

Contemporary African Concerto on Qualitative Research Culture in Humanities

Emmanuel Orihantare Eregare, M.A, M.A, PhD.

School of Education and Humanities, Department of History and International Studies, Babcock University, Ilishan-Remo, Ogun State, Nigeria

Abstract: *The seeming on-going rivalry in Nigeria on the use of quantitative for qualitative research method in the school of humanities especially in historical writings is overwhelmingly labelled waned and calls for a critical examination. Hence, this study surveyed the distinctive relationship between the qualitative and quantitative cultures to research methods in humanities, why the decline in the traditional use of the qualitative method of research, what evidences were the causative factors responsible for the debility and why must either of both be competitively employed in research? This study employed 'collect and analyse' approach through descriptive methodology. Findings revealed that qualitative approach to research is inseparable from quantitative research methodology. This study concluded that qualitative approach is not mutually exclusive from quantitative research method. The researcher recommended, among others, that verification, dependability of data collection and representation of truth in any given research in humanities especially in Nigeria should be qualitative method.*

Keywords: Contemporary, Qualitative, Concerto, Culture, Humanities, Africa

1. Introduction

Contemporary scholars have advanced divergent views comparatively on the validity of the two major actors of research cultures primarily meant for humanities (qualitative) and sciences (quantitative) (Winter 2000). The use of qualitative culture of research in the school of humanities appears to be under siege among the Nigeria scholars from both humanities and social sciences. The center stage for the historic rivalry (Nwankwo, 2010) is generated especially by scholars who engage in historical writings because of the trendy multi-disciplinary approach to promote the consciousness for the study of arts (Moos 1973).

The oppositionists believe that qualitative culture of research, particularly in humanities, is believed to be fictitious, not rigorous and produces no real evidences without numerical values. While proponents of qualitative research culture view it as an approach that drastically reduces the risk of generalisation of data analysis. Qualitative oppositionists believe, therefore, that quantitative cannot produce verifiable evidences. In a specific sense, qualitative research culture is evidenced based yet scientific, quantifiable and verifiable source of research. Nonetheless, Brinkmann, Jacobsen & Kristiansen (2014) postulated, based on the former hypothesis, that qualitative is not monolithic but multifaceted in approach and verification processes for the truth which could easily be contested by the opponents of this proposal. Thence, qualitative culture to research is not without the multifaceted threats to objectivity than that of the quantitative research culture (Adcock 2000; Qualitative Data Analysis 2017).

Further, qualitative culture of research has five major approaches to collection and collation of data. There are the narrative, ethnography, phenomenological, generic or descriptive design and case study approaches as revealed by the social scientists. They claimed that generic or descriptive design, phenomenological and case study approach have

been commonly applied. The descriptive or generic lays emphasis on no assumptions but decides whatever method best suit his or her research with the keen interest to either support or oppose subject understudy. The phenomenological school of thought depends solely on perceptions and experiences through the witnesses of the primary participants to get to the truth. While the case study approach based its research on how and why questions as interviews, documents reviews and observations to arrive at the truth of the study (Qualitative Solutions, 2019).

Though it is also believed that a researcher could use a mixed method which definitely have two or more different research methodology in a work (Brannen, 2005). Can we say it could be applied in historical writings especially in History department? Contemporarily, scholars thus contend and make trendy the use of quantitative methodology as superior and trendy to qualitative method of research especially in the humanities which is creeping into historical writings (*What is Oral Tradition* 2017). This study thereby substantially x-rayed side by side the qualitative and the quantitative research methods as they play central conflicting roles in the school of humanities and its absorbed subversion into historical writings. This paper analysed the crisis, the intended causes, findings and made some suggestions.

2. An X-ray of Quantitative and Qualitative Research Methodologies

Research is viewed from a four folds. It is viewed as a voyage of discovery. It is a method of critical thinking which involves a careful enquiry in seeking facts for principle (Scheub 2017). Quynh (2007), in his study, proffered that research as well can be viewed as a systemized effort to gain new knowledge that could resolve issues or phenomena or to serve the society by increasing the standard of living. Research is an activity which emerges by instinct of inquisitiveness to gain fresh insight or find answers to question or acquire knowledge (Sridhar

2007). Cryer (1996), in his most recent study, postulated that there are scientific researches and unscientific researches. The research that hinges on the combinations of experience and authority are described as unscientific while the scientific are both researches that hinge on inductive and deductive approaches. Nonetheless, when a research has to do with the combination of experience and reasoning are determined to be not only scientific but a successful approach to uncover the truth. Igbokwe concludes that research process deals with the designing of the problem, establishing a research design, data collection, analysis and report writing and presentation (Igbokwe 1996).

