

**COUNSELLING
AND BEHAVIOURAL
STUDIES JOURNAL**



ISSN 2315-7518, Vol. 3, July 2013

© Counselling and Behavioural Studies Journal 2013

All right reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form of by any means, electrical, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISSN: 2315-7518

Published by



HIS LINEAGE PUBLISHING HOUSE

GSM: 08033596818

E-mail: awemakin@gmail.com

Contents

Utilizing Counselling Strategies to Combat Socio-Political Challenges in Nigeria J.M. Ajibade Oyinloye	1 – 7
Utilization of Counselling Therapies in Assisting the Physically Challenged and Their Care Givers Adeduntan –Danesi Falilat & Feyisetan Christianah Toyin	9 – 15
Family Background, Parental Education and Academic Achievement of Junior Secondary School Students in Ogun State, Nigeria Awoyemi A.E. & Keshinro R. A.	17 – 29
Counselling Interventions: A Panacea for the Menace of Boko Haram Insurgence in Nigeria Oludununsin O. Adebayo	31 – 41
Counseling for Gainful employment For University Graduates in Nigeria Akinyemi Atinuke Olusola & Oyedokun Samuel Olusola	43 – 51
Combating the Menace of Unemployment on Nigerian Youths – Implication for Social Studies Education A.O. Oyewale	53 – 64
Counseling Services for Learners with Visual Impairments and Their Parents Runsewe O.O.	65 – 77
Psycho-Social Factors as Predictors of Participation in Competitive Sports among First Year Students in University of Ibadan Fadoju, Andrew Olu	79 – 93
Counselling: A Tool for Educational Reform in Nigeria Oyesoji A. Aremu & Sabina N. Obi	95 – 104

Psycho-Socio Factors Influencing Marital Instability among Married Individuals in Ibadan North-West Local Government Area of Oyo State, Nigeria. Ademola, Adesina Emmanuel	105 – 115
The Significance of Creative Arts in Solving Youth Unemployment Problems for Social Security: Implications for Counseling. Lamidi, S.O. & Laba Z.A.	117 – 126
Attitude of Education Stakeholders towards Maintenance of School Resources: An Educational Psychologists Perspective Ogundokun, Moses O. & Ogunlade, Oludele Olagoke	127 – 140
Poverty as Indices to Criminal Tendencies among Youths in Oyo State: Counselling Implications Adediran O.A. & Salako Adebayo A.	141 – 151
Utilizing Behavioural Counselling To Combat Socio-Political Challenges among Adolescents with Special Needs in Nigeria Bolaji Yetunde Olanike	153 – 165
Counselling: The Unexplored Panacea to Graduate Unemployment Challenge in Nigeria O. A. Odeniyi & Oyediji A. Olubukola	167 – 173
Perceived Psychotherapeutic Relevance of Rational Emotive Therapy in Reduction of Ethnic and Religious Intolerance in Northern Nigeria Odeleye Amos Ayoola	175 – 183
Assessment of Empowerment Needs of Selected Nigerian Youths for Self Reliance in Ijebu Kingdom: Implication for Counseling Dele Olanisimi	185 – 198

Influence of Security Unrest on Economic Imbroglia in Nigeria: Counselling Intervention Adesina O.J., Gbadamosi, T.V. & Akanni Olurotimi Oladayo	199 – 211
Utilizing Counselling Strategies to Combat Indiscipline And Examination Malpractice among Primary School Pupils in Nigeria Bolaji, S. O. & Adedokun, O. A.	213 – 228
Emotional Intelligence as Panacea for Socio-Political Challenges Adeyemi, A. O.	229 – 245
Behavioural Therapies: Panacea to Ethnic and Religious Intolerance in Nigeria John O. E. Egbo & Onah, Victoria Amaka	247 – 255
The Role of Counselling in the Provision of Gainful Employment among University Graduates in Sokoto State: Implications For National Security. Abdullahi Bello Tambawal & Okonkwo Cecilia Okwudinma	257 – 265
Global Ethics as a Tool for Combating Global Socio-Political Challenges: The Case of Nigeria Oluwawunsi, O. Adekola, Saidu Abubakar & Kezi, Lois Danjuma	267 – 279
Influence of Intimate Partner Violence on the Career Work Rate Female School Teachers in Kastina State, Nigeria -Counseling Implication Umar Talatu Ibrahim	281 – 294
Psycho-Social Implications of National Insecurity Challenges among Undergraduates in Public Universities in Ogun State. Ewumi, Abosede. M & Olubela, Ramoni Afolabi	295 – 304

