



GLOBALISATION OF CULTURAL LITERACY IN EDUCATIONAL CURRICULUM: A PANACEA TO CURB ELECTORAL WARFARE IN NIGERIA POLITY

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Abstract

Electoral warfare has been a major problem in the electoral process in Nigeria. This warfare usually emanate from the political campaigns, personality clash and ideology of the political parties or candidates. It is sometimes characterized by aggression, war of words, rebellious silence, hate speeches, propaganda and all the rest. All these tend to have negative impact on the Nigeria democracy and can destroy the reputation of an individual thereby destroying the peace of the society at large. To curb this, an individual needs to be integrated into the society through the teaching of one's cultural literacy whereby he/she learn to interact with people of divers culture which can assist in building a virile country. Therefore, in order to create value for our electoral process there is need to intensify on the global cultural literacy education curricular so as to salvage the Nigeria Democracy. This paper however re-emphasised the importance of cultural literacy, election orientation in educational curriculum and individual value for cultural integration as a way of overcoming the various existing electoral warfare in Nigeria's political processes. The paper made use of both primary and secondary data.

Keywords: Globalisation, Culture, Cultural literacy, Election warfare, Education

Introduction

“Ení bá pogun ún rógun” that is whosoever calls for war will surely experience it. This has been the usual saying among the Yoruba. Joshua (2009) opines that war is a state of open and usually declared armed conflict between political-entities such as sovereign states or between rival political or social factions within the same states. Logically, war is perceived as a panacea of peace, even when all peace efforts fail. This however explains Clausewitz (1976) position giving much credence to the nature of man and the nature of state as the most pronounced origin of war among nations. In the course of events, there have been studies of war all over the world such as Thirty years War, (1618-1638), World War I (1914-1918), World War II (1939-1945); which explains the inevitability of war among nations and political entities. Nigeria also suffer severe loss of lives and properties during it Civil War (1967-1970) which arose as a result of bad blood among ethnic groups, coup and personality clashes. Thus, war has been on and on since the day of Mesopotamia; Nigeria is not an exception.

In the Yoruba traditional set up, there are individuals and households who are voluntarily devoted to fighting wars; they live and feed on war bounties. They often tend to enslave others to increase their territories. As Meade (1940) rightly said, many people believe that war is the way in which certain situations defined within the society are to be handled. In any society, when violence gets to an unbearable situation, there is every tendency for people to take a martial action. Frankel (2018) explained that, war in the popular sense, a conflict among political groups involving hostilities of considerable duration and magnitude.

Clausewitz (1976) acknowledged the position of politics and globalization which includes indigenous knowledge advancement in curbing warfare among personalities or states. He opines that the nature of man (advanced culture) could enhance his understanding of political diplomacy in avoiding disputes or managing it. This paper aims at re-emphasised the importance of cultural literacy, election orientation in educational curriculum and individual value for cultural integration as a way of overcoming the various existing electoral warfare in Nigeria’s political processes.

CONCEPTUAL DISCOURSE

Globalization:

In defining globalization, various scholars have acceded to the idea of space/time compression (Brown, 1995, Anderson and O'Dowd, 1999). In modern and postmodern literature, technology in its various forms is necessary for development and has accelerated the varied conceptions of globalization of international relations especially in the area of economic relations. The globalization of different aspects of state and society in its various manifestations would not have occurred without the input of scientific and technological and accompanying structural changes. Pearson and Payaslian (1999) explained that science and technology are said to be inherently transnational, integral to the internationalization of the economic transformation of states especially through the influence of telecommunications technologies. (Adu, 2019: 714)

Orubuloye (2005) agrees with Grint on the fact that globalization is the capitalist enterprise envisioning the whole world as a unified system of the area and the peripheries, with the peripheries aspiring to adopt the political economy of the former and with the gradual internationalization of the Euro-American socio-political, economic and technological cultures. It is further explained as the gradual connection between different societies (Grint, 1998:28) (Mc Michael, 1996:38 cited in Orubuloye, 2005).

Assessing the politics of globalized science and technology, Pearson and Payaslian (1999) asserted that a fact of modern and "post- modern" life lay emphasis on the positive impact of technology on economic development, while further explaining that telecommunication technologies have accelerated the globalization of international relations, albeit in the constant promotion of indigenous knowledge networking. In line with this, they reiterated that;

The globalization of the world political economy in its various manifestations ... would not have occurred without the scientific

and technological and accompanying structural changes experienced at least since the emergence of the modern nation state in the sixteenth and seventeenth centuries (Pearson and Payaslian, 1999:271-275).