Nevertheless, the qualitative research methodology investigates the past to determine the cause-effect patterns. This type of research often use past events to examine current events and predict the future. For instance, Igbokwe (2009) states that looking at the electoral processes for a democratic system of governance (the successes or failures of elections could be weighed with that of the present to enable predict solutions or results for the future elections to a great extent). It is a form of research that deals with the identification of problems, proposed solution (new theory), deduction of detestable proportions, tests: attempted refutations, preferences established between competing theories and providing solutions. If qualitative method is solely employed by the proponents, the numerical aspects of the phenomenon understudy would make their work deficient to proponents in the school of quantitative method.

Odebode (2008) opines, further, that an aspect of qualitative methodology to research can be likened to a vehicle by which information is passed from one generation to the next in the absence of writing or a recording medium. Another school of thought opined that it is the art of describing or unveiling the past or present that is obscure especially through storytelling (*What is Oral Tradition* 2017). This latter theory, according to Scheub (2017), asserts, further, that the content of qualitative method is made up of the sensory union of images and ideas. Oral tradition, by yet another school of thought claims that it is a process of re-creating the past in terms of the present. Thus, qualitative method through oral tradition, among others, is real as it relates it images in realistic nature through with diverse emotions. It could project awe, fear, yearn and other school contrary in thought believe it as fantasy (Scheub 2017). The idea that is it fantasy made of the opponents of it to claim that qualitative traditional method is not verifiable. The other aspects of the qualitative methodology to research are usually in form of original letters, official documents, diaries especially and so on and so forth. These are part of the original part of oral tradition.

Quantitative research covers the use of a formal, objective, systematic process in which numerical data are utilized to obtain information about the world. It is a standard experimental method of most scientific disciplines which are commonly used by the Social Sciences, education and economics. It is used to generate hypothesis to be either approved or disproved through mathematical or statistical analysis (Igbokwe 1996). Whereas, qualitative research methodology has qualitative backdrop which aims at understanding and provides answers primarily 'how

questions'. The aim is to get details of an enquiry as words or video or objects and analysis of such data (Iwueze 2009). The central elements of this methodology is the collection of the data and its analysis which eventually becomes the representation of what actually happened (Iwueze and Nze 2009).

2.1 An Analysis of Content and Important of Qualitative Research Method

To the historians, Qualitative research methods comprises of the primary-participants and primary-primary sources of collecting evidences. The primary-participant status is the eye-witness to an event or phenomenon while the primary-primary is the person who got the information from the original eye-witness or source of event. In overall of its contents, qualitative comprises of primary sources. According to Ajetunmobi (2004), Oral tradition is classified as one of the primary sources that are used systematically by the historians to carry out historical evidences to an event. Oral tradition is a medium through which the history of a non-literate society is determined especially in the absence of written documents or where there is dearth of literacy as Nigeria. (Alao 1990). The oral sources are mostly oral statements, spoken, sung, or got from musical instruments. Traditions are described as conscious historical statements (Vansina 1987). In addition, Oral tradition, or oral lore, is a form of human communication wherein knowledge, art, ideas and cultural material is received, preserved and transmitted orally from one generation to another. The transmission is through speech or song and may include folktales, ballads, chants, prose or verses. In this way, it is possible for a society to transmit oral history, oral literature, oral law and other knowledge across generations. Oral tradition is information, memories and knowledge held in common by a group of people, over many generations (Vansina 1987).

The questions that gauge the minds of scholars in this field are: how do scholars submit that an oral tradition is reliable? Must other witnesses be consulted to understand the true picture of an event? How do scholars or students on research sift the chaff from the wheat in relations to the truth in an event? To attempt the above questions, one must understand that, in oral tradition, there must be processes of collection of data, analysis of the data before recording it as reliable evidence in a historical writings. Secondly, oral tradition must be viewed through multiple witnesses or sources. This is described in a dualistic process of going through an established means of the process and, finally, its products. This process is science in itself.

