

POLITICAL PARTICIPATION AND RURAL DWELLERS IN NIGERIA: A REVIEW OF THE 2015 GENERAL ELECTIONS IN IBEJU-LEKKI AREA OF LAGOS STATE, NIGERIA

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Abstract

In any political system and in any sane democratic society, the citizens are expected to be involved in the political process and decision making by joining political parties, taking part in voting during elections, participating in electoral campaigns, community affairs and other political activities. Meanwhile, the euphoria that often welcome democracy, as well as the building blocks of political culture such as, social welfare, security, justice and equality, freedom, human rights and good governance are not only elusive in political system in the rural areas, but visibly unattainable in every political regime that rural populace has experienced. It is against this backdrop this paper examines the trend of political culture in the context of rural populace in Lagos state with a particular focus on the 2015 general elections in Ibeju-Lekki area of the state. Therefore, this paper anchors on the Participatory Democratic Theory as its theoretical framework. Simple Random Sampling (SRS) method was adopted using structured questionnaire for sixty (60) respondents who were fishermen, artisans, civil servants and farmers were selected from three villages in the 11 wards of the Local Government, 20 from Igando-Oloja, 25 from Akodo and 15 from Lekuru representing the north, south and west of the council area. The data from the primary source were analysed using simple percentage method. The analysis of the result shows that the factors which determine political participation of the rural people included education, sex, family background, occupation etc. Based on these findings, it is recommended that a high level of political education for the rural dwellers must be embarked upon by the government and politicians must also keep to their electoral promises, among others.

Keywords: General Elections, Political Participation, Rural dwellers, Review, Nigeria.

Introduction

Nigeria is a country with diversified values and beliefs. As a result of its many ethnic groups, languages and historical differences, it is not surprising to observe how variations in political culture interplay in the rural areas (Nwolise, 2007). By rural areas, it means political environment that is not yet bearer of urban features. Although right from the period of decolonization, hope of political transformation has been raised (Agagu, 2011), both in urban and rural areas, but ethnicity, religion factor and regional politics as well as neocolonialism appeared to have considerably impacted on the political culture of electorates in the rural areas. Beyond that, money-politics, poverty, corruption, elite influence, political instability

along with failed promises on the part of the political class have made political participation in rural areas to be more dramatic issue of concern for both scholars and technocrats (Ojo, 2014). The nation has a long history of political culture and political participation. After the independence in 1960, there have been several ways in which Nigerians demonstrated their interests in democratic process and participated in political activities (Badero, 2013). The most significant way is election and voting to advance the value of democracy. Democratic activity, according to Appadorai (2004), demands from the citizen a certain level of ability and character which must not be lacking in rational conduct and active participation in the government. In other words, for any nation to be democratically competent, there must be a high level of political participation by the citizens.

In every indication, Nigeria as a country seemed to have failed many rural people in delivering democratic values (Babawale, 1999). In its sixth decade of independence, the incursion of military rule that, arguably, contributed to the disruption of democratic progress and incurred weakling effect on good governance may have caused apathy towards electoral process in rural areas. This in turn appeared to engrave distortion and perversion in formation and development of ideal political culture, such that apathy could be observed and obtained in some advanced countries in democratic system (Aluko, 2010). The levels and patterns of political participation of the citizens determine, to some extent, the success of the political system. The beauty of democracy therefore depends not on the number of registered political parties in a country but rather on the degree of popular participation in the democratic process.

Statement of the Problem

Majority of Nigerian citizens not only lack a voice in the exercise of choosing their representatives in free and fair elections, the ultimate sovereignty do not in actual sense belong to the people, but has been hijacked by a group of elite who continuously recycle in governance of the country. John Stuart Mill had opined that, there is no difficulty in showing that the ideal best form of government is that in which the sovereignty or supreme controlling power in the last resort is vested in the entire aggregate of the community (Oloyede, 1990). But this ideal still constitutes a challenge in the political mechanism in Nigeria. Although, taking an actual part in the government does not mean that every citizen will have a portfolio in government house and begin to govern, but it supposes to trickle down dividends of democracy. As Robert Dahl (1989) argues effective participation is a criterion for the perfect democratic governance, and the fact that voting during elections is one of the easiest ways for citizens to participate in the democratic process. In the view of Huntington (1991), a political system is democratic to the extent that its most powerful collective decision-makers are selected through fair, honest and periodic elections in which candidates freely compete for votes and in which virtually all the adult population is eligible to vote.