Utilizing Non-Violence Counseling Strategies as
Panacea for Socio-Political Challenges in Nigeria
Oluwawunsi, O. Adekola & Justine Titus Midala 305 – 317

Counselling For Sustainable Development:
Implications for National Peace and Security
Oparah O.B..... 319 – 335

UNIVERSITY OF IBADAN LIBRARY

EMOTIONAL INTELLIGENCE AS PANACEA FOR SOCIO-POLITICAL CHALLENGES

Adeyemi, A. O.

Department of Guidance and Counselling
University of Ibadan, Ibadan

Abstract

This paper examined the effect of emotional intelligence as a counselling tool for reducing socio-political challenges among political leaders. In doing this, the factors affecting good governance were analysed and recommendations were made to help remedy the problems.

Introduction

Politics is a process by which groups of people make collective decisions. The art is generally applied to the running of governmental or state affairs. The essence of political participation in any society, either civilised or primitive, is to seek control of power, acquire power and dispense power to organise society, harness and distribute resources to influence decision-making in line with organised or individual interests (Arowolo & Abe, 2003).

In Africa and most developing countries, people get into public life or politics for personal gains with little commitment to improve the lives of the people they govern. The essence of politics is to be in control of power. Democracy, in its conceptualisation and practice, has become a social phenomenon of international importance, which members of the political class, with ideological inclinations, seek to identify with (Jung, 2001; Creighton, 2000). This may not be unconnected with the ideals of equality, justice and the ability of the citizenry to directly or indirectly participate in decision-making, among others (Manent, 2003; Creighton, 2000).

In a way, politics is a form of socialisation and it involves good governance. The concept of "governance" in politics is not new. It is as old as human civilisation. Governance means the process of decision-making and the process of decision-implementation. Since it is the process of decision-making and the process by which decisions are

implemented, an analysis of governance focuses on formal and informal actors involved in decision-making and decision-implementation made in public and corporate governance.

Good governance is about the people being governed; it starts with the people and ends with the people. It is about the consuming passion of the government to add value to the lives of the masses to make life easier for them by thoughtful process of helping to ease their pains and give them opportunity to come out with their best. Good governance is proactive. It not only thinks about today, but also thinks about tomorrow. It is about planning and adding quality to the lives of the people, loving and respecting them. The people being governed should be able to feel the impact of good governance in their lives by competitive fast-paced urban renewals, social engineering and culture revival in the hands of their young and dynamic leaders. This will give discernible sense of purpose that lifts the spirit and gives hope. This can only come from a leadership that thinks about the people and thinks about making their lives better. It is about a leadership that inspires and dreams big dreams.

Social Groups and Political Participation

The individual human being is created by a group and remains under the influence of innumerable groups from the time of birth until the time of death. The child's development and physical survival depend on continued interaction with other people. The groups are strong agents of socialisation. People belong to permanent groups organised to achieve specific or general goals (political groups). The kind of people they become depends greatly on the groups to which they belong and on the quality of relationship these groups provide. The rapid growth of psychology of groups developed along two tracts; the political-practical approach and secondly, and the theoretical-practical approach. The political-practical approach focused on means and methods of improving group process. It operates on the assumption that this would, in turn, improve society. The approach has led to a concern for the processes by which the democratic decisions are made, how democratic leadership can be improved, how individual participation can be enhanced and the need for improving communication within groups.