The process entails the transmission of those messages through words of mouth. It is discovered that, over time, the messages would be prone eventually to disappearance of such messages. The process of transmission starts as soon as a message is passed. It goes on from the messenger to the audience and from the audience to another then to another etcetera (Vansina 1987). The process of oral tradition are viewed from four major divisions. They are: the generation of message, the interpretation of experience, oral history and tales, proverbs and sayings (Vansina 1987).

The generation of message can be understood from the concept that whenever people speak or repeated the message, a message is thereby generated. It could be through news, eyewitnesses, hearsay and vision, dreams and hallucinations. The news has to do with given information about what happened not long ago and not known to one's audience. The information must be new to the audience which mostly carried some sensational value. The more sensational the news, the more it calls for repetition. Such information concerns the present and probably imply the future. The carriers of such information are eyewitnesses, hearsay, or internal experience such as visions, dream and hallucination. Eye witnessing has to do with the art of given account of events one participated in by sharing with those who were not present in the events. The authenticity of their report must be that the person must have seen, understood what he saw and not so involved. If the person happened to have been involved in the event, it is believed that the witness he or she possessed could have been altered. Eye witness centres on personal experience and but also emotions (Vansina 1987). It involves not only the perceptions of the eyewitnesses but that of the accomplice in the whole events. The perception must be organised in a coherent and logical manner to supply the pieces of other events surrounding the major event. It is believed that there are cases when the eyewitness might not have been opportune to witness the steps or causes that led to the event but will have to build up possible cause(s) to make a whole yet logical story about an event especially events as automobile accidents (Vansina 1987). Eyewitnesses are usually, therefore, partly reliable. This could be better understood from the perception of Jan Vansina when she narrated that Meditation of perception by memory typically selects certain features from the successive perceptions and interprets them according to expectation, previous knowledge or logic of "what must have happened," and fills the gaps in perception (p.5).

The hearsay ideology of oral tradition is foundational in most tradition or written records. The hearsay theory can be taken as a rumour which is transmitted from the ear to the mouth with sensational value otherwise no rumour would have been rumour. Though rumour, it usually have a basis for fact especially in a society where media or writing does not exist. Most rumour that are not true usually dies or does not last especially when the consequences are not visible to the people. This latter situation creates opportunity for another rumour then another which simply could be inferred to have been untrue. Rumour is the basis upon which the consciousness of any historical concept is built. In other words, rumours become a phenomenon upon which researches are built to establish how true the rumours are. The ideology of vision, dreams and hallucination are messages that are believed to have come directly from the supernatural to the living. This sources should be recognized, as some claimed, and not summarily dismissed as a mere useless and mirage news nature. Such dreams and prophecies have been translated into tradition. The messages become the news that is usually come with sensational values as well. For such to survive, it implies something in terms of historical consciousness and of contemporary views (Vansina 1987).

The interpretation of experience has to do with personal memories, etiological commentaries, language and traditions as do occur in oral art. It is more of the product of thought on the existing events. We cannot discuss the interpretation of experience without the reminiscence, place of human memory. The memory forms bits of life history. The memory is the center to which the past is being recollected. Gaps are created based on the culture of the traditional historians who tend to view some information as private or public or with doubt or fear. The memory determines the interpretation of any experience of any eyewitness to any given events. Thirdly, the sources of oral historians are memories, hearsay or eyewitness accounts of contemporary events. The hearsay or accounts of witnesses differ from the oral tradition in that oral traditions are no longer contemporary. Oral historians interview participants on recent events. Messages that are transmitted beyond the generation that gives rise to them become oral tradition (Scheub 2017).

Fourthly, the ideology on tales. Proverbs and sayings are described as a sources of history, as they are claimed, never to have a beginning, a composition and, they never end, but later wane into later tails. Tails contain data for a mixed audience and section. They differ from accounts in that they are told for entertainment and are subject to the dynamic fiction. Tales, proverbs and sayings are classes of traditions, neither precise wordings nor any special linguistic style is required. The words could be old or coined yet they serve as historical sources for historians (Scheub 2017).