Pearson and Payaslian (1999) further emphasized that, from the Nation state perspective, the centrality of science and technology in modern political economy is problematic. Weighing a two side to the coin, they argued:

On the one hand, science and technology, are the foundations for the structures of national industrial production, capital, and information capabilities, all of which contribute to national economic and military power and security; yet in facilitating the internationalization of economic relations, they also challenge the sovereignty of the nation-state. (Pearson and Payaslian, 1999: 271-30).

The impact of technology has also influenced the interactions from outside the state, Cuko and Traore (2011) supported this view, when they noted that: “The cumulative effect of transnational science and technology (also referred to as globalization) has been to deterritorialise some of the activities and processes that influence our life in contemporary states”. The time space compress and comparison with its localizing effect has created the possibility of instant communication between any one place on the earth’s surface and any other. (Adu, 2019: 714-716).

War:

According to Clausewitz (1976), War is nothing but a duel on a larger scale. Countless duels go to make up war, but a picture of it as a whole can be formed by imagining a pair of wrestlers. Each tries through physical force to compel the other to do his will; his immediate aim is to throw his opponent in order to make him incapable of further resistance.

War is thus an act of force to compel our enemy to do our will. Force, to counter opposing force, equips itself with the inventions of art and science. Attached to force are certain self-imposed, imperceptible limitations hardly worth mentioning, known as international law and custom, but they scarcely weaken it. Force-that is, physical force, for moral force has no existence save as expressed in the state and the law-is thus the means of war; to impose our will on the enemy is its object. To secure that object we must render the enemy powerless;

and that, in theory, is the true aim of warfare. That aim takes the place of the object, discarding it as something not actually part of war itself. (Clausewitz, 1976)

Electoral Democracy:

According to Nwachukwu & Osadola (2019), to qualify as an “electoral democracy”, a country must meet the underlisted criteria which are considered as the minimum standard. The first is what he calls competitive, multiparty political system. Others are; universal adult suffrage for all citizens, and that there should be a significant public access to the electorate by major political parties. This access is to be achieved via the media and open political campaign. The last criterion Free House mentioned is that; there must be regular elections and that the elections must be secret ballot, and devoid of large scale fraud. Finally, Freedom House opines that the election must represent the will of the people. (Nwachukwu & Osadola, 2019: 596-597)

Going by their position, every *liberal democracy* also is an *electoral democracy*, but not every electoral democracy qualifies as a liberal democracy. This is because liberal democracy demands sufficient democracy standards, and not only minimum standards. Liberal democracy goes beyond the minimum standards of an electoral democracy. The corollary of it all is that a liberal democracy manifests more tenets of democracy than an electoral democracy.

In the own words of Freedom House (2008, p. 10):

‘electoral democracy’ differs from ‘liberal democracy’ in that the latter also implies the presence of a substantial array of civil liberties. In the survey, all free countries qualify as both electoral and liberal democracies. By contrast, some Partly Free countries qualify as electoral, but not liberal, democracies”. The *Freedom in the World* survey 2008 by Freedom House indicates all together 121 electoral democracies in 2007; by contrast, in the same year 2007, there were only 90 free countries, i.e. liberal democracies (Freedom House, 2008).

Freedom House’s *Map of Freedom 2008* visualizes the global distribution of free, partly free and not free countries around mid-2007. Several scholars paraphrase western democracies typically as manifestations of liberal democracy. Here, again, Fukuyama (1989, p. 4) could be quoted prominently, when he claims: “... but the end of history as such: that is, the end point

of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government.” Fukuyama's conceptual paradigm reinforces the conceptual framework of Freedom House. Other scholars are more inclined to distinguish between different types of western democracies, offering typologies for a patterning. Arend Lijphart (1984, pp. 1-36) focuses on comparing majoritarian (the so-called *Westminster Model of Democracy*) and consensus (*Consensus Model of Democracy*) types of governments. Michael Sodaro (2004, p. 48) clusters western democracies based on the degree of development of their social welfare systems: “The United States usually leans toward liberal democracy (though it also provides numerous social welfare benefits), whereas most West European countries typically lean toward social democracy (though they also provide basic political and economic liberties)”. Laza Kekic from the Economist Intelligence Unit's Index of Democracy asserts that the criteria of Freedom House for a liberal democracy are not substantially different from the criteria for an electoral democracy: “The Freedom House definition of political freedom is somewhat (though not much) more demanding than its criteria for electoral democracy” (Kekic, 2008, p. 1), (Nwachukwu & Osadola, 2019: 597)

CAUSES OF WARFARE

War usually comes in form of invasion of small communities to acquire or create an empire. At times, it may be a bid to reclaim lost territories. War can also start naturally where people declare war in order to boost one's ego for a hero to emerge. There are cases where a group or a particular person may want to lay claim to a royal entity. This is with a view to secure an empire. The other group will also have to equally stage a defensive war which may result into total wipe off of a tribe.