As human beings associate, they build social networks and

bonds of trust which certain scholars have conceptualised as social capital (Frietag, 2003; Liu & Besser, 2003; Anheier & Kendah, 2002; Fukuyama, 2002; Zak & Knack, 2001; Newton, 2001; Turner, 2000). According to Farr (2004), social network, through the interactions which go on therein, evolve norms, which grade the actions of members to particular ends. As individuals are bound together through the guiding influence of these norms, associations are able to achieve their set goals.

Political parties are not just formed but they always have manifestos that will enlighten people about the programme they have in agenda. It is this manifesto that will sell their ideas to the people and they will be able to perceive if their ideas are laudable or not. What political ambitions should be all about is based on good governance.

Good governance has become fashionable catch phrases in the aftermath of the financial and economic crisis in Nigeria. The absence of good governance has been perceived as a major cause of the challenges and it is imperative for sustainable and durable development. It is predicted in full accountability to stakeholders in the exercise of mandated activities and functions by all concerned whether they are central or local government, managers of state and business enterprise or civic or civil society organisations. This also requires the equitable participation of all stakeholders in the design and formation of policies and institutions that affect them.

Factors that Influence Good Governance

The concept of good governance is not new. It is as old as human civilisation. It simply means the process of decision-making and the process by which decisions are implemented (or not implemented). Achieving the goals is not simply about money. It is about removing physical, legal, financial, socio-cultural and political barriers to basic services for all, in particular for the poor and disadvantaged poor.

Good governance is an ideal which is difficult to achieve in its totality. Governance typically involves well-intended people who bring their ideas, experiences, preferences and other human strengths and shortcomings to the policy-making table. It is achieved through disclosure that attempts to capture all the considerations involved in assuring that stakeholders' interests are addressed and reflected in policy making.

World Bank (2004) defines good governance as the “exercise of political power to manage a nation’s affairs” and highlights six aspects of it:

- (a) Political accountability
- (b) Freedom of association and participation
- (c) Fair and reliable judicial system
- (d) Bureaucratic accountability
- (e) Freedom of information and expression
- (f) Effective and efficient public sector management

There are certain principles of good governance, namely; independence, openness and transparency, accountability, integrity, clarity of purpose and effectiveness. The way organisations are directed and controlled to ensure that they are effective in achieving their objectives points to good governance. Whatever governance arrangements are in place in any complaint-handling scheme, it is vital that they support and promote the integrity of the scheme and office holder, and above all protect the independence of the office holder, particularly from those over whom the scheme has jurisdiction.

Accountability and ethics are the main ingredients of effective leadership in any well-structured government institution and public administration. These are the norms of behaviour that political leaders or public officials must strictly adhere to in the public, which connote a sense of integrity, responsiveness, acceptability, professional conscience, honesty, neutrality, self-denial and a passion for excellence in the public service (Kamto, 1997). Accountability is to ensure that all members, including the office holders, members of staff and members of any governing body are seen to be responsible and accountable for their decisions and actions. They should be able to account for the funds allocated to their offices.

Political office holders must have some degree of integrity, by ensuring strength, forward-dealing and completeness, based on honesty, selflessness and objectivity in decision-making. They must display independence of mind in making decisions. They must be ready to accept responsibility for the outcome of any decision made. There should also be transparency and openness. This will enable them gain the confidence of stakeholders.

Leadership which defines and promotes the values for money

spent shows sign of effectiveness. It does this by ensuring that whatever programme embarked upon delivers quality efficiently. It does not embark on programmes that will be abandoned half-way.

There must be clarity of purpose. This can be achieved by ensuring that stakeholders know why any programme exists and what it does, and what to expect from it. Government policies make use of many practical measures to enforce compliance with ethical codes and standards by public servants. The most common of these tools is ethics legislation which requires public office holders to fill financial and private property disclosure forms (Code of Conduct Bureau). This is an important measure of controlling illicit enrichment and unlawful amassing of wealth by public servants (Levine, 1990).