Political participation is almost left in the hands of some 'selected few' and politics is seen by a number of people as a dirty game which must be avoided (Aluko, 2010). In rural areas like Ibeju-Lekki, some clergymen go to the extent of discouraging their followers from participating in it. This is as a result of the undemocratic tendencies, deception, violence, hooliganism and other social vices which characterize the political system (Alade, 2011). The true meaning of politics has been wrongly interpreted by the attitudinal expressions of our

politicians who venture into politics not with the mind to serve but to be served. They interpret politics to mean a platform for selfish aggrandizement of wealth and fame. Winning of elections in Nigeria does not depend on the people's choice but on the number of political thugs, cultists, political god-fathers and mothers at the disposal of public office contestants. Rural dwellers have their unique ways of participation. Most of them are Apolitical due to the nature of their jobs and their means of livelihood (Alade, 2011). Most wake up in the morning and head towards their farms and would not return until late in the evening tired. During the weekends, they are mostly found attending to social and communities' functions which are also seen as being part their togetherness and relative affairs. Here is the problem observed overtime.

It is against this backdrop that this paper evaluates some factors which are responsible for the low level of participation among the rural populace in order to determine their future political efficacies and possible government intervention. The paper also attempts to proffer answers to questions like; what is the political culture and participation of people in the rural areas during the 2015 general elections?, what are the factors responsible for low political participation in the 2015 General Elections in Ibeju-Lekki Local Government area?, what are the effects of political culture on political participation of the rural people?, what is the political culture of the electorates in Ibeju-Lekki Local Government? The extent of this problem calls for investigation under the current realities in the politics of the rural areas. Although many scholars have investigated political culture and political participation in different parts of the world, including Nigeria, but very few literatures can be found in the area of political culture and participation of the rural populace, particularly among the electorates in rural areas of Lagos State. This paper is therefore an effort to bridge the gap and foster new knowledge in this direction.

Objectives of the paper

The broad objective of the paper is to examine the political culture and participation of people in the rural areas during the 2015 general elections. Specific objectives are to:-

- i. investigate factors responsible for low political participation in the 2015 General Elections in Ibeju-Lekki Local Government area.
- ii. examine the effects of political culture on political participation.
- iii. evaluate political culture of the electorates in Ibeju-Lekki Local Government.

Methodology

In exploring answers to the questions raised earlier, this paper makes use of both primary and secondary sources of data with the use of qualitative method of data analysis. Since the population is quite large and in order to achieve a closely matched sample size, a pilot survey was carried out to identify the sample population. Using the Simple Random Sampling (SRS) method, sixty (60) electorates/respondents were selected from three villages in the 11 wards of the Local Government, 20 from Igando-Oloja, 25 from Akodo and 15 from Lekuru representing the north, south and west of the council area. Structured questionnaires were administered on the 60 respondents who involved the fishermen, artisans, civil servants and farmers. Although, 60 respondents may not be a representative sample but the responses gathered from these set of people were still able to provide some of the factors responsible for

the low participatory culture of the rural dwellers especially in the study area in the last general elections. Data generated from the 60 questionnaires were coded and analyzed through simple percentage and presented as shown in Tables 1 to 3. This further revealed the political culture of the people and the questions were structured to enable the respondents answer the same type of questions. The findings were limited to only residents of Ibeju-Lekki within the age-bracket of 18 to 60 years of both sexes. Journals, seminar papers, books and newspapers were also consulted for secondary data.

Literature review

Conceptual Clarifications

This segment operationalizes the major concepts which form the variables of this paper as well as attempts to make empirical review of existing works and provide a fill in the gap noticed in the literature. These concepts include:-democracy, election, political culture and political participation.

Election

Election, no doubt, is one of the defining features of representative democracy. It paves way for citizens who are within the voting age in a country to exercise their franchise in determining who govern them. Casting of votes during election is a powerful weapon to either select those contestants adjudged to have good tract records or vote out those leaders who fail to fulfill their campaign promises. According to Dye (2001) election is a major instrument for the recruitment of political leadership in democratic societies; it is the key to effective participation in a democratic dispensation and the means through which people give their consent to government. Also, Roger (1982) notes that election is the process through which electorates choose by voting officers either to act on their behalf or to represent them in an assembly with a view to governing or making administration.