2.2 Researchers and Reliability on Oral Tradition: An Analysis

There differ steps a researcher should take to make reliable an oral tradition since oral tradition has been critically queried by the trendy quantitative research methodology. Researchers need to understand that oral tradition vividly provides the documentation of history when and where there were absence of records. It does not mis-interpret history but aid historical writings. It does not stand alone to provide evidences to an account (Vansina 1987). Oral tradition is reliably being supported by the aid of other oral sources as linguistics, primary archaeology, ethnographic data, biological facts as well as written documents from visitors who must have visited the society (Oral Tradition 2017). Having undergone or applied adequately this latter processes, researchers would be able to differentiate a gossip or rumour in relations to the divergent evidences of every account collected and analysed. Researchers should then put his discoveries through a chronological, sequential and systematic style of language adopted by historians to make account reliable.

3. An Empirical Analysis on Qualitative and Quantitative Methods of Research

The sensation to replace, directly or indirectly, the traditional qualitative research method (common to the school of humanities) for the trendy quantitative research method (meant for the school of social and management sciences) has been undergoing debates among scholars in humanities. Under recent studies from scholars, from

Religious Studies, to begin with, Ehioghae (2019) admits that qualitative research methodology was the traditional to those in the school of humanities. Ehioghae, submitted that the qualitative method of research was a very easy approach to gathering data while the quantitative methodology is usually a rigorous approach. The employment of either of the methods should thence depends on the nature of the research that a researcher embarks upon. Ehioghae argued that though the quantitative is becoming so trendy in Religious Studies department in Nigeria, the choice of it for the humanities should not be based on its famous or trendy nature that determines the usage. Ehioghae, thence, postulated that scholars and students from humanities should major in the use of qualitative methodology and minor in quantitative methodology.

From Language and Literary Studies, Iguanre, Solomon (2019) narrated that quantitative method to research is more verifiable, where applicable it is reliable, empirical and objective while qualitative method of research is purely subjective. Iguanre stated that the school of humanities is subjective but in nature but qualitative methodology is not reliable in its subjectivity. Iguanre asserted that the school of Language majorly employ quantitative while Literary Studies employ more of qualitative methodology to scholarly research. Iguanre, thereby, submitted that both methodology are best applicable to research in the Humanities.

According to Ojuola, (2019), a scholar in the Music Department, viewed the usage of the mixed method is appropriate for scholars in the fields of Music. This is the employment of both qualitative and quantitative methods of research. The reason being that researches could be likened to an octave. He narrated that studies in music are found in the social sciences, pure sciences, biological sciences, neuro-sciences, education, humanities, to mention a few. The topics often could probably include areas as the legal, business, computer musical entrepreneur, sound engineering, social and applied psychology of music, sociology of music, instrument music pedagogy, intelligent music teaching, among numerous others.

Furthermore, the octave-like nature of music could be classified into three music basic components: the scientific, aesthetic and humanities. The scientific is based on the science of sound and physical basis of music. The aesthetic is the innately endowed aspect deals with the connection of the sensory and minds. The humanistic feature is based on human experience. Based on the above analysis, studies in this field either possessed the characteristics of quality or quantity. Ojuola submitted that though humanities primarily tinted towards qualitative method of research, both methods are inseparable in usage for researches in musical studies.

Ugwukah (2019), an Economichistorian, added that both qualitative and quantitative are relevant in historical writings. Though scholars in History have ever been divided about these divergent issue, both methodology should be employed in historical writings. This paradigm shift for both methodologies could be ascertained based on the areas where the traditional historians failed in the representation of numerical values on events of the past. The numerical values

made their evidences to be viewed by the opponents of the qualitative methods to research as unserious and weak representation of facts. The traditional historians championed the recording of causes, course and effect of the events. They never laid emphasis on the numerical values through the scientific or mathematical calculations. Take for example, the records of local and civil wars, the traditional historians never took cognizance of the need to take the records of the number of the soldiers, casualties, values of the weaponry, money invested into the war to mention but a few. Ugwukah submitted that taking the numerical records would make the historical evidences verifiable and that both methods under contention are inseparable in historical writings.

According to Omolewa (2019), a former Nigerian Ambassador/Permanent Delegate of Nigeria to the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and Emeritus Professor of Education/History, gathering of data on any given event is scientific and rigorous. As a strong proponent of qualitative method to research, Omolewa stated that the collection and collation of evidence are rigorous because they involve validation of sources. It must, at the end, be valid, reliable, trustworthy and authentic. The authenticity gives the author status of authority and confidence. The author usually, in collating trustworthy data, distances himself or herself from subjectivity as much as possible to arrive at objectivity, balance, evidence based, findings, observations and conclusions. It is often said that qualitative method of research is also the descriptive approach to research because the research set about reducing observation to reader-friendly prose. This latter involves the use of the graphics and organisation of the data. The qualitative method has a tremendous value because sometimes because it brings the background that informs the present, direction for the future. Omolewa (2019) therefore argued that qualitative is not less rigorous than the quantitative method of research and have scientific values mostly used in the humanities. The goal of qualitative is open to the challenges of humanities. Change is often sufficiently taking into consideration. In qualitative, the mood, personal, data, attitude, values, impacts and products are there but the scientific aspect of qualitative seeks for the validation of evidence, confirm the reliability, indicate the source and page to confirm. Qualitative research approach is not a fragment of imagination.