Brain fact highlights some causes of war as follows:

- A struggle for control of government within a governed society.
- A clash between major interests that is resolved by bloodshed.
- The continuation of politics by other means.
- Violent between organised groups.

Nigeria is one of the leading countries in Africa with high internal crises ranges from killings insurgencies enslavement kidnapping religious crises herdsman and farmers' clashes and other civil unrest that are constantly thriving almost every day leading to chaos and

death. Egbefo and Salihu (2014) stated that, internal crises in Nigeria have both short and long term consequences and that when mobilised cultural symbols charge people to violent action, the immediate effects are devastation both calculated and mob action lead to massacres and widespread losses of human capital-warriors, community leaders, vibrant youth, entrepreneur, occupational specialist, devastation of properties, houses, farmland and crops, farm equipment, live stocks and vehicles.

ELECTORAL WARFARE IN NIGERIA POLITY

Election is a process whereby voters make decisions to choose a democratic leader to a particular office who in turn will govern them for a specific period of term through vote. Election is very important to the principle of democracy all over the world and a way through which the people exercises their right to determine those they intend entrusting with the mantle of leadership (Akubor 2015).

The election process in Nigeria has been one of the foremost crises which has been characterised with war. One of these processes is political campaign otherwise called electoral speeches. The electoral speeches can be seen as the activities that precede the election. Nwafor (2015) described electoral speeches as important tools that politicians use to express views and feelings to the public with the sole intention of re-shaping and re-directing the electorates' opinion to agree with theirs. This is a process that usually involves all the registered political parties and their various political actors and other stakeholders in making themselves familiar with the electorates. This is an election process that is supposed to be a non-violent, philosophical movement intimating the electorates of the party manifestoes and of making the right choice. Shankyula (2004) emphasised that, Nigeria politics has since independence been characterised by thuggery and violence. Usman (2009) also stressed that, during campaign, electoral violence can occur as rivals seek to disrupt the opponents' campaigns intimidate and threaten candidates, party officials and supporters.

In support of the opinion of Shankyula (2004), Nwachukwu & Osadola (2019) also gave vivid historical examples of electoral violence in Nigeria's first and second republic. According to them, the 1964 general election was unique in several respects. First it was the first federal election in an independent Nigeria. Second, many political parties, politicians and Nigerians, were quite frustrated with the state of affairs, and wanted a change. Third, the NCNC, a faction of the AG and others were frustrated with the coalition government and the 1962/63 Census, and formed a coalition with NEPU, UMBC and Nigerian socialist, workers

and farmers party to form United Progressive Grand Alliance. The NPC in response formed the Nigerian National Alliance with NNPP, Midwest Democratic Party (MDF), Dynamic Party and Republican Party. The campaigns for the election were characterized by violence, conflicts and hostility, UPGA campaigners and candidates including electoral officials were assaulted and kidnapped. (Nwachukwu & Osadola, 2019: 601-602) There were lots of irregularities, violence, fraud, thuggery, molestations, resignation of electoral officials and fraudulently returned unopposed candidates, which propelled the UPGA decision to boycott the elections. The boycott was effective in the East and partly in the Midwest in the West; as only a 23% voter turnout was recorded. (Nwachukwu & Osadola, 2019)

FORMS OF POLITICAL CAMPAIGN CRISES

No matter how well organised a political campaign is, there is bound to be one form of crises or the other. Some of the identified crises are:

- *Aggression*

Naturally, human beings can be aggressed at will. Dugan (2004) defined aggression as a behaviour whose intent is to harm another. Further said that any sequence of behaviour, the goal response to which is the injury of the person towards which it is directed. This can be physical or verbal. Aggression can lead to negative responses and trigger emotion thereby resulting into warfare.

- *War of words*

This could be a long hot argument between two people or a group that is characterised by offensive words. Word spoken is not forgotten easily. It spread to years and this situation usually mars relationship. For instance ahead of Saturday's parliamentary rerun elections in River state, the PDP and APC are full of hypocrites (Anrefon 2015). These at times sink into one's body more than slaughtering because word is sharper than two edged sword.

