have not been provided with sufficient resources needed to support recent immigrants in attaining required levels of academic English proficiency.

School administrators are challenged with the task of increasing student language attainment to show sufficient student growth each year and perform at grade level on state exams (Texas Education Agency, 2012, 2016b). Due to the overarching construction of both the federal accountability system and the Texas accountability system, the performance of English Language Learners influences the accountability ratings of schools in multiple ways and across multiple subgroups. Student achievement on the STAAR in all content areas, as well as on the TELPAS, is used to determine accountability ratings for schools. Performance of English Language Learners on both assessment measures, however, is predicated on the English proficiency of English Language Learners (Short, Echevarria, & Richards-Tutor, 2011). For this reason, educational leaders must concentrate their efforts to advance the language acquisition of English Language Learners.

### III. SECOND LANGUAGE ACQUISITION

Perhaps one of the most valuable theories related to language acquisition is the acquisition-

learning distinction. According to Krashen (1982), adults have two manners through which language can be acquired. Both ways are unique and independent. The first way that a second language is developed is through language acquisition (Krashen, 1982). Freeman and Freeman (2001) asserted that almost all language development occurs naturally through language acquisition and not through explicit learning of a language. Natural second language acquisition is similar to the way that children first acquire primary language in that the acquisition occurs naturally within the context of a subconscious process. Moreover, in acquired language, the speaker does not consciously recognize grammatical rules. Instead, the grammatical structures are internalized (Krashen, 1982).

The second manner in which language is developed is through language learning. Language learning refers to a conscious knowledge of a language, including having knowledge of grammatical rules and structures necessary to consciously self-correct language errors (Krashen, 1982). Although error correction is thought to be of little consequence to subconscious acquisition, it is useful to language learning, and helps the learner to induce correct grammatical structures (Krashen, 1982).

#### a) *Language Input and Output*

Krashen (1982) posited that a key aspect of language acquisition is the amount, quality, and relevancy of the language input to which second language learners are exposed. Optimal language input is input that is comprehensible to the second language learner. If the language input is not understood by the second language learner, language acquisition will not occur. Although language output is not necessary for language acquisition, language output provides an indirect contribution to the overall process of language acquisition, particularly where academic language is important (Krashen, 1982). For English Language Learners in the United States, the development of oral language is essential. Moreover, many researchers (e.g., Baker, 1998; Cummins, 1979; Krashen, 1996) agreed that oral language fluency comprises a vital part of the overall education and success of English Language Learners.

In short, engaging in conversation with native speakers is likely more effective than simply eavesdropping on conversations for overall second language acquisition. The importance placed on affective and emotional considerations of the learning community plays a critical part in lowering the affective filter and increasing both receptiveness to language input and willingness to engage in language output (Collier, 1995). Providing opportunities for English Language Learners to rehearse and cultivate oral language in a variety of academic and social settings is

an important consideration for teachers and educational leaders (Saunders & O'Brien, 2006).

*b) Affective Considerations to Language Learning*

In his Affective Filter Hypothesis, Krashen (1982), expanding upon the work of Dulay and Burt (1977), conveyed that a variety of affective variables play a part in, or act as barriers to, second language acquisition. These variables include motivation, self-confidence, and anxiety. Captured through The Affective Filter Hypothesis is the notion that a relationship exists between effective second language acquisition and these affective variables. For instance, second language learners with attitudes more conducive to language acquisition, meaning learners with strong motivation and self-confidence, will both seek and obtain more comprehensible input from native speakers than those second language learners who are unmotivated or who lack self-confidence (Krashen, 1982).

In addition, language learners with high anxiety and fear might have exposure to quality language inputs, but be rendered unable to acquire language as a result of those inputs because the affective filter acts as a barrier to the natural process of language acquisition. Freeman and Freeman (2001) further explained that the affective filter acts as an impediment to the process of language acquisition, and when the second language learner has a high affective filter, language inputs cannot reach the area of the brain where acquisition occurs. Whereas the affective filter to language inputs is limited in Krashen's theory, Freeman and Freeman asserted that the same affective block can occur as language output is attempted. Implied by The Affective Filter Hypothesis is that the role of language instruction, particularly in schools, is not just to provide quality language input, but also to create a learning environments through which the affective filter can be lessened, optimizing the opportunity for language acquisition to occur (Krashen, 1982).

*c) The Role of Interaction in Language Acquisition*

Krashen (1982) used the term acquisition to account for the natural psychological process of language development, but because language is used in social interactions, it is important to explore the role that interaction plays in language acquisition. Expanding Krashen's work, Gee (1992) confirmed that "acquisition is a process of acquiring something subconsciously by exposure to models, a process of trial and error, and practice within social groups, without formal teaching" (p. 113). Freeman and Freeman (2001) explained that in social groups, learners receive language input and language modeling from others using the target language. Gibbons (1991) claimed that although being immersed in a target language and having appropriate language models was important to language acquisition, this exposure would not be

enough to develop language. Instead, language learners need should have an opportunity to use language through interaction with both peers and adults (Gibbons, 1991).

*d) Extracurricular Activities and Second Language Acquisition*

Although the majority of language learning is limited to the language classroom in schools, Krashen (1982) explained that the environment beyond the classroom excels in providing language input and opportunities for language output. Despite the attention educators place on creating classroom environments that are natural for language acquisition to occur, "there is no way the classroom can match the variety of the outside world" (Krashen, 1982, p. 59). Collier (1995) contended that in schools with strong support for language learning among language minority students, educational leaders have a commitment to empowering language learners by providing opportunities for meaningful extracurricular activities. Because students learn better in an atmosphere that is supportive, Díaz-Rico (2004) advocated for educational environments by which language learners can develop integrative motivation, or the desire to affiliate with peers from the target language group. Being comfortable with and capable of eliciting cooperation from the target language group is vital to second language acquisition (Díaz -Rico, 2004).

Further, McWhorter (1995) asserted that language learners who participate in extracurricular activities are more likely to be successful in school than those individuals who do not participate. Language learners who participate in extracurricular activities have presented themselves as cultural participants, and have made a commitment to acculturate with the target language group. Accordingly, Saunders and O'Brien (2006) argued that children who are engaged in social interactions may possess language learning advantage in that they seek out more interactions with native speakers. Following this idea, it stands to reason that language learners who engage in social interaction with members of the target language group will engender more language input, output, and language acquisition opportunities.

#### IV. EXTRACURRICULAR ACTIVITIES

As schools have provided more varied opportunities for students to participate in extracurricular activities, researchers (Covay & Carbonaro, 2010; Farb & Matjasko, 2012; Feldman & Matjasko, 2005; Stearnes & Glennie, 2010) have revealed positive relationships between student participation and the degree to which students performed at grade level. Supported in the research literature is that developmental achievements tend to be related to extracurricular activities involvement (Farb & Matjasko, 2012; Feldman &

Matjasko, 2005). As examined by Covay and Carbonaro (2010), the link between student socioeconomic class and academic attainment is influenced by participation in extracurricular activities.

The connection between extracurricular activities participation and academic achievement is derived from evidence of increased development of non-cognitive skills that is accomplished through participation. In support of this finding, Lipscomb (2007) conducted an examination of mathematics achievement and completion of college degrees as a function of extracurricular activities participation. Positive relationships were revealed between both variables and participation in extracurricular activities. In a study in which data collected in the Education Longitudinal Study of 2002 were utilized, Morris (2015) determined that when mathematics performance of students representing a range of socioeconomic classifications were compared based on participation in extracurricular activities, students who participated in extracurricular activities had statistically significant higher levels of academic performance. Furthermore, students of low-income families who participated in extracurricular activities demonstrated greater academic achievement scores in mathematics than students belonging to higher-income families who did not participate in extracurricular activities.

#### a) *Extracurricular Activity Participation of Immigrant and Hispanic Students*

Though research is available in which the overall tendencies for extracurricular activities participation among immigrant students is described, remarkably few researchers (e.g., Peguero, 2010) have expressed possible explanations for their lack of participation. Peguero (2010), however, noted immigrant status and English language acquisition as underlying influences of noninvolvement in extracurricular activities among immigrant students. Indicated in the current research literature is that student immigrant status can predict participation in extracurricular activities. In a qualitative study, Okamoto, Herda, and Hartzog (2012) compared secondary student participation in extracurricular activities as a function of different levels of poverty. Using data from the National Longitudinal Study of Adolescent Health, trends in extracurricular activities participation of students who were immigrants were compared with the participation trends of native-born students (Okamoto et al., 2012). Immigrant students were less likely to participate in extracurricular activities than their native-born peers. Hispanic immigrants were 50% less likely to participate in extracurricular activities, regardless of the socioeconomic status of the school (Okamoto et al., 2012). First-generation Latino students were less likely to participate in extracurricular activities than their native-born Latino peers. Peguero(2010) proposed it “may be

prudent for school educators and administrators to acknowledge students’ immigrant status and ...encourage Latino immigrant children to participate in extracurricular activities, a vital resource that may lead to educational success” (p. 69).