4. Impacts of Qualitative Research Method in Historical Writings: An Analysis for African Society

It is clear that the impacts of qualitative as a source of information on the events of the past cannot be over emphasis as it was the germane methodology to own up older generational evidence transferred to a future generation (Oral Tradition 2017). This methods were helpful in the then and contemporary African milieu (Nwanunobi 2002). Through this reliable and trustworthy method, the traditional historians were able to preserve, recreate and validate an organised systematic data of varied beliefs, laws and behaviour of our African ancestors (Vansina 1987). In addition, qualitative method of research had impacted

history making in Nigeria and generally Africa from the precolonial era or else it would have been extremely difficult to make history that stand every generation and posterity. This African traditional method in relation to history making clear doubt because it involved eyewitnesses. Oral tradition is a reliable, organised, chronological and aid to recreate the past to meet the needs of the present and future mysteries or events if taken through a systematic process to test the evidences provided by the recipients and written documents probably (Vansina 1987). However, every institution that has prospects also has with it challenges so is the case of the process of collecting evidences in qualitative research method.

Therefore, qualitative method is never without challenges as predominant in varied African settings where secrecy worldview is preserved in certain ways or by some groups. This secrecy motif is most times connected to sociological and religious factors. Hence, the challenge of collecting oral data which mostly resides with the priest, cult members and political heads become a difficult task. Nonetheless, if a scholar attempts to collect information that were classified as secrets, he or she would have to be initiated before being a custodian of such datum or data. There are other cases where the history or identity of a group lies in secrecy or potency of the group. This factor distort the collection of oral history. However, the problem of memory as a traditional source for data is being challenged by its authenticity because of distortions that are peculiar to human memory. Oral tradition rather document history rather than misrepresent history (Forde 1954).

4.1 An Analysis of Decline in Qualitative Method of Research for Qualitative in African Milieu

According to Iguanre (June 24 2019), scholars or students of Literary studies engage purely in qualitative research methods which is basically for the humanities. He stated that none of the Literary Studies' scholars or students are exposed to statistics especially on SPSS in both undergraduate and Post Graduate levels. They were only introduced to the mathematical aspect of science which does not involve statistical analysis on questionnaire except if learnt outside the walls of the classroom. Based on this factor, peradventure, they remain handicapped. While those in the other department in the humanities that cared for quantitative method of research, would have to contract the analysis aspect of their dissertation or Thesis to the experts which makes it void for both scholars and students in the humanities.

Ugwukah (June 24 2019) asserted, however, that the causative factors for the decline in qualitative research method in historical writings were the multidisciplinary drifts to the historical studies as that of the social sciences courses. They mostly attached social science subjects as international studies, diplomatic studies and strategic studies, to mention a few. This action propelled the use of statistical measurement through the scientific binocular in historical writings. It is also discovered that students mainly swing to do Thesis or Dissertation more in International studies than History. Ugwukah narrated further that the

genesis of the drift in Nigeriacould be traced through to the western world.

Omolewa (June 24 2019) added that the advent of the debility could be traced to some major germane factors as the United States of America's influence on education in Africa especially in Nigeria. For example, the British education of going through the Higher School Certificate (HSC) to the 6-3-3-4 system of education. The influence even did affected the political aspects by replacing the British parliamentary system to the presidential system of government. Thirdly, Africans found it difficult in funding their educational system which the Americans made resource mobilisation possible with numerous publishing outlets. These three factors led to the American domination of African education. These factors rather left the British to maintain their educational system. For example they still used miles for American kilometres and the rigorous and meticulous use of the qualitative method to research in their journals. The British remained adamant in the use of qualitative research method because they believe that man is unpredictable or man changes because of humanity. Therefore, humanity cannot be degraded to scientific analysis.