Challenges of Good Governance

Political leaders are faced with a myriad of challenges, but they must be able to think through them to provide solutions. Great leadership is extraordinary and it takes self-control, empathy and inspiration to do the right things. Basically, good governance is predicated on full accountability to stakeholders (the governed) in the exercise of mandated activities and functions by all concerned, whether central or local managers of state and business enterprises. Good governance requires the equitable participation of all stakeholders in the design and formation of policies and institutions that affect them or at least the majority of them at any given time. The reverse is the case in many countries because the electorate do not have a say after political leaders have assumed office.

The absence of good governance has been perceived as a major cause for worry, as good governance is imperative for sustainable and durable development. Bad governance is being increasingly regarded as one of the root causes of all evils. Institutions of other developed countries embrace the values of responsiveness, accountability and integrity in reacting to the needs and demands of its people. This is an important aspect of good governance which developing countries need to learn from.

Today, the wide gap between the haves and have-nots has posed a formidable challenge to global governance, especially in Nigeria. There are many Nigerians who remain disenfranchised in income, in digital connectivity, and in cutting-edge knowledge and

innovation in education and learning. Poor salaries have made the nation to be experiencing constant workers' strike, especially when there is demand for increase in salaries. Incessant strike actions have negative impact on the development of the economy of the nation, as they paralyse economic activities. Any loss recorded might take long to recover if at all it will be recovered.

There are a lot of socio-political problems in Nigeria. There are interpersonal conflicts, corruption, armed robbery and little or no value for human life. Several decades after Nigeria's independence, there are still problems of unfulfilled dreams, especially in the area of electricity supply, which is epileptic, potential that is not realised among the youths, poverty in the midst of wealth, and total lack of inspiration and direction. The masses are sinking into hopelessness and are being held to ransom by insecurity (for instance, Boko Haram). There is challenge of peace building. Many decades of conflict have left a number of people in government, civil societies and institutions in ruin. Thus poverty may well be the root cause of social and political chaos we are witnessing in the nation, peace is the sine qua non for development. Everything could be summed up as unfulfilled dreams and disappointment. The nation lacks good leadership and good governance.

Today, the world has witnessed one of the worst cases of economic meltdown as a result of irresponsible leadership in corporate business. The current "credit crunch" that has dominated most of the capital world came about as a result of leadership. Good governance entails leadership that gives people hope, and the will to excel. The governed are not expecting a democracy that is monetised, that is able to buy its way through in election, a democracy that is totally insensitive to the wishes of the electorate and is totally uninspiring. Corruption continues to undermine socio-economic growth and development. With this, there should be better public financial management with a more equitable tax system, smaller budget deficits and better resource mobilisation. They should have systematic approaches to planning, monitoring and evaluation. The mainstream of women in politics and public administration can be seen as a major challenge to good governance.

Without good governance and participatory leadership, there is likely to be no equitable distribution of public wealth and social justice.

There is indeed much to be said of public and private sector governance whereby various actors and interest groups feel duty bound to do unto all others as they would have others do unto them. It is, therefore, imperative for political office holders to constantly participate in counselling programmes for leadership and good governance.

Counselling will equip them the more in developing a competitive and feasible vision, mission and values of the foundation for long-term success in their leadership role. Counselling is one of the most challenging tasks undertaken by an organisation. Therefore, it must be participatory, involving all stakeholders within the organisation. If the vision and the mission of governance are recognised by all politicians who are stakeholders in the management of the affairs of the nation or state, strategic decision-making and communication will be positively affected.

The Need for Counselling in Political Enlightenment

Considering the challenges facing the political system and the stakeholders in the nation, it seems clear that the services of guidance and counselling will be required in several institutions, agencies and groups outside the school system. Perhaps, the largest number of such institutions is found in industrial, commercial and political settings. In such settings, many conditions on good governance create emotional tension among the governed. This situation calls for counselling. Good governance, resistance to change alienation, frustration, conflict and psychological stress among the political parties could lead to chaos and poor accountability to the governed and there is need to take care of the emotional needs of people concerned. The stakeholders are the government at the federal, state and local level. Participatory or collaborative leadership is the only way to tackle the challenges facing the social-political system of our time.