Also revealed in the research literature as a factor that contributed to both extracurricular activities participation and academic perseverance among immigrant students was English language proficiency. Immigrant newcomers often come lacking fundamental academic skills needed to succeed in U.S. schools (Suarez-Orozco et al., 2009). These educational deficits could be identified as contributing factors to the lack of participation in extracurricular activities among newcomer immigrant students. As immigrant students’ standardized test scores increased, the likelihood of their participation in extracurricular activities increased as well (Peguero, 2010). Notwithstanding this literature, limited research exists through which the connection between participation in extracurricular activities and English language acquisition is explored.

## V. THEORETICAL FRAMEWORK

Suggested in the social interactionist theory of language acquisition is that acquiring a language is not solely biological or cognitive function (Dolati, 2012). Social interactionists believe that language is acquired through a desire to socialize and communicate with peers (Dolati, 2012). Moreover, interactionists assert that language acquisition occurs as a result of the relationship between the learner and his or her environment (Ellis, 1985). Therefore, interactionists focus on how both language and cognitive development arise from social interaction (Goh & Silver, 2004). Theorists of the social interactionist theory of language acquisition propose that “communicative interaction with others, not just language input, is crucial to language development” (Hoff, 2012, p. 20).

Vygotsky, through his zone of proximal development, examined the role of social interactions in the development of language (Díaz-Rico, 2004). According to Vygotsky, an individual’s ability to learn is a combination of natural predisposition of cognitive ability and potential problem development through the guidance of and collaboration with capable peers (Díaz-Rico, 2004). The space between natural ability and potential ability is coined the zone of proximal development. Díaz-Rico (2004) asserted that it is within this zone that collaboration between students, teachers, and peers exist.

#### a) *Statement of the Problem*

English Language Learners have lower standardized test scores and have higher dropout rates than their native English speaking counterparts (Suarez-Orozco et al., 2009). Often immigrants with low socioeconomic realities, English Language Learners

present a challenge for educational leaders in that their academic achievement is often predicated on their ability to acquire English language proficiency comparable to their native English-speaking peers (Short et al., 2011). Relationships between participation in extracurricular activities, academic achievement, and school connectedness have been examined extensively (Diaz, 2005; Farb & Matjasko, 2012; Stearnes & Glennie, 2010). One student group that has not been adequately represented in the existing research literature, however, is students who are English Language Learners. Limited research is available by which the connection between participation in extracurricular activities and English language acquisition is examined. Because English Language Learners present the added impediment of second language acquisition to academic achievement, educational leaders would benefit from evidence on how school involvement could potentially mediate student achievement and increase English proficiency. This specific topic of study could be beneficial to educational leaders, especially in consideration of literature related to the reported benefits of participation in extracurricular activities and theories associated with language acquisition.

*b) Purpose of the Study*

The primary purpose of this study was to determine the extent to which differences existed in English language acquisition as a function of participation in extracurricular activities. The secondary purpose of this study was to determine the degree to which differences were present in English language proficiency of English Language Learners as a function of participation in extracurricular activities. A third purpose of this study was to determine to what extent those differences were associated with length of time in U.S. schools. Finally, the fourth purpose of this study was to determine the degree to which differences existed in the academic performance of English Language Learners as a function of participation in extracurricular activities.

*c) Significance of the Study*

Presented in this study were data specific to English Language Learners, concerning participation in extracurricular activities as it relates to English language development and academic achievement. In the Texas school accountability system, English Language Learners are referred to as Limited English Proficient. Due to the pejorative nature of that term, the phrase English Language Learner was utilized throughout this study. Through this study, data were obtained that could provide valuable insights around the potential effects that extracurricular activities participation might have on indicators present in the federal accountability system for English Language Learners. Considering that English Language Learners represent the fastest growing student population in the United States

(Batalova & McHugh, 2010), educational leaders could benefit from additional research involving this student population.

Using the social interactionist theory of second language acquisition as a foundation for this study, English Language Learners may benefit from increased opportunities to communicate in social contexts in the common school language through participation in extracurricular activities. Therefore, trends in the level of participation of English Language Learners in extracurricular activities may provide school administrators with valuable information that has the potential to drive programmatic and instructional strategies to increase English acquisition and access to content material. Structuring English language development programs that offer quality instruction in content areas and concurrently providing appropriate support for school inclusion may be the impetus to enhance the ability to acquire English language proficiency and attain higher scores on state assessments.

*d) Research Questions*

Patterned after AMAO 1, AMAO 2, and AMAO 3 of the federal accountability system, the research questions addressed in this study were: (a) What is the difference in student progress on the TELPAS as a function of participation in extracurricular activities?; (b) For students who have attended U.S. schools for less than five years, what is the difference in student attainment of an Advanced High rating on the TELPAS composite score as a function of participation in extracurricular activities?; (c) For students who have attended U.S. schools for five years or more, what is the difference in student attainment of an Advanced High rating on the TELPAS composite score as a function of participation in extracurricular activities?; (d) What is the difference in English Language Learners meeting passing standard on the STAAR Reading test as a function of participation in extracurricular activities?; and (e) What is the difference in English Language Learners meeting passing standard on the STAAR Mathematics test as a function of participation in extracurricular activities? (f) What is the difference in the STAAR Reading scores of English Language Learners as a function of participation in extracurricular activities?; and (g) What is the difference in the STAAR Mathematics scores of English Language Learners as a function of participation in extracurricular activities?

**VI. METHOD**

*a) Research Design*

This study was a non-experimental, causal-comparative design because no manipulation of the independent variable occurred (Creswell, 2014; Johnson & Christensen, 2014). The independent variables, participation in extracurricular activities in this study, had

already taken place at the time of analysis. In addition, variables were not controlled. The archival data that were analyzed in this study were illustrative of past events (Johnson & Christensen, 2014). The independent variable analyzed in this study was participation in extracurricular activities (i.e., participant or nonparticipant) of English Language Learners. The dependent variables were growth on the TELPAS composite score from the 2013-2014 school year and the 2014-2015 school year, attainment of Advanced High on the TELPAS, the STAAR Reading scores, and the STAAR Mathematics scores.

#### b) *Participants*

Archival data from a large school district in suburban Houston were obtained for the 2014-2015 school year. These data contained demographic information of all English Language Learners in Grades 6 through Grade 12. The sample was inclusive of approximately 1,500 students. Student participation in extracurricular activities, determined by conducting a content analysis of both student schedules and course descriptions printed in the district course guides, was coded as either participant or nonparticipant. For the purposes of this study, only extracurricular activities that were related to a specific curricular course, and for which after school participation was a requirement, were included. After school requirements associated with the courses was verified in descriptions printed in the district course catalog.

#### c) *Procedures*

Utilizing the federal accountability system for English Language Learners, AMAOs, student performance on the TELPAS, and on the STAAR Reading and Mathematics exams as a function of participation in extracurricular activities were analyzed in this study. Participation in extracurricular activities of English Language Learners in a diverse district of suburban Houston was examined. In related studies, extracurricular activities participation has been categorized as participant and nonparticipant (Hunt, 2005; Okamoto et al., 2012). Employing similar methods, student schedules were analyzed to establish student categories of participant and nonparticipant.

To determine student participation status in extracurricular activities, course guides for both middle schools and high schools were consulted. Course codes for course descriptions that include specific verbiage relating to mandatory after school participation were noted for use in the study. Student schedules for students in all Grades 6 through Grade 12 were cross-referenced using the selected course numbers. Student participation was categorized as participant and nonparticipant, and then was merged into the data set holding other student demographic data into the IBM Statistical Package for Social Sciences (SPSS-Version 23). Data regarding student performance on the

TELPAS, the STAAR Reading, and the STAAR Mathematics tests were also included.

#### d) *Instrumentation*

The two student assessments from which data were obtained and analyzed to address the previously delineated research questions were the TELPAS and the STAAR. The STAAR system, which was implemented in the spring of 2012, includes annual assessments in reading and mathematics in Grade 3 through Grade 8, assessments in writing in Grade 4 and Grade 7, assessments in science in Grade 5 and Grade 8, and an assessment in Social Studies in Grade 8. At the high school level, End of Course (EOC) exams are administered for English I, English II, Algebra I, Biology, and U.S. History. The assessments are used to measure mastery of the Texas Essential Knowledge and Skills, and results of the assessments are factored into state and federal accountability systems (Texas Education Agency, 2016b).