According to a scholar and a statistician expert with 15 years' experience in quantitative analysis, Ayodele (June 30 2019) asserted that qualitative research culture is rigorous and possess five germane challenges that make historical writings scientific in nature. They are (1.) ability to create time and patience to assemble data from a high number of interviewees considering their location, distance, convenient time for the interview, (2.) the ability of the researcher to possess analytical skills to collate through sieving of data for the truth, (3.) qualitative experts do descriptive method of analysis of data collected which involves a little of scientific approach. If not well handle rigorously, it could easily generate errors which may be fictitious in nature and (4.) Laziness on the part of the researcher could generate errors to a dignified truth and (5.) a rigorous qualitative research could take months compared to quantitative research culture.

5. Conclusion

This study x-rayed the prospects of qualitative research approach over the trendy and overwhelmingly quantitative influence in the historical research methodology in humanities, from the African milieu which focus on Nigerian perspectives. The quantitative is systematic, deductive and generalization centred and uses numbers as sources for analysis. The quantitative is said to be scientific. The qualitative is systematic, inductive in nature, non-generalization oriented and the use of words are its source of evidences collated for analysis. The qualitative process is said to as well be scientific in collection and collation.

Based on the event nature of the historical study especially in Africa especially in Nigeria where the level of civilization is lower and classed as underdeveloped the reliable source of evidence based is the qualitative methodology. The qualitative especially oral source could be collected in any traditional language and translated into internationally recognized language for the presentation of the problem

understudy and representation of the solution provided or new knowledge discovered having it being analysed.

In humanities, this study suggests that qualitative research method is an instrument that best fit for collection of data in Africa for the scholars and students in humanities because it could be adapted to any ethnic background, nationality or educational backdrop of the interviewee and the illiteracy level that plague Africa especially Nigeria. It reduced the concept of overgeneralisation and if properly conducted, analysed and sieved the evidences for the truth. Qualitative research method is scientific in itself whereas the little knowledge of mathematical formula could be applied to generate the numerical values through a descriptive methodology. The descriptive methodology is a branch of historical research approach to historical writings. Whereas this study observed that contemporary scholars often pay less attention to its scientific aspects, they opt and favoured quantitative as the scientific aspects to historical research. Based on the above analysis, if the qualitative aspects are adequately employed, it would produce the intended results.

Secondly, the use of quantitative research methodology generates great limitation in a setting where the literacy level is not on the average. If this method is employed it limits the socio-strata of the people that shall be involved in supplying the data which can be regarded as partial and not holistic. It, therefore, behoves on the researchers in the humanities to go back to the basics of qualitative research approach which is a more reliable source of gathering data for analysis and representation of the past and predicting the future.

Thirdly, it is evident that the scholars in the humanities cannot attempt the statistical analysis like the scholars in sciences. So, why opting for quantitative approach that cannot be properly or adequately be undertaken for verification and representation of especially historical data. Therefore, if the statistical aspects of the historical studies should be attempted, it should be attempted on the base of qualitative approach with the understanding within its scientific nature.