In addition, Heywood (2000) describes election as a device for filling an office or post through choices made by a designated body of people called electorates. Election simply means the process through which eligible electorates cast their votes in order to choose from among political contestants that vie for various elective positions for the purpose of sound leadership, quality representation and good governance.

Political culture and participation

Political apathy in a country can be measured by considering the nature of political culture in that country. By political culture, it means the behavioural disposition of the citizens towards the government of the day vis-à-vis every other political activity in the country (Almond and Verba, 1963). Political apathy is thus measured in a given culture by the amount of the citizens' involvement in political activities such as voting for eligible candidates during elections periods, joining of registered political parties, contesting for elective positions, participating in voter's registration exercises, participation in political rallies, canvassing for votes, and showing interest in political discussions (Adelekan, 2010). Political culture can be exhibited in various degree in every society, be it in the developed world or the developing countries. For a democracy to be strengthened, positive display and a positive change in the political culture with high level of political awareness and genuine interest in political activities on the part of the citizens is advocated (Eniitan, 2014). Unfortunately, some observers contend that the

intensity of electoral violence and fraud in Nigeria has left the task of nation-building entrusted to the care of Political plunders, social marauders and over-ambitious politicians who ordinarily would not have gotten close to the corridors of power had there been popular participation and informed voters who have strong beliefs in ideal democracy and values of good governance.

Political participation is the involvement of the citizens in the political system. Eakin cited in Adelekan (2010) described political participation as the process through which the individual plays a role in the political life of his society and has the opportunity to take part in deciding what common goals of the society are and the best way of achieving these goals. According to Akamare (2003) political participation is an aspect of political behaviour and it focuses on the way in which individuals take part in politics. It is a voluntary activity and one may participate directly or indirectly. The various ways by which the people can be involved in the political system include selection or election of political leaders, formulation of policies, community activities and other civic engagements.

Awolowo and Aluko (2010) noted that the essence of political participation in any society, either civilized or primitive, is to seek control of power, acquisition of power and to influence decision making. Political participation is a means of contributing ones quota to the political system and overall development of the nation. Political participation is one of the fundamental requirements of democratic governance. Huntington and Nelson (1976) also defined political participation as an "activity by private citizens designed to influence government decision-making" whereas Verba et al. (1995) characterized it as an "activity that has the intent or effect of influencing government action – either directly by affecting the making or implementation of public policy or indirectly by influencing the selection of people who make those policies." Any claim to any democratic regime or state must essentially embrace a high degree of competitive choice, openness, and enjoyment of civic and political liberties and political participation.

However, the level of political awareness as well as the measure of confidence in the political process determines the extent to which the citizens participate in the political system. In Nigeria, politics is influenced by money, ethnic and religious factors. Since independence in 1960, religious and ethnic politics characterize electioneering process in Nigeria. People of the rural area tend towards participating in politics for mere participation sake and a lot lack the basic ideology of political participation. Some are influenced by the money politicians spend during electioneering campaigns while to some others who are not ready to be part of the system find excuses in the inability of the government to provide basic amenities for them.

Rural dwellers

By rural areas, it means political environment that is not yet bearer of urban features. Although right from the period of decolonization, hope of political transformation has been raised (Agagu, 2011), both in urban and rural areas, but ethnicity, religion factor and regional politics as well as neocolonialism appeared to have considerably impacted on the political culture of electorates in the rural areas. Beyond that, money-politics, poverty, corruption, elite influence, political instability along with failed promises on the part of the political class have

made political participation in rural areas to be more dramatic issue of concern for both scholars and technocrats (Ojo, 2014).

Empirical Review

A lot of works have actually dealt with the political culture and participation in the rural areas. To a large extent, behavioural disposition of individuals towards politics and pre-occupational activities have been identified as the major reasons for people either showing more or less interest in the electoral activities, Badero (2013). He gave much credence to behaviour and patterns of living of individuals as major reasons for the disposition of people towards being apolitical or reasons for apathy. He made a case of a rural area in Badagry area of Lagos State. His work also took a study of electoral results of Lekki with a view to comparing to that Topo area in Badagry. He identified;

1. Sex
2. Education
3. Job
4. Employment

as part of the reasons for the low turnout of voters in during the 2011 and 2015 General Elections in the riverine area.