The Texas Education Agency designed the TELPAS to assess the progress of English Language Learners in their attainment of the English language (Texas Education Agency, 2011). The assessment consisted of ratings on the four English language proficiency standards: (a) Listening, (b) speaking, (c) reading, and (d) writing. Ratings for Listening, speaking, and writing were determined via holistic rating and teacher observation. The ratings for reading were determined via an online exam (Texas Education Agency, 2011). Student proficiency level descriptors were: (a) Beginner, (b) Intermediate, (c) Advanced, or (d) Advanced High in each language domain. Ratings for all four of the language components were combined to create a composite score (Texas Education Agency, 2016c). The reading rating comprised 50% of the composite score and writing comprised 30% of the composite score. Listening and speaking ratings each made up 10% of the total composite score. The composite score was used to determine growth in English language acquisition. An increase of one level was necessary for the student to be considered as making progress. Sweeping changes were made to both the component percentages that made up the composite score and the rigor of the reading assessment between the 2013 and 2014 TELPAS administrations (Texas Education Agency, 2016c). English Language Learners were assessed using the TELPAS in the spring of each year (Texas Education Agency, 2016c). Psychometric qualities of these assessments, including score reliabilities and score validities, are available for the reader at the Texas Education Agency website (Texas Education Agency, 2016b, 2016c). Using the same standards as AMAOs, language acquisition between the two groups of students (i.e., participant or non-participant) was analyzed.

## VII. RESULTS

To determine whether differences existed in the academic performance of English Language Learners as a function of participation in extracurricular activities, a series of Pearson chi-square procedures were conducted. Chi-square procedures are the preferred inferential statistical procedure when both dependent and independent variables are categorical in nature. Additionally, the available cases surpassed the limit of fivescores per cell. Therefore, the assumptions for employing the chi-square procedure were met (Field, 2005; Slate & Rojas-LeBouef, 2012).

**Table 1:** Progress on the TELPAS from the 2014 to the 2015 School Year by Participation in Extracurricular Activities

TELPAS Progress	Participated <i>n</i> and %age	Did Not Participate <i>n</i> and %age
Made Progress	( <i>n</i> = 54) 32.3%	( <i>n</i> = 183) 37.0%
Did Not Make Progress	( <i>n</i> = 113) 67.7%	( <i>n</i> = 331) 63.0%

With respect to English language proficiency on the TELPAS as a function of participation in extracurricular activities for students enrolled in U.S. schools for less than five years, the result was not statistically significant,  $\chi^2(1) = 1.48, p = .22$ . Although English Language Learners who participated in extracurricular activities were 20% more likely to reach

For the first research question regarding the progress of English Language Learners on the TELPAS by their participation in extracurricular activities, the result was not statistically significant,  $\chi^2(1) = 1.20, p = .27$ . English Language Learners who participated in extracurricular activities had a similar degree of progress on the TELPAS from the 2014 administration to the 2015 administration as did English Language Learners who did not participate in extracurricular activities. Delineated in Table 1 are the frequencies and percentages of progress by English Language Learners on the TELPAS by extracurricular activity participation.

an Advanced High Rating on the TELPAS than English Language Learners who did not participate in extracurricular activities, the sample size was too small to yield a statistically significant result. The reader is referred to Table 2 for frequencies and percentages for this analysis.

**Table 2:** Frequencies and Percentages of Student Attainment of an Advanced High Rating on the TELPAS by Participation in Extracurricular Activities

Length of Time in U.S. Schools and TELPAS Rating	Participated		Did Not Participate	
	<i>n</i>	%	<i>n</i>	%
Less than Five Years in U.S. Schools				
Attained AH Rating	3	60.0%	29	33.0%
Did Not Attain AH Rating	2	40.0%	58	66.7%
Five Years or More in U.S. Schools				
Attained AH Rating	46	27.4%	115	26.7%
Did Not Attain AH Rating	122	72.6%	316	73.3%

Regarding the third research question on English language proficiency on the TELPAS as function of participation in extracurricular activities for students enrolled in U.S. schools for five or more years, the result was not statistically significant,  $\chi^2(1) = 0.03, p = .86$ . Similar rates of progress on the TELPAS were present for English Language Learners in this study, regardless of participation in extracurricular activities. Revealed in Table 2 are the frequencies and percentages for this analysis.

passing standard on the STAAR Reading exam than were their peers who were involved in extracurricular activities. English Language Learners who were involved in extracurricular activities were more than 10% less likely to meet the passing standard on the STAAR Reading test than English Language Learners who were not involved in extracurricular activities. Table 3 contains the descriptive statistics for this analysis.

Concerning the fourth research question about English Language Learners who met the passing standard on the STAAR Reading test as a function of participation in extracurricular activities, the result was statistically significant,  $\chi^2(1) = 7.45, p = .006$ . The effect size for this result was small, Cramer's *V* of .11. English Language Learners who were not involved in extracurricular activities were more likely to meet the

**Table 3:** Frequencies and Percentages of Student Performance on the STAAR Reading and on the STAAR Mathematics Tests by Participation in Extracurricular Activities

STAAR Assessment and Student Performance	Participated		Did Not Participate	
	<i>n</i>	%	<i>n</i>	%
STAAR Reading				
Met Standard	37	23.3%	172	34.9%
Did Not Meet Standard	122	76.7%	321	65.1%
STAAR Mathematics				
Met Standard	68	39.1%	249	46.8%
Did Not Meet Standard	106	60.9%	283	55.1%

With respect to the fifth research question concerning English Language Learners who met the passing standard on the STAAR Mathematics test as a function of participation in extracurricular activities, the result was not statistically significant,  $\chi^2(1) = 3.16$ ,  $p = .075$ , at the conventional level of .05 used in education research. Although the result was not statistically significant at the conventional level, English Language Learners who were not involved in extracurricular activities were more likely to meet the passing standard on the STAAR Mathematics exam than their peers who were involved in extracurricular activities. English Language Learners who were involved in extracurricular activities were more than 6% less likely to meet the passing standard on the STAAR Mathematics exam than English Language Learners who were not involved in extracurricular activities. Descriptive statistics for this analysis are revealed in Table 3.

Regarding the sixth research question, scaled score on the STAAR Reading test by English Language Learner participation in extracurricular activities, a parametric independent samples *t*-test was calculated. The independent samples *t*-test yielded a statistically significant difference,  $t(286.40) = -1.16$ ,  $p = .04$ . The difference represented a trivial effect size (Cohen's *d*) of 0.10 (Cohen, 1988). The average score on the STAAR Reading test for English Language Learners who were not involved in extracurricular activities was statistically significantly higher than the average score for English Language Learners who were involved in extracurricular activities. The average STAAR Reading test score for English Language Learners who were involved in extracurricular activities was 1974.44, compared to an average score of 2068.91 for English Language Learners who were not involved in extracurricular activities. Table 4 contains the descriptive statistics for this analysis.

**Table 4:** Descriptive Statistics for Student Performance on the STAAR Reading Test by Participation in Extracurricular Activities

Extracurricular Activity Involvement	<i>n</i>	<i>M</i>	<i>SD</i>
Participated	159	1974.44	69.33
Did Not Participate	493	2068.91	42.55

Concerning the final research question, scaled score on the STAAR Mathematics test by English Language Learner participation in extracurricular activities, a parametric independent samples *t*-test was conducted. This independent samples *t*-test yielded a statistically significant difference,  $t(327.32) = -1.77$ ,  $p = .003$ . The difference represented a trivial effect size (Cohen's *d*) of 0.15 (Cohen, 1988). The average score on the STAAR Mathematics exam for English Language Learners who were not involved in extracurricular activities was statistically significantly higher than the average score for English Language Learners who were involved in extracurricular activities. The average STAAR Mathematics test score for English Language Learners who were involved in extracurricular activities was 1797.01, compared to an average score of 1910.13 for English Language Learners who were not involved in

extracurricular activities. Delineated in Table 5 are the descriptive statistics for the STAAR Mathematics scores of English Language Learners by participation in extracurricular activities.