- *Rebellious silence;*

Political campaign strives can be inform of rebellious but in a silent way. The Cable (2011) reported that a video clip was released by the APC where Buhari was allegedly said that his supporters must guard and protect their votes, escort the votes to the collation centre and that they should wait till the counting was over and that anyone that stop them should be killed, whereas it was said that, the man actually said that he only meant to educate his

supported during the campaign. All these and many other instances are war of words that trigger warfare.

- *Propaganda*

Baker (2016) views propaganda as information, especially of biased or misleading nature used to promote or publicise a particular political cause or point of view. The rival groups or gangs seldom make misleading statement that can easily lead to trauma or mar character otherwise called character assassination. It could be inform of silent agitation, media propaganda.

- *Hate Speech*

This is a situation where somebody says an offensive word to incite an individual or a group or even to embarrass an individual. There are some hateful comments these days that are so harmful and these have been the issues agitating the mind of people at the moment. George (2016) maintained that hate speeches present a major challenge to today's journalism added that socially conscious journalist are alarmed at how rapidly hate filled messages seep into and often overwhelm comment on the internet. Ibrahim (2015) also reported that indeed as the elections approach, verbal and non-verbal communications symbols of every imagination were deployed to promote self-interest and to denigrate opponents and that politicians and their agents used clearly unethical communication contents on the broadcast media and internet platforms to campaign for votes. It was in this content that hate and dangerous speech became a major problem. In this context, it was also said that, dangerous speech over the air in a diverse multicultural setting like Nigeria can be volatile and lead to violent conflict.

- *Removal of opposition billboards/posters*

This is attack and vandalism of posters, billboards of political actors in the opposition party or even within the same party. For instance, Akinrefon (2015) reported that, the Lagos state chapters of the All Progressive Congress (APC) and the Peoples' Democratic Party (PDP) yesterday engaged in war of words over vandalism of its posters, billboards and banners all over Lagos by thugs and hoodlums while the APC accused the PDP of sponsoring thugs to vandalise its billboards, the PDP faulted the claim saying it was untrue. Also Eribake (2014) reported that tension is Ogun over the removal of SDP billboards by

Amosun government APC. This is unfortunate and we think that it must have been politically motivated. Nigeria youth of school age have been so much involved in all these activities.

EFFECTS OF POLITICAL CAMPAIGN WAR ON OUR SOCIETY

The effects of this electoral war on the society can be very grievous. One of these is political apathy. People may likely develop phobia for politics and refuse to play active role in the electoral process because they will not see any value in it due to the violence and intimidation. This will definitely affect Nigeria democracy.

There will be early exposure of the teenage and the youth to aggression, people can easily learn from violence by their exposure and involvement in it. The youth usually learn from what they experience happening around them because violence is the proceed of aggression. Apart from this, there is likely to be ethic violence whereby and individual tries to win the support of his or her kinsmen. This can disturb the unity of the nation and lead to strife. Also there can be family disunity that is, members of the same family will not be in good term. It can as well lead to outbreak of the social system as a result of the tension created by the violence. Families can as well be forced to live apart or separately.

Another effect is that, it can lead to character assassination. This is a situation where one's reputation is damaged due to propaganda. This is a major factor that destroys the reputation of an individual. All these, can easily lead to breakdown of law and order and other anti-social behaviour. In a situation where there is breakdown of law and order peace is elusive. Ojak and Acol (2017) viewed that, violent electoral occurrences in Africa are occasioned by both strategic and incidental factors and that this trend not only poses a threat to peace and security on the continent but also risk undermining the long term sustainability of the democratisation process.

CULTURAL LITERACY PEDAGOGY IN CURBING THE POLITICAL CAMPAIGN WARFARE

One legacy that parents can leave behind for their children is education. Education is a powerful value which exalts a nation. In the National Policy of Education (2004) the Federal government stressed that Nigeria's philosophy of education therefore is based on the development of individual into a sound and effective citizen. The full integration of the individual into the community and that, for this philosophy to be in harmony with the Nigeria as national goals, education must be geared towards self-realisation, better human

relationship, individual and national efficiency, effective citizenship, national consciousness, national unity as well as cultural, economic, political, scientific and technological progress (Odiye 2018). It is on this note that the quality of instruction in schools is towards achieving inculcation of certain values which include; respect for the worth and dignity of individual (NPE 2004). In order to achieve this, the federal government recommends the teaching of mother tongue as an effective means of achieving this.