According to Eniitan (2014), the riverine and coastal areas of Lagos State are very clear evidence of apathy which shows in the results of general elections of 2007 and 2011. He argued that most gladiators and actors in the political arena are the very few who were able to manage to the class of bachelor degree holders or those having diplomas in the polytechnics.

Voting Specialists who vote during elections and have nothing or less to do with the government activities are mostly seen in the rural areas (Falade, 2007). Consequently, he identified six types of political participants. These are:

- a) **The Inactives:** These are the people that take no part in any political activity
- b) **Voting Specialists:** These are the people that get eagerly engaged only in voting. Besides voting, they are not concerned about other political activities.
- c) **Parochial Participants:** These people participate in politics occasionally. They vote or get involved in any other political activity only when it affects their personal interest.
- d) **The Communalists:** These are those who get engaged in voting regularly, they also get involved in community affairs but they are not involved in political campaign activities
- e) **The Campaigners:** They are actively involved in political campaign but inactive in other community affairs.
- f) **Complete Activists:** They are highly involved in all political activities. They actively participate in voting, political campaign, community activities and make contact with public officials.

Going by this categorization, the people of Ibeju-Lekki could be categorized under the Voting Specialists. They participate in politics or vote during the elections for reasons which affect them and this comes up only during election period.

Adelekan (2010) emphasized that, ideally, democracy means individual participation in the decisions that involves one's life. In a democratic system, there is the necessity for the citizenry to be fully involved in the democratic procedures of the choice of rulers and effective communication of the public policies and attitudes. He therefore sees the need for people living in the rural communities to have a change of behaviour towards democratic principles and values.

The nexus between Political Culture and Political Participation

It has been argued by scholars that class of elite thinks and acts differently from the masses in the society. In few places, however, are the differences as pronounced and as politically important as they are in Nigeria (Eesuola, 2011). The political and economic elites have been what amount to a bourgeois class if not quite in the way Marx anticipated. Its wealth stems from its control of the state. This has given rise to a category of political and bureaucratic officials popularly known as "lootocrats" who have used their positions for tremendous personal gain and who, like the European bourgeoisie Marx did write about, have been able to protect their wealth and power under civilian and military rule alike. In the high stakes game of Nigerian politics, defeat cut one out of the process in which wealth was accumulated and distributed. Consequently, with but a few exceptions, those in Nigerian elite were willing to violate the rules of democratic game under the first two republics and overstep normal bounds of authority when the military was in power. That greed and the willingness to subvert the democratic process that went along with it were shared by the elite as a whole and were not the province of any particular ethnic, religious, or regional group (Arowolo, 2010). On the other hand, the elites were quick to use ethnic, religious, and regional appeals because those were the ones they could most effectively use to mobilize their largely rural clients.

Given this brief description of Nigerian mass and elite cultures, it can easily be seen that elite factor posed major problem in trying to sustain democracy. Majorly, there is at most a limited and grudging sense of national identity or integration. The values that matter most to most people lead them to define who they are politically on the basis of where they stand on those sub-national, overlapping, and polarizing cleavages. Second, no Nigerian regime has enjoyed much legitimacy, without which, the theorists tell us, any kind of stable regime is impossible (Alade, 2011).

As viewed in some quarters, if culture is singled out as pillar of politics, it would be tempting to conclude that Nigeria is again a disastrous civil war or revolution waiting to happen. The long history of military rule has neither provided culture of ideal politics for emancipation and participation of progressive politics, nor created widespread expectations that mass involvement of any sort can accomplish much in politics (Babawale, 1999).

Theoretical Framework

This paper anchors on the Participatory Democratic Theory. The basic tenets of the theory are the direct participation of citizens in their communities and the integration of political parties into pyramidal structure with a view to asserting democratic control over a certain part of the polity. The theory however emphasizes the participation of the people in the governance and affairs of their community, Huntington and Nelson (1976). Its major proponent includes Prof. James Friskin who introduced deliberative opinion within a wider framework of

representative democracy in the 1970s. It advocates more of people participating in the day-to-day political activities rather than representative democracy. It has a long history. One of this is the 'Iroquois confederacy' also known as the Haudenosaunee Confederacy which operates under the oldest surviving constitution in the world around 7th and 8th centuries. In 600 BCE, the Athenian leader, Solon initiated some reforms to limit the power of Oligarchs and re-establish a partial form of participating democracy with some decisions taken by a popular assembly. The strengths of the theory lie basically in the involvement of the people in the political representation rather than the traditional representative democracy and its ability to strive in creating opportunities for the people to make meaningful contributions to decision making. However, it fails to elaborate vividly on direct participation as a form of extended participation.