*Table 5:* Descriptive Statistics for Student Performance on the STAAR Mathematics Test by Participation in Extracurricular Activities

Extracurricular Activity Involvement	<i>n</i>	<i>M</i>	<i>SD</i>
Participated	173	1797.01	53.66
Did Not Participate	523	1910.13	34.73

## VIII. DISCUSSION

The purpose of this investigation was to determine the degree to which extracurricular activity participation was associated with second language acquisition and academic performance of English Language Learners. Inferential statistical analyses revealed that extracurricular activity participation was not related to second language acquisition as measured by progress on the TELPAS composite score. Moreover, participation in extracurricular activities was not statistically significantly related to students having an Advanced High rating on the TELPAS. Readers should note, however, that the TELPAS composite score consists of individual rating of the four components of language (i.e., Listening, Speaking, Reading, and Writing), and that only 50% of the overall composite score is comprised of the three components, whereas the remaining 50% of the composite score is comprised of the reading proficiency rating (Texas Education Agency, 2016c). As language is acquired, however, proficiency in the language modalities develops independently. Progress in one modality influences progress in another, language progression does not follow a particular sequence (Ellis, 1985). For instance, an English Language Learner can increase proficiency in speaking, a productive language component, before proficiency in reading is attained. The TELPAS composite score, therefore, may not provide an accurate representation of language acquisition.

Inferential statistical analyses also revealed that English Language Learners who were not involved in extracurricular activities had higher scores on the STAAR Reading and STAAR Mathematics tests than English Language Learners who were involved in extracurricular activities. The fact that both the TELPAS Reading assessment and the STAAR Reading test are closely aligned provides an indication that these independent assessments serve as measure of content skill and reading comprehension rather than reading proficiency (Texas Education Agency, 2016c).

### a) *Connections with Existing Literature*

McWhorter (1995) contended that language learners who were involved in extracurricular activities were more likely to be academically successful than students who were not involved in extracurricular activities. Furthermore, according to several researchers (e.g., Covay & Carbonaro, 2010; Farb &

Matjasko, 2012; Feldman & Matjasko, 2005; Stearnes & Glennie, 2010), as opportunities to participate in extracurricular activities increased in the academic environment, the degree to which students performed at grade level also increased. Findings in this study, however, were not congruent with the existing academic literature. Participation in extracurricular activities was not statistically significantly related to English Language Learners' English proficiency or reading ability as measured by the TELPAS or the STAAR Reading tests. In fact, English Language Learners who did not participate in extracurricular activities performed better on the STAAR Reading test than their peers who had participated in extracurricular activities.

With respect to mathematics achievement, Lipscomb (2007) concluded that a positive relationship existed between achievement in mathematics and participation in extracurricular activities. Similarly, Morris (2015) determined that students who were involved in extracurricular activities demonstrated statistically significant higher levels of academic performance in mathematics. Findings of this study were not congruent with the existing literature regarding mathematics achievement and participation in extracurricular activities. English Language Learners who participated in extracurricular activities were less likely than their peers who did not participate to meet the passing standard on the STAAR Mathematics test.

### b) *Connection to Theoretical Framework*

According to the social interactionist theory of language acquisition, language acquisition is not exclusively a biological or cognitive task (Dolati, 2012). Instead, social interactionists posit that language acquisition is accomplished through a social need to communicate with peers (Dolati, 2012). Neither the TELPAS nor the STAAR assessments measure informal or social language exclusively. Moreover, because the TELPAS test is closely related to the STAAR Reading test, a measure of content skills and not English proficiency, social language acquisition would not be obtained from data used in this study.

Furthermore, Vygotsky analyzed the influences of social interactions in language acquisition (Díaz-Rico, 2004). An individual's ability to learn, according to Vygotsky, is an amalgamation of natural inclination toward cognitive ability and potential cognitive growth that is cultivated through collaboration with capable peers (Díaz-Rico, 2004). The zone between natural

ability and potential ability, the zone of proximal development, is where interactions between students, teachers, and peers exist (Díaz-Rico, 2004). The amount of learning that transpires within the zone of proximal development is difficult, if not impossible, to quantify. Accordingly, it would be difficult to determine if the English Language Learners who were involved in extracurricular activities benefited from the social interaction as potential learning would be difficult to ascertain.

*c) Implications for Policy and Practice*

Contrary to prior literature (e.g., Covay & Carbonaro, 2010; Farb & Matjasko, 2012; Feldman & Matjasko, 2005; Lipscomb, 2007; McWhorter, 1995; Morris, 2015; Stearnes & Glennie, 2010); and to accepted theories of second language acquisition (e.g., Díaz-Rico, 2004; Dolati, 2012), participation in extracurricular activities for English Language Learners in this empirical investigation was not related to academic performance or to second language acquisition. One possible explanation for this phenomena is that the structure of the school environment is such that English Language Learners who participate in extracurricular activities are not provided the academic support necessary to combat the cognitive and linguistic demands of the assessments analyzed in the study. For instance, participating in extracurricular activities might limit student access to after-school tutorials or special intervention programs. Moreover, intervention opportunities and specialized classes designed to mitigate academic deficits, such as strategies and preparatory classes, which are offered during the school day might not be available to students who elect to participate in extracurricular activities that are associated with a school course, as was analyzed in this study. Sufficient academic and linguistic support necessary for English Language Learners may not have been provided in a way, or to a depth, that would allow students to have full access to the educational environment. Educational leaders must develop policies and implement creative structures that would allow students to participate in school activities without sacrificing access to interventions and targeted assistance needed to develop linguistic and cognitive skills.

*d) Recommendations for Future Research*

For the purposes of this investigation, the definition of extracurricular activities was limited to activities that corresponded to course offering within the school curriculum. Extending the scope of the activities to include activities that are offered independent from school courses, as well as community activities, might provide a more comprehensive representation of student participation. Extending the study to students in

elementary and middle school settings is also recommended.

One half of the TELPAS composite rating is derived from the reading assessment included in the system (Texas Education Agency, 2016c). Analyzing the separate components of the TELPAS assessment (i.e., Listening, Speaking, and Writing) with extracurricular activity participation might provide useful information. Another suggestion for future research, because the TELPAS Reading test is closely related to the STAAR Reading test, is for researchers to use alternative measures of language acquisition (Texas Education Agency, 2016c). Further, utilizing a variety of assessments geared specifically for measuring English language acquisition is recommended.

To expand the current literature on the potential relationship between extracurricular activity participation and second language acquisition, extending this study to other school districts is encouraged. This investigation was conducted using student data from one school district in the State of Texas. The degree to which results might be generalizable to English Language Learners in other school districts or in other states is not known. As such, research into the relationships of extracurricular activity participation with the academic achievement of English Language Learners in other school districts and in other states is recommended. A final recommendation is for researchers to gather qualitative data regarding student and teacher perceptions on the perceived advantages and disadvantages of extracurricular activity participation for English Language Learners.

## IX. CONCLUSION

In this study, the relationship of extracurricular activity participation of English Language Learners with their TELPAS and STAAR Reading and Mathematics test scores was addressed. Participation in extracurricular activities was not statistically significantly related to English Language Learner progress toward or attainment of language fluency. In contrast to previous research, extracurricular activity participation was negatively related to English Language Learner performance on the STAAR Reading and Mathematics tests. Implications for policy and practice, as well as suggestions for further research, were discussed.

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## The Extent of Media Coverage and Framing Types in the Celebration of Nations, Nationalities and Peoples Day in Ethiopia: In the Case of Some Selected Newspapers

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**Abstract-** The purpose of this study was to examine the extent of media coverage and media framing types of Nations, Nationalities and Peoples Day both in government and private print media outlets from 2010-2014. Three newspapers: namely, the government owned Addis Zemen, and the privately owned Addis Admass and Reporter newspapers have been purposefully selected based on ownership, access and large circulation of newspapers. The study also included newspapers published in November 24 to December 24 from 2010 to 2014. Accordingly, 135 news articles were analyzed by using both quantitative and qualitative methods. Quantitative content analysis and in-depth interview methods were dominantly used. Moreover, in-depth interviews were conducted with 9 key informants from government and private media houses. Accordingly, the findings of the study revealed the dominance of development frame over other media frame types both in Addis Zemen and Reporter Amharic newspapers.