Counselling refers to a number of procedures used in assisting an individual in solving problems which arise in various aspects of life or assisting him to maximise his overall personal development so that he could be more effectively satisfied and more useful to the society in which he lives.

Busari (2008) avers that the concept of counselling is essentially democratic. The assumptions underlying its theory and practice are that each individual has the right to shape his own destiny, and that the

relatively mature and experienced members of the community are responsible for ensuring that each person's choice shall serve both his interest and those of society. Counselling cuts across all facets of life because changes that occur often place considerable stress on individuals and groups whose coping and adaptation mechanisms often breakdown when they find it too difficult to accommodate the rapid changes.

The Nigeria Federal Government, realising the importance of guidance and counselling and the apparent ignorance of adolescents about their career prospects, states in the Federal Republic of Nigeria Constitution (2004:52) that:

In view of the apparent ignorance of many young people about career prospect in view of personality maladjustment among school children, career officers and counsellors should be appointed for post primary institutions.

There are studies justifying guidance and counselling programme in secondary schools. The essence of school counselling programme is to support the intellectual development, human and social development and career development of the students so that they can become responsible and productive citizens (Fakolade, 2008).

Obanya (2002) opines that guidance and counselling programme would be able to take adequate account of and care of the psycho-social crises facing secondary school students, like loneliness, isolation, truancy, and negative self-concept, as education is an instrument for effective national development, self-reliance economic development (Adenuga, 2004). The guidance and counselling programme will not only assist in achieving all these, but will also provide adequate and reliable information that will assist students to make informed decision about themselves (Adenuga, 2004).

The counselling programme is also of paramount importance in participatory or collaborative leadership because it is the only way to tackle the challenges facing the socio-political systems. It is the tool that can be used in the discharge of one's duty to attain the goal of counselling which is to help individuals to cope or adjust to any challenge or problem. The following are the few techniques that can be used for political office holders:

- Problem-solving technique

- Social skills training
- Conflict resolution skills
- Human relation skill
- Rational Emotive techniques
- Creativity training skills
- Parent effectiveness skills
- Self-concept programming skills
- Stress management skills
- Listening skills
- Leaders' emotional intelligence

The role of stakeholders in the socio-political system at the federal, state or local level is paramount. Greater levels of cooperation among the governors and the governed can act as crucial enablers for public servants to redesign systems and processes and ultimately to deliver performance that is engaging and really makes a difference. The stakeholders' participation require organisation to value individual and their development and must engender trust and confidence in all relationships including working relationships and interactions with the governed.

Daniel Goleman (1995) states that whenever an organisation faces a shock, how the leadership handles its own emotion can determine whether the organisation survives. The leaders' Emotional Intelligence (EI) is their ability to manage their own and others' emotions in ways that drive performance or governance. This provides the key for success. Salovey and Mayer defined emotional intelligence in terms of being able to monitor and regulate one's own and others' feeling, and to use feelings to guide thought and action. Emotional intelligence refers to the capacity for recognising our own feelings and those of others, for motivating ourselves and for managing emotions well in ourselves and in our relationship.

Emotional Intelligence determines the potential for learning. The practical skills are based on five elements:

- Self-awareness
- Motivation
- Self-regulation
- Empathy
- Adeptness in relationships

Emotional competence shows how much of that potential can be translated into on-the-job capabilities. The underlying emotional intelligence capabilities are vital if people are to successfully learn the competencies necessary to succeed in the workplace. If they are deficient in social skills, for instance, they will be inept at persuading or inspiring others to lead teams or catalyse change.

Emotional intelligence does not mean giving free rein to feelings "letting it all hang out". Rather, it means managing feelings so that they are expressed appropriately and effectively, enabling people to work together smoothly toward their common goals. Good feelings spread more powerfully than bad ones, and the effects are extremely salutary, boosting cooperation, fairness, collaboration and overall group performance. Emotional intelligence seems to be largely learned and it continues to develop as one goes through life and learns from one's experience.