Using it to navigate this discourse gives room for more concerns on how rural people view democracy and popular participation in the democratic systems of the nation. Research on political participation since the 1970s has often distinguished conventional and unconventional political actions depending on the qualitative values of democracy. Political participation is not static; it is a very dynamic and evolving social phenomenon. At various times, people are more likely to be more or less politically active. For example, Riley et al. (2010) suggested that we are currently experiencing a period of alienation from traditional politics. They cited Colman and Gotze (2001) and Griffin (2005) to suggest that distancing from traditional politics and structures is part of the rapid transformation of the political landscape. Alienation from politics does not seem however to be such a wide-ranging phenomenon: it does not affect uniformly all people and all societies at the same time (Onah, 2010).

Study area

Ibeju-Lekki Local Government is bounded in the East by Epe Local Government while its Southern end joins the Atlantic Ocean. It is about 75 kilometers long and 20 kilometers at its widest point. According to the 2006 National Census, the total population of Ibeju-Lekki is 117,793 consisting of 60,729 males and 57,064 females. Ibeju-Lekki is a rural community with eleven rural markets located at various villages and natural resource-based economic activities like fishing, agriculture, timber /saw-milling, mat/ raffia weaving, oil-palm processing and emerging eco-tourism. The Local Government also consists of eleven (11) wards of which was the Headquarters of the before the creation of 37 Local Council Development Areas in 2003 by the then Governor, Senator Bola Ahmed Tinubu. With the creation, Ibeju-Lekki was divided into two. The Lekki Local Council Development Area (LCDA) having its Headquarters in Lekki and Ibeju-Lekki Local Government having its Headquarters in Igando-Oloja. The Local Government (Ibeju-Lekki) also harbours two Federal Constituencies. They are Epe Federal Constituency with just a Ward (Ward B1) in the Local Government and Ibeju-Lekki Federal Constituency with ten (10) Wards both in the Lagos East Senatorial District.

Data presentation and analysis

Below are tables which show the occupational, educational and sex distributions of sixty (60) respondents selected from the three villages(Igando-Oloja, Akodo and Lekuru) with the estimated population of about 21,000 inhabitants (Department of Agriculture Cooperatives

and rural Development, Ibeju-Lekki, 2017) during the administration of questionnaires which contained nine (9) structured questions in the study area.

Table 1. Occupational distribution of the respondents

Occupation	Frequency	Percentage
Fishermen	30	50%
Farmers	15	25%
Artisans	10	15%
Civil servants	4	7%
Others	1	3%
Total	60	100%

This table shows the occupational distribution of the respondents. It was gathered that most respondents were fishermen due to the geographical location of the area being a riverine location, followed by farmers with about 25% and Artisans with 15%. Others were Civil Servants and other petty traders and the aged who live on the little stipends they get from pensions and government allowances.

Table 2. Educational status of the respondents

Qualification	Frequency	Percentage
B.Sc	1	3%
HND	0.5	1%
NCE	9.5	15%
OND	10	15%
SSCE	15	25%
Primary Certificate	22	35%
Others	2	6%
Total	60	100%

In this table, it shows that majority of the respondents were holders of primary school certificates with very little having higher degree certificates. Only a few (3%) were able to have Bachelor degrees and they work as teachers in the local schools or at the Local Government Headquarters.

Table 3. Causes of low political participation according to respondents

Variable	Frequency	Percentage
Nature of jobs	30	50%
Educational Background	15	25%
Attitudes of the Politicians	5	10%
Government not providing basic amenities	10	15%
Total	60	100

Here, the table shows the frequency and percentages of causes of low political participation in the area according the responses from the respondents. It shows that, the variables of jobs

and educational backgrounds form the major reason for the low level with 50% and a5% respectively, followed by the attitudes of politicians and government attentions to the needs of the rural populace.

Table 4. Turn-out of voters in the 2011 and 2015 General Elections in Ibeju-Lekki

GENERAL ELECTIONS	REGISTERED VOTERS	VOTERS' TURNOUT
2011	17,879	6,598
2015	15,786	5,254

Source: INEC Lagos Office, Yaba, Lagos.