**Keywords:** *media framing, media coverage, positive and negative tone, celebration of nations, nationalities and peoples day, major government events.*

**GJHSS-A Classification :** *FOR Code: 200104*



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# The Extent of Media Coverage and Framing Types in the Celebration of Nations, Nationalities and Peoples Day in Ethiopia: In the Case of Some Selected Newspapers

Dessalegn Yeshambel<sup>α</sup> & Destaw bayable<sup>σ</sup>

**Abstract-** The purpose of this study was to examine the extent of media coverage and media framing types of Nations, Nationalities and Peoples Day both in government and private print media outlets from 2010-2014. Three newspapers: namely, the government owned *Addis Zemen*, and the privately owned *Addis Admass* and *Reporter newspapers* have been purposefully selected based on ownership, access and large circulation of newspapers. The study also included newspapers published in November 24 to December 24 from 2010 to 2014. Accordingly, 135 news articles were analyzed by using both quantitative and qualitative methods. Quantitative content analysis and in-depth interview methods were dominantly used. Moreover, in-depth interviews were conducted with 9 key informants from government and private media houses. Accordingly, the findings of the study revealed the dominance of development frame over other media frame types both in *Addis Zemen* and *Reporter Amharic* newspapers. However, in the weekly, *Addis Admass*, advocacy frame was the most frequently employed frame type for the coverage of NNPD of Ethiopia. The result also indicated that *Addis Zemen* relatively published more news articles than *Addis Admass* and *Reporter* newspapers due to its daily published and government owned newspaper. Since *Addis Zemen* is government controlled and owned newspaper, it has no space to criticize the event whereas; the weekly *Addis Admass* portrayed the event of NNPD of Ethiopia in a negative way because it has relatively better media freedom than the government owned media. This shows that there are biased views in the newspapers towards the celebration of the event. Hence, journalists who are working for both media should be always governed by journalistic ethics and they should not be servile/ partisan and government should give freedom for the media.

**Keywords:** media framing, media coverage, positive and negative tone, celebration of nations, nationalities and peoples day, major government events.

## I. INTRODUCTION

In the pre- mass communication era, people used more of traditional way of communication like interpersonal communication to exchange information about the events and major happenings in their localities. In the then time, the exchange of information was poor. As a result of poor communication, people in

this era were prone to information shortage when the message passes from the sender to the receiver (Mc Quail, 2001). However, in today's globalized world, all these hindrances are changed with the emergence of new technological advancements in mass media. Such technological advancements in mass media have enabled the world to share various social, economic and political happenings faster than ever before. Since then, mass media play a pivotal role in composing and transmitting different social, economic and political activities occurring in different parts of the world (ibid).

Before the emergence of the concept of democracy, most politicians or government officials utilized mass media for disseminating propaganda. As a result, it is a common aspect to see politicians using mass media for propaganda purpose. Such use of mass media for political purposes is referred to as mediatization of politics (Kumar, 2006).

Nowadays, it is a common phenomenon to see different organizations which use mass media to address issues for the wider public. Among these organizations, government organizations are the major ones, which heavily use mass media to achieve their main objectives. As it has been noted by different scholars, politicians use mass media for propaganda, election campaigns, and public mobilization purposes (Hallin & Mancini, 2004). As a result, media and politics are two sides of the same coin. In doing so, politicians need to use mass media to reach a large audience at once and to distribute their ideas and point of views broadly for the general public. On the other hand, mass media are potentially needed by politicians to write their stories. These kinds of relations become more visible in election campaigns and major government events like the celebration of Nations, Nationalities, and Peoples day (Tuing and Hasim, 2009).

Concurrently, various organizations including, Ethiopian government have organized different annual events for various purposes. Particularly, politicians use those events to transfer persuasive political messages as well as to propagate their policy and strategy for the general public besides promoting that particular occasion. In this regard, Ethiopia government organized

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many events, like Sport and Entertainment; May 28/Ginbot 20; National Flag Day; Public Holydays; and Nations, Nationalities and Peoples' Day of Ethiopia.

Thus, this study primarily deals about the extent of media coverage and media framing types of "Nations, Nationalities and People's Day" in some selected Amharic newspapers in Ethiopia. It is known that Ethiopia is a country that consists of more than 80 nations and nationalities with their own respective historical, cultural, linguistic, religious and other remarkable peculiarities. Moreover, it is a country which is extensively endowed with plenty of historical, social, cultural, ecological, natural and religious resources and diversities (Hopkins, 2005).

Accordingly, in an attempt to give full recognition to these tremendous peculiarities and identities of the Ethiopian Nations, Nationalities and Peoples and to respond on the historical claimed oppressions or tyrannies such as: violation of people's basic human rights, inequality and mistrust among nations by the previous regimes; and to declare the existence of democracy in the country, Ethiopian government has decided to annually celebrate Nations, Nationalities and Peoples' Day (Hidar 29 /December 8) since 2006. Because of the celebrations of nation's day, it is widely claimed that the Constitution of Federal Democratic Republic of Ethiopia (here after referred as, FDRE) opened a new prominent chapter of political history in the country. As it has been noted above, the celebration of nation's day ensures basic human rights and fundamental democratic freedoms of the Ethiopian nations, nationalities and peoples' for the first time in their history. To affirm this, the preamble of the FDRE constitution starts by saying that:

*"We the Nations, Nationalities and Peoples of Ethiopia" and the Ethiopian Nations, Nationalities and Peoples have unconditional right to self-determination, including the right to secession (1995 FDRE Constitution).*

With this regard, Ethiopian government has organized the event of nation's day in a special manner. During event organization campaigns, political parties and government officials use various strategies to get media attention, which in turn leads them to secure their main objectives. Accordingly, to mobilize the mass of the people, they use both broadcast and print media outlets to frame the event from various perspectives.

In doing so, Ethiopia government has been celebrating the day starting from 2005-2006 on 8<sup>th</sup> of December. This was the day on which the current constitution of the federal democratic republic of Ethiopia was adopted. Therefore, the main intention of this study is to examine the extent of media coverage and critically how the selected newspapers frame the event of nations, nationalities and peoples' day of Ethiopia from 2010-2014.

According to Hallin & Mancini (2004), most developed nations in the Western world, including the USA, follow a liberal democratic type of political system, which allows media to function fully with little intervention from political institutions except southern European countries like France, Italy, Spain, Greece, and Portugal and Northern and Central European countries like Germany, Norway and Poland. They allow exercise of full freedom of speech to the mass media. As a result, media outlets in these Western societies are relatively free to frame any news article as they wanted and can also expose all the wrong doings of politicians. On the contrary, in the developing nations where political and media structure significantly differs from that of the western world, media are suffering from lack of freedom. Under such circumstances governments exert a high pressure on the work of journalists. The jailing and intimidation of journalists are a common phenomenon in developing nations. The existence of this significant difference is because of the political ideology and the media systems which these two different worlds or nations follow (ibid).

Concomitantly, the reports from international organizations like Reporters without Borders and Human Rights Watch indicated that the intimidation and jailing of journalists in most developing countries is more pronounced. In the presence of such intimidation and jailing of journalists, it is naïve to think the media will operate freely to accomplish their social responsibility role. Due to the existence of such pressure from the government, media framing both in government and private media outlets of developing countries would significantly differ from that of the developed countries (Ohchr Report, 2012; Human Rights Watch, 2012 cited in Ashenafi, 2013).

Regarding media framing differences, there are different scholars that put their assumptions. Accordingly, Hallin & Mancini (2004) and Strom back and Kaid, (2008) contend that, various media outlets may frame the same event in different ways based on the type, the organizational (editorial) policy, the ownership of the media outlet and the prevailing social, political and economic condition of the country.

Therefore, the researchers believe to what extent the selected newspapers gave priority or coverage to the celebration of Nations, Nationalities and Peoples' day and identifying framing types that were dominantly employed in covering the event. Besides, the audiences of print media are supposed to be literate people; print media are expected to report more critical, wide and interpretive nature of stories.

## II. METHODOLOGY OF THE STUDY

### a) Design of the Study

This study employed a combination of quantitative and qualitative research methodologies. The

quantitative approach was selected as a major method for its importance in the area of media framing and it is used to measure frequency of coverage, tones and the type of frames used by the newspapers, whereas qualitative approach is used to describe and interpret themes, words and expressions (idioms, metaphors, and commentaries) of the texts written on the event of NNP's day. Therefore, in order to examine the extent of media coverage and how the selected newspapers frame the event of NNP's day to the wider public as well as to find out what kinds of dominant frames are employed, and to analyze the contents of media messages as well, this study used both qualitative and quantitative approaches.

#### b) *Data Collection Methods*

In order to collect necessary data from the representative samples, this study employed quantitative content analysis and in-depth interview methods. Accordingly, the researchers employed quantitative content analysis method to measure the extent of media coverage in terms of frequency and the type of frames that were dominantly used by the selected newspapers. Accordingly, in-depth interviews were conducted to examine a complete picture of the event and to explore the perspectives of higher government officials, journalists and editors who are working for both government and private print media outlets. Hence, for this study, the researchers purposively selected two political and economic oriented editors, two journalists who wrote news articles on the event of NNP's day in each media outlets for in-depth interview.