Studies that have tackled people's level of emotional intelligence show that people get better in these capabilities as they grow more adept at handling their own emotions and impulses, at motivating themselves and at honing their empathy and social adroitness. Emotional competence is particularly central to leadership, a role whose essence is getting others to do their jobs more effectively. Emotional competence makes the crucial difference between mediocre and good leaders. The stars show significantly greater strengths in a range of emotional competencies, such as influencing team leadership, political awareness, self-confidence and achievement drive. For success at the highest levels in leadership positions, emotional competencies account for virtually the entire advantage.

Emotional competence is a learned capability based on emotional intelligence that results in outstanding performance at work. At the heart of this competence are two abilities: empathy, which involves reading the feeling of others; and social skills, which allow handling those feelings artfully.

The political leaders need to be trained to be emotionally competent in order to make important contributions to job performance. The emotional competence framework training can be used to train the leaders.

The Emotional Competence Framework

The emotional competence framework comprises the following:

- Personal competence: Those competencies determine how the leaders manage themselves.
- Self-awareness: This will make them know their internal states, preferences, resources and intuitions. There will be emotional awareness that is recognising their emotions and their effects. Accurate self-assessment is knowing one's strength and limits and self-confidence is a strong sense of one's self-worth and capability.
- Self-regulation: This is about managing one's internal states, impulses and resources. There would be self-control in keeping disruptive emotions and impulses in check.
- Trustworthiness: This will make them to maintain standards of honesty and integrity. Conscientiousness is taking responsibility for personal performance.
- Adaptability: This will make them to have sense of flexibility in handling change.
- Innovation: This is being comfortable with novel ideas, approaches, and new information.

Motivation

Motivation refers to emotional tendencies that guide or facilitate reaching goals. With this in leaders, they will be, at least, striving to improve or meet a standard of excellence and there will be commitment by aligning with the goals of the group or organisation. This will make them to be optimistic or persistent in pursuing goals despite obstacles and setbacks.

Social competence will create empathy in political leaders. This will make them to show awareness of other's feelings, needs and concerns, through understanding others, developing others, providing of service orientation, leveraging diversity by cultivating opportunities through different kinds of people. They will also have political awareness of reading the group's emotional currents and power relations.

Political leaders must also develop social skills of inducing desirable responses in others by influence through effective tactics for persuasion to work. They must communicate with the people by

listening openly to their yearnings and sending convincing messages to assure them of their performance. There should be conflict management by negotiating and resolving disagreements. The leadership traits must be there to inspire and guide individuals and groups. They should be able to collaborate and cooperate by working with others toward shared goals. They should also form team capabilities in creating group synergy in pursuing collective goals.

The counselling programme focusing on emotional competence will have positive effects on the lives of the leaders. It will enable them to have clearer vision and mission of good governance. They will be more informed and develop a better way of critical thinking to find solutions to the challenges of leadership.

Recommendations

In order to combat socio-political challenges in Nigeria, there must be a new paradigm of leadership and good governance. The political leaders need to note the following.

1. The political leaders must have sense of service, that is "living for the sake of others".
2. Political leadership must give due regard to "sustainability" and "equity". Focus should not be on personal gains.
3. Leadership must be transparent and accountable. It should focus equal attention on "means" as well as "ends".
4. Good governance must translate into sensibility to and benefits for the common man. The "top-down" approach should be replaced with participation at the local level, which also respects the paradigm of leadership and good governance.
5. The political parties in a democracy need to agree on the fundamentals of good governance. They should eschew corruption in order to bring the dividends of democracy to all and sundry.
6. Character education that teach young people the importance of living for the sake of others, and the need to resolve differences and conflicts amicably and should be incorporated in school curriculum. Only value-based education can help in providing good future leaders in every field.
7. There is the urgent need to reduce the gross inequalities between different sections of the population. Unemployment

and poverty are largely responsible for unrest and threats to peace and security. Therefore, more employment opportunities should be created through appropriate economic policies.