This table gives us the statistics of voters in terms of registration processes and turnout during the elections. In 2011, about 6,598 out of 17, 879 who registered in the area came out to vote in the elections, while in 2015, out of 15, 786 registered voters, only 5, 254 voters came out to vote. This showed that there was a drop in the level of participation.

Table 5. 2011 General Elections

SEX	REGISTERED VOTERS	VOTERS' TURNOUT
MALE	7,079	2,187
FEMALE	10,800	4,411

Source:-INEC Lagos Office, Yaba, Lagos.

Variations in terms of sex and its distribution is what were determined in the table. It shows that, during the 2011 elections, out of 17, 879 voters registered, 10, 800 were female against 7, 079 who were male. That showed the level of participation of women and men in the area. Nature of jobs of the two sexes and availability were noted to be the major causes of these differences.

Table 6. 2015 General Elections

SEX	REGISTERED VOTERS	VOTERS' TURNOUT
MALE	6,243	2,050
FEMALE	9,543	3,204

Source:- INEC Lagos Office, Yaba, Lagos.

As noted above, the level of participation of female voters was a bit more compared to that of the men. Here, it shows that the number of female voters during the 2015 elections outnumbered that of men with 3, 204 and 2, 050 respectively.

Discussion of findings

From the tables above, it shows that the major occupation of the residents of Ibeju-Lekki is fishing based on the geographical location of the area being very close to the Atlantic Ocean. This occupies 50% of the occupation percentage. It is followed by farming and artisanship which have 25% and 15% respectively. The table however, made it known that civil servants and others are few due to the primary occupation they engage in (fishing). Since major residents of the Local Government are predominantly farmers and fishermen. They live early for their farms and return late in the evening. Time for leisure and recreation is almost not

included in their daily routines. In Lekuru, an unstructured interview to a resident, Mr. Mumuni Atanda reveals that most of the villagers have their farms which they must visit on daily basis. The Local Government and that of the neighbouring Epe are the food baskets of the state. There is little or no time to attend political meetings and engage in any forms of political activities. According to Eniitan (2014), in the villages in Ibeju-Lekki, most young men and women of ages between 35 and 40 were without secondary school certificates. That shows the level of education of the people living in the Local Government. Only a few go above secondary education through the tertiary levels.

According to the data gathered from the Independent National Electoral Commission (Yaba, Lagos), 17, 879 eligible voters registered for elections in 2011 and voter's turnout was in the election was put at 6,598 due to reasons ranging from inability to locate names on the registers and voters apathy. The numbers of total votes cast in the Local Government declined from 6,598 to 5,254, although the ratios of participation of women compared to that of men in the elections are higher. There is major and clearly defined reasons for this, but the people of the area as noted earlier are basically farmers who engage in subsistence farming and fishing and their men are more active in this occupation. Also, political activities like campaigning attract the women who mainly involved in petty trading.

Conclusion and Recommendations

There is low level of political participation in the rural areas in Lagos state. Many of the eligible voters are not committed to the electoral process and other political engagements. This paper showed that the people of Ibeju-Lekki's negative disposition and seemingly apathy towards political system are indications of political culture which do not encourage high level of political participation. Most political leaders were found to be selfish and not responsive to the needs of the citizens. Political leaders made promises that were never fulfilled after gaining political power. Democratic and responsible governance have not been entrenched into the Nigerian political system.

On the basis of the findings of this study therefore, it is recommended that there is urgent need for political education in Nigeria especially the people in the riverine and rural areas. Political education should not be limited to the school system. Both formal and informal approaches should be adopted to orientate the citizens on the need for active participation in the political system. There is the need for mass political enlightenment through the media, adult education programme and civil associations. The citizens should be conscious of the danger of their political apathy.

The Independent National Electoral Commission should put in place machinery that will ensure mass participation of the electorates during future elections in Nigeria. INEC should be more transparent and impartial at every stage of the electioneering process. The electoral process should be devoid of sentiment, favoritism, fraud, violence and intimidation. Anyone who violates electoral procedure and policies should immediately be brought to book.

In addition, political class must not see public office as avenue of siphoning public fund. Public offices should be used to serve the people. Also, government should increase their involvement in the rural development. In this regard, provision of basic amenities such as

roads, electricity, pipe-borne water, schools etc should be vigorously pursued. This will make life very easy for the rural dwellers and increase their participation in the business of politics. Invariably, this will help to install sanity and confidence in the electoral process and thereby enhance political participation in the rural areas and communities.

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