#### c) *Subject of the Study and Data Source*

In order to examine the type of framing used in the coverage of NNPD of Ethiopia, the researchers used printed newspapers as its main source. As a result, the researchers selected three locally printed Amharic newspapers for this study. The privately owned *Addis Admass* and *Reporter (Amharic)* tabloid newspapers and *Addis Zemen*, governmentally owned broadsheet newspaper were selected. The selected newspapers are weekly, bi-weekly and daily newspapers respectively. The selection of the newspapers was made based on the circulation, ownership and coverage of domestic political-economy. In addition, due to the accessibility of newspaper archives, it is easy for interested bodies to cross check the findings of studies which in turn assure the reliability of the study.

#### d) *Sampling Procedure and unit of Analysis*

For this study, individual stories were selected manually by searching for specific words containing events, event celebration of NNPD of Ethiopia in the front page headlines; editorial pieces, news features, interviews and commentaries from inside pages of the newspapers. Therefore, the units of analysis which have

been employed in this study were: news stories, feature articles, commentaries, interviews and editorials that were written about the event of NNPD of Ethiopia.

Based on this mechanism, a total of 135 news articles i.e. 32 news stories, 26 editorial pieces, 40 feature articles, 11 interviews and 4 commentaries were collected from *Addis Zemen* and 2 feature articles and 6 commentaries were collected from *Addis Admass*. Concurrently, a total of 2 news stories, 3 editorial pieces, 8 news features and 1 commentary were collected from the *Reporter Amharic* newspaper. Then after, content analysis on individual news stories, editorial pieces, news features, interviews and commentaries was conducted by using a prepared code sheet.

#### e) *Time Frame*

In order to get a reliable result for the study, the researchers used stories on representative samples of both government and private newspapers which were written about the event of NNPD of Ethiopia. Accordingly, the researchers selected the newspapers which were published from November 24 to December 24 from 2010- 2014. This time frame is selected because it is the time where the event becomes the top government, public and media agenda.

#### f) *Data Analysis*

For this study, the researchers used both qualitative and quantitative research method of data analysis. The quantitative data was entered to SPSS 20.0 version and analyzed using descriptive statistics to measure the frequency of coverage, tone, and compare the type of media frames that the newspapers employed while framing the event of NNPD of Ethiopia. On the other hand, the data which were collected through semi-structured interviews were analyzed qualitatively. That means, audio recorded interviews with government officials, journalists and editors were first transcribed into text form. Then, the transcribed notes/texts and other reliable information were analyzed thematically.

### III. RESULTS AND DISCUSSION

#### a) *Media Coverage*

The main focus of the study was to examine how the selected newspapers have framed and what kinds of framing types were dominantly employed while covering the issue of NNPD of Ethiopia. With this in mind, the coverage of the event, major frame types and descriptions of the event of NNPD program were examined.

The extent to which, media covers an issue has its own implications on the importance of the event in both public and media agenda. As different scholars contend that the more the media covers or gives emphasis for the certain issue, the more the issue become public agenda (Price and Tewksbury, 1997; Scheufele, 1999). The events which are given high

attention and taken as an agenda in the media, became more important and can influence its social, political and economic conditions in one way or another.

In today's democratic world, event organizations or celebration of national holydays, like Nations, Nationalities and People's Day is one of the major (top) issues which grasp the public as well as the media agenda. Even though the event of NNPD is taken as a high or prior agenda in the political atmosphere of the country, the extent of the coverage and weight given to it differs across different media platforms; such celebration also varies from country to country. Due to this and other factors, it is crucial for the researchers to

look at the extent of coverage and how intense the media frames this public event. Accordingly, this study tried to examine how the event of NNPD of Ethiopia had been given attention in both government and private (*Addis Zemen, Addis Admass, and Reporter Amharic*) newspapers from 2010 -2014.

b) *Frequency of Coverage in the Selected Newspapers*

The following table clearly shows the frequency distribution of stories published on the selected newspapers regarding the celebration of NNPD of Ethiopia from 2010-2014

**Table1:** How much coverage did Addis Zemen, Addis Admass and Reporter Amharic Newspapers give for the celebration of NNPD of Ethiopia?

	Name of Newspapers	Frequency	Percentage
Publication	Addis Zemen	113	83.7%
	Addis Admass	8	5.92%
	Reporter (Amharic)	14	10.37%
<b>Total</b>		135	100%

As can be seen from *Table 1*, 135 news stories have been published in the selected newspapers about the celebration of NNPD's day in the period between November 24 to December 24 from 2010-2014 (the time in which the issue becomes both government and media agenda). When we examine the total number of articles published independently, the government owned newspaper, *Addis Zemen* published 113 (83.7%) of articles. In this newspaper, more than one news story or feature article is published per publication. Similarly, the result in private newspapers indicates that a total of 8 (5.92%) of articles were published in *Addis Admass* and the remaining 14 (10.37%) of news articles were published on *Reporter newspaper*.

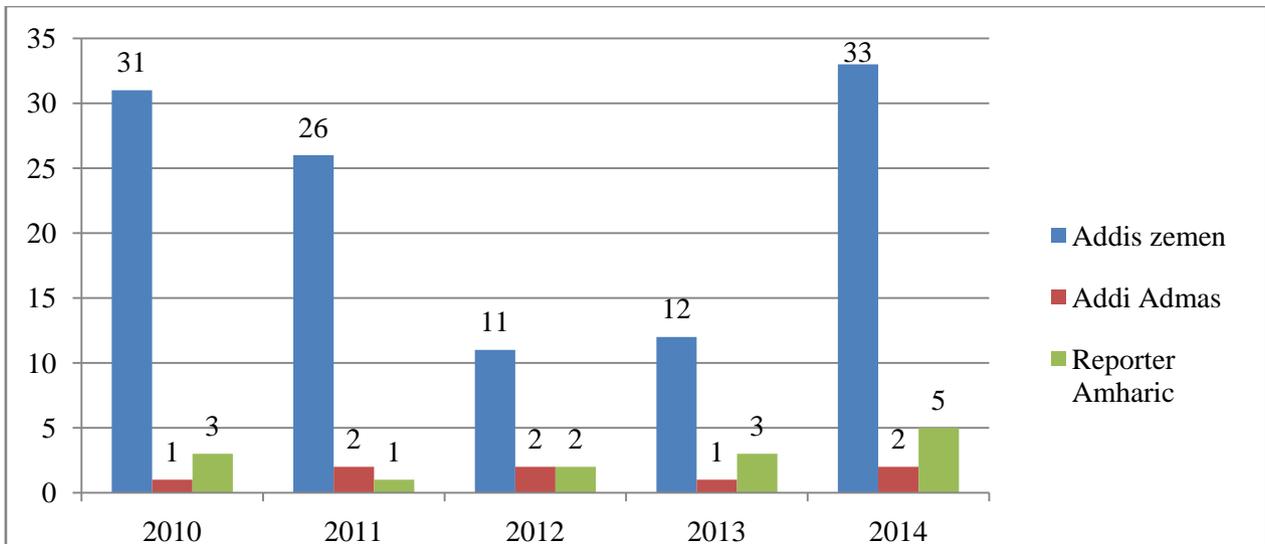
As indicated from the table above, *Addis Zemen* newspaper gives more coverage/space to the celebration of the event. Since it is daily and has been owned and controlled by the government, the newspaper treats stories which are positive about the event and do not criticize the event of nation's nationality day. On the other hand, the number and the extent of coverage increase as the day of celebration approaches. On top of this, media coverage becomes intense in times where the events are taken as public and political agenda. This has been also evident in the celebration of NNPD of Ethiopia since 2006. Findings from the interview also supported the content analysis.

In light of the coverage of NNPD of Ethiopia, a senior editor from the government owned media states that:

*Though there is no clear feedback system from the readers, we as journalists and the media we are working in have given a special coverage/space to the*

*celebration of NNPD. To do so, we have given space for the celebration of the event before and after the celebration of the day. While, we covered/framed the event of nations and nationalities day to the public, our basic reference was the editorial policy of the media house (Personal interview, June 13, /6/2015).*

Apparently, the following figure clearly depicts frequency of news stories about the celebration of NNPD of Ethiopia published by the selected newspapers with in (November 24-December 24 from 2010 -2014).