References

- [1] Adcock, R. (2001, September). Measurement validity: A shared standard for qualitative and quantitative research. In *American Political Science Association* (Vol. 95, No. 03, pp. 529-546). Cambridge University Press.
- [2] Ade Ajayi, J.F. and R.S. Smith (1985), *Yoruba Warfare in the Nineteenth Century*, London: Cambridge
- [3] Ajetunmobi, R.O. (2004), *Historiography & Nature of History*, Ijebu-Ode: Gabby.
- [4] Alao, A. (1990), *The Critique of Sources of Nigerian History*, Oyo: Ore, 1990.
- [5] Ayodele, K. (June 30 2019), Interview by the author, Research Innovation and International Cooperation, Babcock University, Nigeria.
- [6] Brannen, J. (2005). Mixed Methods: The Entry of Quantitative and Qualitative. Retrieved https://www.tandfonline.com/doi/full/10.1080/13645570500154642?utm_content=bufferbcdfa&utm_medium=3rd July, 2019.
- [7] Brinkmann, S., Jacobsen, M.H., & Kristiansen, S. (2014) "Historical Overview of Qualitative research in the Social Science" In Leavy, P. (ed). *The Oxford Handbook of Qualitative Research Online publication*. Retrieved from <https://www.oxfordhandbooks.com/view/10.1093/oxfordhdb/9780199811755.001> on the 24th of June, 2019.
- [8] Cryer, P. (1996), *The Research Student's Guide to Success. 2nd Edition*, Open University Press, London.
- [9] Ehioghare, E.M. (June 20 2019), Interview by the author, Religious Studies Department, Babcock University, Nigeria.
- [10] Forde, D. (1954), *The Yoruba Speaking people of Southern Nigeria Vol II*, London: Frank Cass, 1954.
- [11] Harold, S. (2017). *African Literature*. Retrieved from <https://www.britannica.com/art/African-literature>.
- [12] Igbokwe, P.K. (2009), *Introduction to Research & Methodology*. In P.C., Nnabude et al (eds.), Readings in Research Grant Writing, Anambra: Rex Charles and Patrick.
- [13] Igunare, S. (June 17 2019), Interview by the author, Language and Literary Studies Department, Babcock University, Nigeria. Unpublished
- [14] Iwueze, I. (2009), *Quantitative Research Design: Methods & Analysis*. In P.C., Nnabude et al (eds.), Readings in Research Grant Writing, Anambra: Rex Charles and Patrick.
- [15] Moos, R.H. (1973), Conceptualization of Human Environment, *American Psychologists*, 28, 652-665.
- [16] Nwankwo, R.I. (2010). The Rivalry between Quantitative and Qualitative Techniques in Sociological research: A Discourse. *International Journal of Development and Management Review* Vol. 5. No. 1 June, 2010
- [17] Nwanunobi, C.O (2002), *The Scientific Method I: Qualitative Methodology*, in Erinsho L., Obasi I.N and Maduekwe .A. (eds), *Interdisciplinary Methodologies in the Social Sciences*. Abuja: Auscon Fireseed and co. Ltd.
- [18] Nze, F.C. (2009), *Perspectives on Qualitative Research Methods*. In P.C., Nnabude et al (eds.), Readings in Research Grant Writing, Anambra: Rex Charles and Patrick.
- [19] Odebode, T.O. (2008), *Types of Research Proposals and Overview of Methodology*. Retrieved from <http://www.uniilorin.edu.ng/unilorin/downloads/>
- [20] Ojuola, O.B. (June 2019), Interview by the author, Music Department, Babcock University, Nigeria.
- [21] Analysing Qualitative Data (2019). Retrieved from http://www.sagepub.com/upm-data/43454_10.pdf
- [22] Questions Solutions: How to choose your qualitative methods (2019). Retrieved <https://www.statisticssolutions.com/how-to-choose-your-qualitative-methodology/> On 3rd July, 2019.
- [23] Quynh, L. (2007), *Pathways to Graduate Research*. Retrieved on the 3rd March, 2019 from www.eprints.utas.edu.au
- [24] Sridha, M.S. (2007) *Introduction to Research Methodology-Part I*. Retrieved from <http://www.scibd.co/doc/939968/Research-Methodology-Part I>

- [25] Omolewa, M. (June 20 2019), Interview by the author, History and International Studies Department, Babcock University, Nigeria.
- [26] Ugwukah, A. (June 17, 2019), Interview by the author, History and International Studies Department, Babcock University, Nigeria.
- [27] Vansina, J. (1987) *Oral Tradition as History*, Wisconsin: University of Wisconsin.
- [28] *What is Oral Tradition?* (2017), Retrieved from <https://www.thoughtco.com/what-is-an-oral-tradition-119083>.
- [29] Winter, G. (2000). A comparative discussion of the notion of validity in qualitative and quantitative research. *The qualitative report*, 4(3), 4

Author Profile

Emmanuel Orihentare Eregare (M.A, M.A, Ph.D) **Emmanuel Orihentare Eregare** (M.A, M.A, Ph.D) I had B.A in Theology/English, M.A in Religion from Andrews University, Silver Spring, MI, USA. I earned a Ph.D. in History of Christianity in Africa from Nnamdi Azikiwe University, Awka, Anambra State, Nigeria. I decided for a post-doctoral degree in another M.A in History (African History with emphasis on Cultural History) from Babcock University, Ilishan-Remo, Ogun State Nigeria. Dr. Eregare specialises in Church history, cultural history and missions. He is a member of the African Studies Association of America (ASA), Nigerian Association of Biblical Studies (NABIS) and Organisation for Historical Research in Nigeria (OHRN).