8. It is important to address the shortcomings in the democratic framework. This can be done by establishing a sound and healthy party system, strengthening democracy within political parties, and inculcating the sense of accountability and transparency in people.
9. It is also imperative to motivate and involve the youth in governance so as to improve the quality of life of the underprivileged and achieve the Millennium Development Goals and good governance.
10. Political leaders must display interest in their immediate environment; they should not make snap judgements but fair judgements.
11. Political leaders must have extensive knowledge of rules and norms of human relation.
12. There must be fairness to women through giving them fair representation in decision-making and sharing of political offices.
13. The stakeholders' participation require organisation to value individual and their development and must engender trust and confidence in all relationships including working relationships and interactions with the governed.
14. Political leaders must have sense of urgency to bring development and "life more abundant" to the people and all their energies and thoughts must be directed to it.
15. There must be no lack of courage to do the right thing, their self and individual interest must not reign supreme over the common good.
16. Good governance is not about throwing big agbada around and blasting people off the streets with sirens. It must be about rolling up sleeves and getting down to work.
17. Political leaders must not be draining the people of their blood but they should be putting flesh on the people's crying bones.
18. People should have equal access to government services without regard for their connections.
19. Leaders must see themselves as servants of the people rather

- than their exploiters.
20. Contractors are obligated to complete projects and failure to do so will make them face heavy fines or imprisonment.
 21. Government contracts must be awarded based on merit rather than connections.
 22. The diligent people must be extolled even if they are not rich and fraudsters must be despised despite their wealth and opulence.
 23. It is also important for the people and civil servants to see their jobs as a duty rather than a nuisance.

References

- Adebanwi, A.A. 2002. The nation as grand narrative: the Nigerian press and the politics of meaning. Ph.D. Thesis, University of Ibadan.
- Adenuga, R. 2004. An assessment of the effectiveness of guidance and counselling service in some Nigerian Universities. *Nigeria Journal of Applied Psychology* 7:204-212.
- Ake, C. 1993. Rethinking African democracy. *Journal of Democracy* 2.1:32-44.
- Ake, C. 2000. The unique case of African democracy. *International Affairs*. 62.2: 29-244.
- Ananda, M. and Bhattarai, H. 2006. *Problems of developing countries in promoting good governance*.
- Anheier, H. and Kendall, J. 2002. Interpersonal trust and voluntary associations examining three approaches. *British Journal of Sociology* 53.3: 343-362.
- Busari, A.O. 2008. *Essentials of guidance and counselling practices*. Ibadan: Gbemisola Multi Services pp. 174.
- Creighton, A.L. 2000. *Democracy encyclopedia of sociology*. E.F. Borgatta and R.J.V. Montgomery Eds. New York: Macmillan Reference 1. 601-669.
- Curtis, J.E., Beer and Grabb, E.G. 2001. Nations of joiners, explaining voluntary association membership in democratic societies. *American Sociological Review* 66:783-805.
- Demetrious, K.I. 1996. In defence of the British constitution: theoretical implications of the debate over Athenian democracy in Britain, 1770-1850. *History of Political Thought* 17.2: 280-297.