\* The total number of news stories equals to 135(n=135)

Fig.1

As can be revealed in figure 1, out of the coded 135 articles, majority of the news articles were published by the government owned *Addis Zemen* on the celebration of NNPD of Ethiopia. On the contrary, the privately owned *Addis Admass* and *Reporter*, which focus on politics and other social issues, published 8 and 14 percent of the stories respectively. The privately owned *Addis Admass* and *Reporter (Amharic)* gave little coverage for the celebration of NNPD of Ethiopia. As can be depicted from the graph above, *Addis Admass* did not give more space for the event. As a matter of fact, it was not published more than two stories under the specified study frame. Correspondingly, a journalist from *Addis Admass* media house believes that: “the commemoration of NNPD of Ethiopia is not the right way to bring each nation, nationalities and peoples in to unity and solidarity instead it divides the people in to different ethnic groups and will aggravate animosity among the people (Personal interview, 17/6/2015).”

Concurrently, *Reporter (Amharic)* has given little emphasis to the commemoration of the event besides focusing on other social issues. In line with the coverage of the nation’s day, an editor from *Reporter* newspaper suggests that:

*We gave a little space/ coverage to this government event. Our media house didn’t give a great emphasis before and after the celebration of the day as that of government owned media outlets. Our media focuses on special issues of the event rather than the celebration of the day to the people (Personal interview, 12, /6/2015).*

However, the celebration of NNPD of Ethiopia has entirely become an agenda for the government, media and public in the current ruling system. As a result, the government has given a special emphasis to the event in each year and the celebration of the day

becomes more and more prominent from time to time. In order to achieve its own goals, the government of Ethiopia has been using different media outlets to transfer ideological messages of the event to the public since the beginning of the celebration of the event. In light of this, different media organizations are working cooperatively with the government on celebrating major government events like NNPD of Ethiopia. Most of the time, government owned media are the megaphones or conduits of higher political officials. They are expected to broadcast and distribute the information which is given from higher political officials (Scagliusi, 2010).

Since, *Addis Zemen* is one of government owned print media which has given almost full coverage to the event. The publication of newspapers has been started before November 24 and will continue until the mid of December 24. This might indicate the emphasis that was given by higher government officials and different media outlets for the celebration of the event. In line with the event, different media organizations especially, *EBC* and *Addis Zemen* favored the celebration of the event and tried to propagate the ideologies of the ruling party for the readers, viewers and listener through setting different agendas. Besides to providing information and entertaining the public, they are highly working on persuading the general public and manufacturing consent in order to achieve their objectives. As a result, the coverage of news stories increased in this period due to the interest of higher government officials and local and international civic society groups. Therefore, it is evident that *Addis Zemen* provided its readers with more/ enough amount of news coverage for the commemoration of NNPD of Ethiopia.

Accordingly, the findings above revealed that there was a significant difference between the newspapers covering the issues related to the

commemoration of NNPD of Ethiopia from 2010-2014. *Addis Zemen* provided more coverage to the celebration of the event, whereas the privately owned newspapers *Addis Admass* and *Reporter* have been given some what a little or less coverage to the celebration of NNPD of Ethiopia. One potential reason that contributed for high number of news stories in *Addis Zemen* newspaper might be related with its nature as a daily newspaper in that it has more space than weekly and bi-weekly newspapers under the study. On top of this, the exposure to media can make certain things popular and this popularity can lead those things to become government, media as well as public agenda. In relation to this, Tuing and Hassim (2009) noted that the frequency, depth and the importance given by the media towards a certain issues is believed to determine the level of reaction or thoughts of targeted audience towards it. Similarly, Rias (2008) contends that the increase in the news coverage is thought to bring about increase in the salience of a particular issues or events.

Even though both private owned media outlets gave emphasis to the celebration of NNPD of Ethiopia, the degree of coverage was completely different from each other. When we compare the two private print media publications, the bi-weekly *Reporter (Amharic)* newspaper relatively published more news stories than the weekly *Addis Admass* newspaper. However, if we take the amount of coverage and analyzed news stories, feature articles, editorial pieces, commentaries and interviews in *Addis Zemen*, we can clearly see that the celebration of the event from 2010 -2014 has gained large media coverage than the privately owned media outlets. This is due to the reason that after the adoption of the current constitution in 1991, the issue of the celebration of NNPD of Ethiopia becomes a big government as well as media agenda. To implement

their policies and strategies as well as to consolidate their power, government officials use government controlled media. To do so, they highly use both broadcast and print media outlets for transferring their propaganda to the general public.

Unlike to public media journalists, privately owned journalists were not that much aware of the commemoration of the day. In light of this a journalist from *Reporter* argued that:

*Most of the time, government media houses focused on the ceremonial/cultural festivity of the event whereas, we focused on different perspectives, like research findings with respect to ethnicity, cultural shows from newly emerging nations, as well as on the roles of event celebration to the public and the like (Personal interview, 12/6/2015).*

c) *Type of Media Frames Employed in the Selected Newspapers*

With regard to media framing, De Vreese (2005) put it in a simplistic manner by stating that framing issues in a particular way is one influential system which the media uses to shape public perception towards their intended goal. Even though inconsistency is its central nature, the idea of framing mainly focuses on emphasizing on the selected issue through leaving other stories. Having this in mind, journalists use different frames in addressing the issue to the general public. Accordingly, in order to frame the event of NNPD day of Ethiopia journalists were tried to employ different media frame types with respect to the editorial policies of their media house.

As a result, the following table shows media frame types that are used while covering the event of NNPD of Ethiopia from 2010-2014 (Type, number and percentage of frame distribution across the newspapers).

Table 2

Type of Media Frame	Addis Zemen		Addis Admass		Reporter Amharic		Total	
	No. of stories	Percent	No. of stories	Percent	No. of stories	Percent	No. of stories	Percent
Game frame	4	15.9%	1	12.5%	1	35.7%	6	4.4%
Episodic frame	3	14.2%	ND	ND	1	14.3%	4	2.9%
Human interest frame	2	8%	1	25%	1	7.1%	4	2.9%
Morality frame	2	8%	ND	ND	1	7.1%	3	2.2%
Empathy frame	14	40.7%	ND	ND	2	50%	16	11.8%
Attribution frame	9	30%	1	50%	2	78.6%	12	8.8%
Educative frame	4	15%	1	87.5%	ND	ND	5	3.7%
National image frame	7	26.5%	1	25%	1	7.1%	9	6.6%
Development frame	21	77%	1	12.5%	2	50%	24	17.7%
Mutual benefit frame	18	67.3%	1	12.5%	1	35.7%	20	14.8%
Rights frame	12	39.8%	ND	ND%	1	50%	13	9.6%
Victimhood frame	16	54.9%	1	12.5%	1	42.9%	18	13.3%
Other type	1	2.7%	ND	ND	ND	ND	1	0.7%
<b>Total</b>	<b>113</b>	<b>370%</b>	<b>8</b>	<b>237.5%</b>	<b>14</b>	<b>378.5%</b>	<b>135</b>	<b>100%</b>

\*ND refers to no data\*\*

A single news story may/can use more than one media frame types. Considering this, the above table was analyzed based on a descriptive analysis method especially by using Multiple Response Method. Thus, the basic thing here is “how repeatedly” the news/feature article used a certain frame. That was the reason why the percentage becomes more than 100 percent.

As a result, one of the most salient questions of this study was “to examine how the selected media outlets framed the event of NNPD of Ethiopia”. After a range of different types of frames were employed in the selected newspapers, the dominant types of frames were selected. Accordingly, development frame was found to be the dominant frame type that has been repeatedly used in the news articles. The table above depicts the predominance of development frame in almost 24 (17.7%) of the analyzed stories followed by mutual benefit frame which occupied 20 (14.8%) of the total coverage with respect to the celebration of NNPD of Ethiopia. This is due to the positive portrayal of NNP’s of Ethiopia as having a special occasion for development importance. The newspaper also has been taken the day as a positive opportunity that can potentially bring mutual and sustainable economic development to the NNP’s in particular and to the country in general. Victimhood frame was the third most commonly used type of media frame holding 18 (13.3%) and empathy frame was the fourth media frame type which contributed 12 (11.8%) of news articles from the analyzed 135 stories under a specified study frame.

Rights frame was the fifth most repeatedly used type of media frame which accounted 13 (9.6%) of stories. Attribution of responsibility frame, national image frame, game frame, educative frame, episodic frame, human interest frame and morality frames obtained somewhat a moderate/slight access with (8.8%, 6.6%, 4.4%, 3.7%, 2.9%, 2.9%, and 2.2%) of coverage respectively. The remaining 0.7% of stories used other kind of media frames to cover the celebration of NNPD of Ethiopia.

With regard to media framing differences, Gibbs and War hover (2002) argue that two newspapers or media outlets may present or frame the same event differently by selecting and focusing on different aspects or angles. Thus, media framing deals with how a given media outlet or newspaper organization shapes an event. In addition to journalistic angles, framing of an issue might be influenced by political, socio-economic and editorial policy of a specific media outlet or organization. For instance, the space allotted for celebrating the event of NNPD for government owned media is different from the attention which is given by privately owned print media.