According to Awoniyi (1978) mother tongue is the language which a group of people that are considered to be inhabitants of an area acquired in their early years and which becomes their natural instrument of thought and communication. It is a language which is naturally spoken by a group of people known as a community which can also influence their culture. It can be viewed as the language that one learns in his immediate speech community and uses as the first means of communication. Olagoke (2004) stressed that the proper development of a child is closely band with the continued use of the language he or she has spoken from the birth. Odiye (2018) explained that the language of any society makes for understanding and co-operation and through it, the people live together peacefully and harmoniously.

The teaching of mother tongue is not limited alone to the development and proficiency in the use of grammar; it also entails the use of the literature and culture with which the children will acquire critical thinking. In Wikihow (2018), the thought we have can impact our daily life including our emotions and behaviour. The moment an individual thought pattern is improved. Allen (2006) equally stressed that the use of mother tongue makes it possible for the learner to freely think and express his thoughts in more meaningful and creative manner. It is a way of making the children to be acquainted with their culture thereby acquiring cultural literacy.

Brunner (1966) explained that culture shapes mind, it provides us with tool kit by which we construct not only our world but the very conceptions of ourselves and our power with which we acquire the skill of communication. Our world can be understood from the perspective of language, tradition, behaviour, belief and value which can be passed through communication. Individuals are bound to belong to cultural groups where the way of life is taught and imbibe. As such, cultural experiences and values shape individual perception of life. Brunner (1966) stressed that the mind reaches its full potentials only through participation in culture and life and livelihood depends on culture.

Hirsch (1988) explained that literacy requires the early and continued transmission of specific information. Cultural literacy is the ability to understand and participate fluently in a given culture; a consistent exposure to and anticipation in one's culture. (Wikipedia) Rebekah (2013) opined that, cultural literacy requires interaction with a culture and reflection of it. Likewise, Hirsch (1988) stressed that to be culturally literate is to possess the basic information needed to thrive in the modern world. It is a very useful way to integrate the child with the knowledge and understanding of their language and culture in order to value and appreciate them. An educated person in cultural literacy is expected to be courteous and have moral ethical values. Apart from this, the teaching of cultural literacy also reflects social and cultural habit which has a great impact on the students.

Njoroge and Gathigia (2018) stated that the usage of Africa languages in education and teaching is a prudent way to achieve intellectual, independence. The language will instil value into the children and turn them to shun violence, curb frustration, teach them to have regards for life, it will also teach them good governance. Also Yousef (2016) opined that by teaching children their native tongue, a sense of identity and belongings is being instilled simultaneously, teaching them to accept and be proud of their heritage language and upbringing. Yousef (2016) further stressed that, it assists in overcoming socio-economic circumstances and to excel. It is a good avenue for children to find personnel, connect with their learning (Yousef 2016).

The Nigerian language policy emphasises the teaching of the mother tongue as a means of preserving the culture of the people. This in the view of Odinye (2018) is a means of promoting inter-ethnic understanding and integration to foster cultural unity thereby facilitating good communication among Nigerians from all the geopolitical areas. Lefsholo (2017) opined that the teaching of mother tongue can assist in achieving ethnic integration and full partnership to create a nation in harmony with itself.

In the teaching of mother tongue, the child learns social behaviour, social integration and problem solving. They are exposed to creating intimacy and good rapport among their mates. They are also exposed to understanding the dignity of labour, the teaching of politeness and tolerance, campaign for peace and co-existence. These entire blends together to make holistic education. An individual will have better approaches to happenings in the society rather than being an instrument of propaganda and unfounded statement.

The children are easily tied up with their culture and how to use the culture to reach and enrich the society making them to be attached to a source. When the children are attached to a source, they learn an intelligent way of communicating and not of war, they have the feeling of having a home, a home to protect, a society to preserve and an individual to respect not to destroy. They learn to interact with people of diverse culture in order to build a virile country.

CONCLUSION

A well informed child is a well cultured child. It is our culture that builds and trains us to be integrated into the world. Globally, there is a belief that the use of one's indigenous language help in the acquisition of cognitive development, social and behavioural growth which can assist in integrating the child into the society. This will refine the electoral process of Nigeria. As a matter of fact when children are properly groomed, it will bring about a genuine and vibrant step in achieving a more refined electoral campaign. It will also reduce violence in politics if not stopping it completely.



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