- Dunne, T. 2001. *Liberation: the globalization of world politics*. J. Baylis and S. Smith Eds. Oxford: Oxford University Press, 162-181.
- Fakolade, O.A. 2008. Career development and personality construct. Challenges for school counselors. A paper presented at a three day training workshop on social structure and behavioural medication. Challenges of Guidance Counsellors in Public Secondary School 81-87.
- Farr, J. 2004. Social capital: a conceptual history. *Political Theory* 32.1:6-33.
- Fatton, R. 1995. African in the age of democratization in Cameroon in the context of political liberalization since the 1990s. *African and Asian Studies* 3.1:33-59.
- Freeman, D. 2003. Inclusive democracy and its prospects. *Democracy and Nature* 9.3:359-371.
- Freitag, M. 2003. Social capital in (dis) similar generalized trust in Japan and Switzerland. *Comparative Political Studies* 36.8:936-966.
- Fukuyama, M. 2003. *The great distribution in human nature and the reconstruction of social order*. New York: Free Press.
- Germino, D. 1995. Critiques of democracy. *The encyclopedia of democracy*. S.M. Lipset Ed. London: Routledge 1: 319-32.
- Geus, R. 2002. Liberation and its discontents. *Political Theory* 30.3:320-338.
- Hazelrigg, L. 2000. Individualism. *Encyclopedia of sociology*. E.F. Borgatta and R.J.V. Montgomery. Eds. New York: Macmillan Reference USA 2.1301-1308.
- Held, D. 1996. *Models of democracy*. 2002 Reprint. Cambridge: Polity Press.
- Jessop, B. 2002. Liberalism, neoliberalism, and urban governance: a state-theoretical perspective. *Antipode* 34.3:452-472.
- Jung, D. 2001. The political sociology of world society, *European Journal of International Relations*. 17.4:443-474.
- Kiros, T. 2001. Introduction, African philosophy: a critical/moral practice. *Explorations in Africa Political Thought*. F. Kiros Ed. New York: Routledge. 1-6.
- Lui, A.Q. and Bessar, T. 2003. Social capital and participation in community improvement activities by elderly residents in small towns and rural commitments. *Rural Sociology* 68:31-343-365.
- Lyons, M. and Snoxell, S. 2005. Creating urban social capital: Some

- evidence form informal traders in Nairobi. *Urban Studies* 42.7:1077-1097.
- Manent, P. 2003. Modern democracy as a system of separations. *Journal of Democracy* 14.1:114-125.
- Mazrul, A.A. 2001. Ideology and African political culture. *Explorations in Africa Political Thought*. F. Kiros Ed. New York: Routledge. 97-131.
- Meagher, K. 2005. Social capital or analytical liability? Social networks and African informal economies. *Global Networks. A Journal of Transnational Affairs* 5.3:217-238.
- Miller, J.I. 2001. Democratic characterizations of democracy: liberty's relationship to equality and speech in ancient Athens. *History of Political Thought* 22.3:400-417.
- Neuton, K. 2001. Social capital and European democracy. *Social capital and European democracy*. J.V. Deth, M. Maraffik, K. Newton & P. Whitely. Eds. London: Routledge 3-24.
- Ninsin, K.A. 2003. The ideal democracy-liberal or social. *History and Philosophy of Science*, H. Lauer Ed. Ibadan: Hope Publications 159-164.
- Obanya, P. 2002. Channelling the energies of students to more purposeful endeavours: revitalizing education in Africa. Ibadan, Ph.D.
- Omobolanle, A.O. 2006. Political clientelism and rural development in selected communities in Ibadan, Nigeria Ph.D. Thesis.
- Paxton, P. 2002. Social capital and democracy: an independent relationship. *American Sociological Review* 67:254-277.
- Pitkum, H.F. 2004. Representation and democracy. *Scandinavian Political Studies* 27.3:335-342.
- Politics on coalition of opposition political parties and other related issues. *Sunday Punch* February 24 2013, Vol. 19, www-punching.com.
- Schofer, E. and Fourcade-Gouchas, M. 2001. The structural contexts of civic engagement: voluntary association membership in comparative perspective. *American Sociology Review* 66:806-828.
- Scorza, J.A. 2004. Liberal citizenship and civic friendship. *Political Theory*. 32.1:85-108.
- Taiwo, E.F. 2007. Socio-political and moral issues in the Roman and Nigerian verse satire Ph.D. Thesis.
- Turner, J.H. 2000. The formation of social capital. *Social capital: a*

- multifaceted perspective*. P. Dasgupta and I. Serageldin. Eds. Washington: The World Bank. 94-146.
- Zak, P. and Knack, S. 2001. Trust and growth. *The Economic Journal* III. 295-321.
- Goleman, D. 1995. Emotional intelligence, New York, NY, US: Bantam Books.
- World Bank 2008. Participatory leadership and good governance: contemporary issues and Emerging challenges.
- Salovey, P. and Mayer, J.d. 1990. Emotional intelligence: Imagination, cognition and personality.

UNIVERSITY OF IBADAN LIBRARY