As can be seen in the table above, the government owned newspaper, *Addis Zemen* was dominantly used development frame followed by mutual

benefit frame which is the second most employed frame type while covering the event of NNPD of Ethiopia. On the other hand, when we examine the relative amount of media frames used by the two privately owned *Addis Admass* and *Reporter (Amharic)* newspapers in the study frame, we can see some observable variations in the use of media frame types. Accordingly, *Addis Admass* has predominantly employed educative frame with 87.5% of the analyzed news stories and attribution of responsibility frame (50 %) as the second widely used frame in the news articles. National image and human interest frame which both accounted 25% of the news stories were employed the third media frame type in the news story with respect to the commemoration of NNPD. While, *Reporter* dominantly used attribution of responsibility frames in 78.6% of its publication and empathy, development and rights frame as the second most important frame types which were employed in the news articles with holding 50% of the analyzed news stories each. It also used victimhood (42.9%) frame as the third media frame type for covering the event of NNPD of Ethiopia.

However, when we examine the cumulative average of the three selected newspapers with respect to media frame types, development frame predominantly overweighs other media frame types and followed by mutual benefit frame. This might correlate with Entman (1993) media selection of salience. Thus, as to him: “To frame is to select some aspect of a perceived reality and make them more salient in a communicating text in such a way so as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation (p.52).”

As a result, this study showed that “*development frame*” was the most salient (repeatedly used) frame type both in government and privately owned (*Reporter*) media in the overall analyzed narratives under a specified time frame for structuring the celebration of NNPD of Ethiopia. Hence, the following figure vividly depicts *the Cumulative Percentage of Frames employed in the Selected News stories with regard to the celebration of NNPD of Ethiopia*.



*Through peaceful coexistence, cooperation and recognition, nations, nationalities and peoples of Ethiopia have glamorously shined in their peace, unity and equality. The day that realized the equality of all nations, nationalities and peoples have assured the covenant of being brotherhoods have paved great opportunities for better development and for the renaissance of this country. On developing common values, nations and nationalities have paid more sacrifice for better development of the country. They realized their unity in their cooperative hands to accelerate the development of the country and to eradicate poverty (Addis Zemen, December 27, 2007/2014, 74th Vol 087 p. 3).*

Therefore, it is apparent that *Addis Zemen* newspaper has mainly framed the celebration of the day as a positive opportunity that can potentially bring mutual and sustainable economic development to the nations, nationalities and people in particular and to the country in general. Thus, celebrating the event of NNPD of Ethiopia together with NNP's of Ethiopia will mount the development need of the country. For instance, the construction and portrayal of GERD by the cooperative hands of NNP's of Ethiopia is optimistically as a key project to development to eradicate socio-economic miseries of the country.

Moreover, when we examine the tone of news stories with respect to the celebration of NNPD of Ethiopia in the three selected newspapers, a clear difference was revealed between the government and privately owned media outlets. Apparently, the analyzed data indicated that the government owned *Addis Zemen* newspaper portrayed the celebration of NNPD of Ethiopia positively. On top of this, out of the analyzed 113 (100) % of the news stories, 88.8 percent of the news articles were depict the commemoration of the day positively. Such kind of positive portrayal of the event might be related to media ownership and political regulations and power relations. In line with this, Mosco (1996) contend that political economy of mass media research has a critical implication and often associated with media ownership and control, interlocking directorships and other factors that bring together media industries with other media with political, economic, and social elites and with other industries.

On the other hand, the privately owned *Reporter Amharic* newspaper revealed the day positively which accounted 64.3% of the news stories. Unlike *Addis Zemen* and *Reporter Amharic* newspapers, *Addis Admass* weekly reported nothing with a positive tone towards the celebration of NNPD of Ethiopia. Therefore, *Addis Zemen* newspaper favored the celebration of NNPD of Ethiopia in its coverage while, *Addis Admass* chooses silence in covering the celebration of the day in a positive way. *Addis Admass newspaper* portrayed the celebration of NNPD of Ethiopia negatively. This highly contradicts with the government owned, *Addis Zemen*, which presents the event only in positive ways. In

accordance with the tone, the theory of political economy of mass media argues that the structure of industry influences content and the presumption of the theory is that media content is influenced by a combination of media owners (individuals or corporations), advertisers, competitors/other media, government regulations and viewers and readers. In the case of media ownership, private individuals decide what information should be provided to the public based on what earns them the most money (Andrejevic M, 2007 cited in Hailu 2014). Hence, *Addis Admass portrayed the day negatively due to the reason that it has a relative media freedom than Addis Zemen.*

#### IV. CONCLUSIONS AND RECOMMENDATIONS

##### a) Conclusions

The findings of the result indicated that the selected print media outlets framed NNPD in a different way. In light of this, the findings of the study revealed that the daily newspaper, *Addis Zemen*, published significant number of news articles on the celebration of NNPD. One of the most suggested reason for its high coverage is because it is daily and government owned media, it has more space to cover and entertain issues than the bi-weekly (*Reporter*) and the weekly (*Addis Admass*) newspapers. Moreover, the findings revealed that development frame is found to be the most frequently used/employed frame both in *Addis Zemen* and *Reporter* newspapers in the coverage of NNPD of Ethiopia.

##### b) Recommendations

Based on the content analysis and interpretation of the selected news stories in the selected newspapers, the following recommendations are forwarded:

It is clear that journalists are influenced by political and other related factors while they frame an issue. Such pressures from political and other leaders might directly or indirectly put an influence on journalists to frame an issue from different angles. Thus, to avoid such problems and to build a dynamic nature of media house, the government and other concerned bodies should respect the editorial independence of the media houses.

With reference to journalistic professionalism, journalists who are working for government owned media usually write and report their news stories through supporting the views and ideologies of government officials. They are not working based on the editorial policies of a specific media house. In line with this, journalists who are working for the private media house are also work to full fill the interest of a specific business organization. Such kind of situations let the journalists to work out of the ethical standards of journalism. In order to avoid such problems, journalists should be always

governed by journalistic ethics and they should not be servile or partisan.

Moreover, journalists framing of an issue from different angles can affect the attention of the readers/audience. For instance, if the journalist is going to cover contradicting issues that can create ethnic conflict among NNP's, the framing of the issue will affect the perception of the public. Thus, in order to be impartial and to provide balanced information, journalists should consider the interest of the audience while covering the issues like the commemoration of NNPD of Ethiopia.

Even though media are shaped by the existing political ideologies and editorial policies, it has to be holistic and present fair, balanced and serve the public interest. Furthermore, private as well as government media houses should provide fair and accurate information to the readers/audiences even though they are working to fulfill the objectives of a certain organization.

#### Abbreviations

NNPD-Nations, Nationalities and Peoples Day  
EBC-Ethiopian Broadcasting Corporation  
FDRE-Federal Democratic Republic of Ethiopia  
GERD-Great Ethiopian Renaissance Dam

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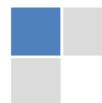
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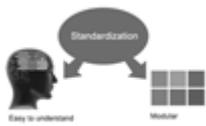
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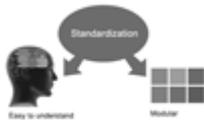


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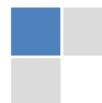
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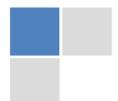
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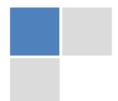
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## Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
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- Present a background, such as by describing the question that was addressed by creation an exacting study.
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- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

### Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

### Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

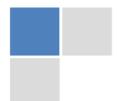
### Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

### Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.



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<i>Introduction</i>	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
<i>Discussion</i>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



# INDEX

---

---

## **A**

Allusion · 21, 24

---

## **C**

Coromandel · 3  
Criticize · 18, 22

---

## **E**

Emancipation · 4  
Engulfing · 3  
Eradicated · 2

---

## **G**

Grievance · 2

---

## **L**

Lurking · 3

---

## **M**

Miraculous · 28

---

## **N**

Narcissism · 9, 13, 15, 16, 17, 18, 20

---

## **R**

Rampant · 2, 15  
Rigorous · 1

---

## **S**

Skylarks · 2

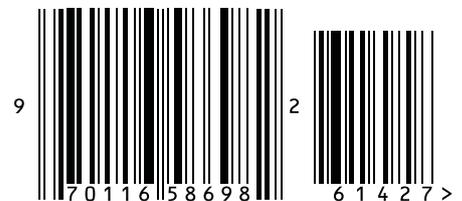


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